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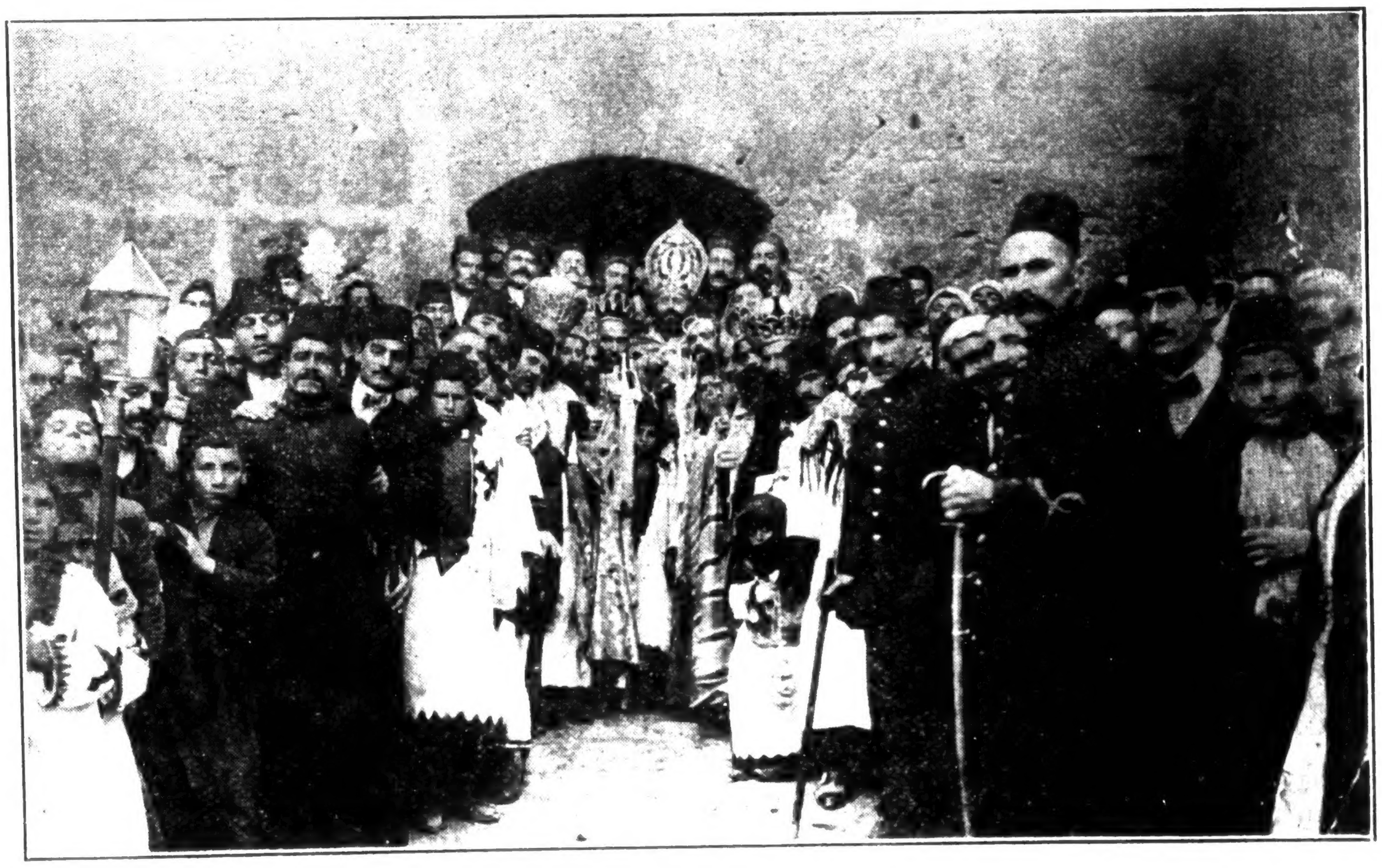


PROCESSION LEAVING THE GREGORIAN CHURCH TO BAPTIZE THE CROSS

(See page [illegible])

SELECT READING

REFUSING A PAIR OF BLANKETS

Mark Guy Pearse, in a recent sermon related the following incident, illustrating that the rest and comfort of Christ's salvation are freely given to all who need and receive them. He said:

Some time ago, as I was stepping into the train at Newcastle, a gentleman came up to me and said he was going my way, and if I did not object he would take his seat in the same compartment, as he had been wanting to see me. I was very glad to have his company. He was good enough to say that he had met with a story a little while before which he thought might serve me. A friend of his, living some few miles from Newcastle, was walking along a railway siding going from the main line to a colliery, when he looked down upon a roughly-built cottage, and noticed that the daylight showed through the loose tiles on the floor. He wondered if anybody could be living in a place that looked so cheerless and coming round to the front he found an old woman and her grown up daughter. At once he said within himself that he would see the place was made more comfortable before the winter came, and then hurried on his way. But the good purpose was forgotten, and he never thought of the place again until one morning, some few weeks after, he drew up his blind and looked out to find some several inches of snow on the ground. At once his heart smote him for his forgetfulness. He had that day to go to Newcastle and it occurred to him that at any rate a pair of blankets would do something towards adding to the comfort of the couple . He reached his house with the big brown paper parcel, and thought he would have the pleasure of taking them himself. As he passed the window the old woman was looking out, and he held up the parcel thinking that she would understand that he was bringing something for her. But she only frowned angrily and shook her head. He opened the door, when the old woman bade him angrily begone: she did not want to buy any of his goods, she said, and slammed the door against him. "Why," he said, "she thinks I want to sell them! No wonder she is so vexed, needing them so badly. I must make her understand that it is a gift." He opened the door again and got in. More fiercely than ever she bade him begone. He saw that she was stone deaf and that her daughter was not at home. What could he do? To leave the parcel would only be to have it flung after him in the snow. "I will show her what it is," he said to himself, "perhaps she will understand then," and he untied the parcel. But the sight of the warm blankets only made her more conscious of her need and poverty, and she turned away indignantly, "Why don't you go away? I have told you I don't want them." What could he do? He took up one and held it up full length and breadth, and smiled and nodded his head, but it seemed only like the wiles of some resolute pedlar and aggravated her the more. "Why don't you go away when I tell you?" she cried. Then yet another effort suggested itself. Taking the blanket he threw it right around her and burst into a hearty laugh. Then the meaning of it all flashed upon her. Looking up, almost afraid to ask the question, she asked: "For me?" He nodded his head and smiled. "A gift?" she asked again, her hope growing bolder. Again he nodded his head. "A gift for me!" she repeated to herself. She stroked it with her hands and felt the warmth of it, then cried for joy, and grasped his hands, and thanked him with all her heart, while the tears streamed down her wrinkled cheeks. Alas, that our blessed Master should have such trouble to force His gifts upon us! Alas, that we are so deaf, so blind to His great love. I will give you rest said He. Take it. Wrap it about you. Rest in it with adoring gratitude. A gift—a gift for me!—Times of Refreshing.

SKIPPING HARD THINGS

Some people have the habit of skipping everything that is difficult. This habit begins in childhood, in school. Easy lessons are learned because they need no great effort; but when a hard one comes in the course it is given a half-hearted trial. When reading a story the hard word is skipped over, not mastered.

The habit thus allowed to start from childhood easily finds its way into all the life. The boy does the same in the playground. When the game needs no special exertion he gets through it very fairly; when the game is hotly contested and the victory can be won only by a struggle he drops it. He does not have the persistence for a great effort.

The girl who lets her school lessons master her, who leaves the hard words unread, and the hard problems unsolved, soon begins to allow other hard things to master her. The home tasks that are disagreeable, or that require special effort, she leaves unattempted, or to her sister.

And so at last the habit of doing only what is easy and pleasant, and skipping what is hard and disagreeable, prevades the whole life, with the result that nothing brave or noble ever is accomplished, and the person never rises to anything above the commonplace.

This habit of leaving and shirking hard things damages our character. The difficult things are put in our way, not to stop us in our course, but to call out our strength and develop energy. If we never had any but easy things to do, things which require no effort, we should never get strong. If we timidly give up whenever we come to something hard, we shall never outgrow childhood.

The Indians say that when a warrior slays a foe the strength of the conquered man passes into the victor's arms. This is true of the difficulties and obstacles of life which we master; we get the strength of each victory into our own hearts.

The skipping of hard things and leaving them behind has a hurtful influence also on the future. In school the unlearned lesson is but one in a series, but on examination day we feel the lack of knowledge. A lad does not like mathematics, and a girl does not like spelling, and they fail to master those two subjects. By and by the lad comes up to a profession in which mathematics is essential, and the door is shut to him. The girl has an opening in which correct spelling is necessary, and the way is barred to her. Both these young people have spoiled their own future through the habit of skipping what is difficult.

The lesson is: Be thorough; go to the root of things. Anybody can conquer when the conflict is easy, when the opposition is feeble, and the enemy is cowardly. Seek to do the difficult things. There is nothing noble or brave in doing what every one else can do.—The Young Soldier.

GIVING OR RELINQUISHING

"So Mr. Jones gave $5,000 to missions at his death, did he?" was asked of a minister the other day. The answer was: "I did not say he gave it, but he left it; perhaps I should more explicitly have said that he relinquished it, because he could no longer hold it." The distinction needs to be kept in mind; one only "gives" when living; he "relinquishes" at death.—Sel.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. VIII SCOTTDALE, PA., JANUARY, 1916 No. 1

JEWISH TRAGEDIES IN RUSSIA

The Russia-Polish-Jewish tragedy is so momentous and pressing, that we can not conscientiously leave off here, without giving some actual details of the frightfulness and shocking suffering of the Jews in the Eastern war zone, trusting that we may thus be used of God to awaken a prayerful and a material interest on behalf of these unfortunate suffering people. The "Jewish Chronicle" for July 23, 1915, contains the following story of a terrible indictment:

"Facts that have been detailed to the present writer by friends in whose impartiality and veracity he could have nothing but perfect confidence, are backed up and confirmed to a large extent by an official document, an Order of the Day, issued by the Russian Generalissimo. This Order seems to have been promulgated in March last. It decreed nothing less than the expulsion of all Jews from military zones in Galicia, Bukovina, and Poland. The excuse for this terrible determination was an easy one to find ready at hand. It was the alleged disloyalty of the Jewish population. That allegation, needless to say, could have been based at most upon the treason of a few individuals. But the Russian government, bettering Burke, indicted a whole nation. The decree, too, was directed, not at any locality, nor at any general section of the population. It was a decree against Jews as Jews.

"And now we have the result. Some two hundred thousand Jews who had been living in the confines of Kovno, Kurland, and Suwalki were exiled by the Russian authorities, so that, in the technical language employed, those districts might be 'evacuated of Jews.' Our unfortunate brethren upon whom this decree fell were compelled to obey it by a short notice, varying from eight hours to thirty at the most. In that time two hundred thousand people had to leave their homes, their possessions, their all, and face—they knew not what! What followed requires the pen of Dante adequately to narrate. Not one Jewish soul of all this vast population was allowed to remain, so that towns which had contained a large proportion of Jewish inhabitants were deserted. Aged men, little children, women—even those hourly expecting to become mothers—some clutching to their breasts their newborn babes; people insane, cripples, the blind; those who were sick unto death—there was no exemption for any. The decree, it must be admitted, had at least the merit of impartiality. For not only were the families of soldiers fighting at the front doomed by it, but soldiers who had received permission for furlough in their native towns, and soldiers whose bleeding wounds were still unhealed, the Jewish nurses who attended them in the local hospitals, and even the Jewish military doctors—all had to go into exile. Even the rage and fury of battle respects the Red Cross. Sheltered beneath that symbol are the wounded in war, and those who are attendant upon the soldiers who have fallen. But this decree tore away Jews whose condition entitled them to safety as if shielded by the sacred sign from the terrors of belligerency, and it sent them with their brothers and sisters into exile. No wonder we read that the poor people were maddened unto despair; that they turned and destroyed their goods and chattels, their household goods of generations, preferring to leave behind them the ruin of their property rather than it should fall into the hands of their despoilers.

It were futile to attempt to describe with anything like completeness what this horrible decree meant to the two hundred thousand poor Jews upon whom it fell. But the order for their expulsion was not the end by any means of the horrors which awaited them. For the conveyance of these people from their homes to some far-distant Eastern province, there were provided some twenty-six 'extra trains,' as they were called. Each of these 'trains' consisted of from forty to seventy wagons, into which was huddled pell-mell this population of misery. The poor people had been able to take with them only a few of the most necessary of their possessions, and there in these 'trains' they were crowded together—men, women, and children of all kinds, 'well-to-do and professional beggars,' as my correspondent puts it, 'sound persons and infectious patients, all of them thrown together in this living load.' None of them knew whither they were going. With exquisite regard for the sufferings of their exiled passengers, the slow-moving 'trains' were not allowed to stop at stations where food could be supplied to the poor wretches. The 'trains' could stop only at a distance of at least one kilometer from any station. But the poor stricken people who were carted away in these 'trains' were perhaps, not much worse off than the thousands and thousands for whom the 'trains' had no accommodation, but who had to leave, none the less. Twenty-eight of the poor passengers became insane through their sufferings; tyhpus broke out in this 'extra train;' and death, cruel, lingering death, was the only mercy which it seemed to the harassed victims would be shown them by a fate against which they were powerless."—Missionary Review of the World.

WITHOUT TURNING ASIDE

Vacillation is a deadly thief of time. Vacillation means turning from one side to the other, instead of going straight ahead. The cure for it is two-fold: first, we must be quite clear what our goal is; second, we must move unwaveringly toward it. It sounds easy to say this, but it is often strangely difficult to do it. Some of us would be surprised to discover how destructively vacillation is entering into our whole life, wastefully reducing by half or more the time that we are spending in effective effort. We start to do a thing in a certain way; then the thought comes to us, why not do it this other way? The first way was a good way, and so is the second; and thus we debate between the two, and the seconds or the minutes slip by unused. It will help us if we insist with ourselves upon habitually doing things in the way we set out to do them unless a really imperative reason is seen for changing the plan. It may be well to run some risk even of doing a thing in a way not quite the best, rather than debating an alternative course, if we can thus cultivate the habit of wasteless, unwavering accomplishment. To "press on toward the goal" by the most direct pathway is as good a principle for temporal life as for spiritual. And no man's spiritual life can be at its best if the time that he spends on temporal duties is habitually wasted by wavering.——S. S. Times.

"Give yourself in service. You will then have something for which to be thankful."

EDITORIALS

NO REGRETS:—Every true believer regrets the years wasted in sin. The greater the number of years thus wasted the more there is to regret. In the life of every child of God things have transpired since they have become believers that are regretted. While these things that cause regrets cannot be altogether avoided, yet whether they shall be many or few depends almost entirely upon the wish of the believer. It is only the sinless life that can be absolutely free of regrets, and there has been only one such, that of Christ. The most poignant regret that can come to the believer is the consciousness that life has been largely wasted because of a refusal to yield absolute obedience to the will of God. While we may not be able to pass through life free of incidents that will be regretted, we can pass through conscious that we have been true to the God-given purpose for our life.

To the believer absolutely yielded to God there come comparatively few incidents to be regretted. The constant pursuit of duty through severe trial, persecution and extreme hardship does not bring future regrets. The one who has been faithful to duty looks back over the years of toil and labor with great joy and would gladly welcome the privilege of again passing through the same and even greater suffering for the cause he loved. How sweet the memory of one who has lived his life in the absolute will of God, and consequently the Lord has used him in the great work! All was absolutely consecrated to Him; nothing was withheld. Consequently there were no regrets to cast their gloomy shadow over the closing years of life.

The life that is fore-doomed to be filled with regrets is the one that has not been fully yielded to Him; that has been misspent by refusing to obey the call to definite service, and ministered more to self than to others. The call came again and again for a larger service; there was a conviction that more time and energy should be given to spiritual things, but the cares of life were allowed to silence the call and deaden the conviction, and life became a joyless and monotonous routine of daily cares and trials. Such a life approaches the twilight of life's day conscious that it has been largely wasted because of the refusal to render absolute obedience and submission to His will. Not only are there innumerable incidents, but the life's whole course brings the most poignant regrets. Sad and pathetic indeed must be the reflections of the one who in declining years is haunted by the memory of wasted years of service! There are many such, faithful church members, who will spend the closing days of life rejoicing in the salvation of our Lord, but conscious that their life had not been yielded to the perfect control of the Spirit, that they have failed to always put "first things first," but ministered to self.

Continuous, absolute and cheerful obedience to the will of God is the only guarantee that life's close will be void of regrets. We admire the lives of men and women who in unstinted measure poured out their all at the feet of the Master and allowed the Spirit to use them, and by so doing suffered with Christ. The study of lives of God's children thus spent are an inspiration and an incentive to us to dedicate our life wholly to His service. Most people desire to share in the rewards of such a life of service, but shrink from the thought of passing over the thorny path of suffering and hardship that lies between them and the rich prize. The best things in life come only by way of the cross, and that means suffering.

The call is constantly going forth for more workers for the Master; the responses are so few. Why? Surely the Lord intends that some of our young people answer these calls. It cannot be otherwise. The summons is to a life of self-denial and sacrifice; to a task that will challenge the very best you have to offer to the Lord; it means tarrying with our Savior in Gethsemane, going with Him to Calvary in order that we may share the resurrection glory with Him. It is worth the price many times to follow.

The call to service faces every young man and woman sometime in life. You cannot escape it. Upon the answer and faithfulness to that call depends the character of your recollections when life is ebbing away. Shall it be painful regrets, or joyous memories. Whether the present year, just begun, shall be full or free of regrets, depends entirely upon your attitude toward God. Resolve now that it, as well as your life's course, shall end full of praises and thanksgiving. Do not take the path that ends in regrets. Go all the way with Him.

A WAR OF EXHAUSTION:—Seventeen months ago when the war in Europe suddenly burst forth in its fury and attendant destruction numerous predictions were made by military experts, statesmen, journalists, and others as to its possible duration. Some were almost positive that it could not continue much over three months, while others were equally sure it would be ended within a year. As the war progressed and the struggle increased in bitterness from week to week and month to month, a general conviction began to form that an early conclusion was not to be expected. Now the universal conviction seems to be that the end is not in sight, and no one seems to be free to offer predictions when it will end. Within the past few weeks peace rumors have been revived and there is some discussion as to the possibility of ending the conflict soon, but the disposition of the belligerents gives little ground to hope for an early settlement.

Both sides in the conflict have at some time expressed their determination to fight until the enemy is completely crushed. As the struggle lengthens and becomes more desperate the more determined both sides are to win. All of the belligerent nations realize the fact that it will evidently be a war of exhaustion and consequently they are husbanding their resources so as to weather the teriffic economic and industrial strain.

That the struggle will not be decided by the winning of a great battle or campaign has been demonstrated. The unsuccessful drive for Paris early in the war resulted in a deadlock. Russia has been forced to retreat all of last summer, but the Russian bear is still in a fighting mood and not yet conquered. Great battles and campaigns have been won and lost by both sides, but the end of the war is not yet in sight. It is a war of attrition, of unmercifully pounding away at the enemy in the hope of wearing him out until further resistance is impossible. Consequently the side that has the resources and the ability to effectively use them so as to withstand this wearing down process the longest will evidently win the conflict.

One of the vital factors in war is men. Iron and steel, in the form of weapons and ammunition, industrial and commercial efficiency, are all highly essential to wage warfare and may often offset a deficiency in men, but in the final analysis it is men that count. So soon as a nation is no longer able to keep the ever depleting ranks filled with new recruits, the beginning of the end is in sight. The realization of this fact is making the present war one of attrition—the systematic and persistent murdering of men in the hope of weakening the enemy to the point of exhaustion. If no decisive victory can be gained on the battle fields possibly the last drop of blood of the enemy can be drawn. The awful destruction of life and property that is daily taking place is heartrending to contemplate, yet the conflicting armies resolutely and relentlessly prosecute their butchery. The generals of Europe, like Gen. U. S. Grant, evidently are determined to fight it out on this line if it does take several more years.

READING THAT HAS HELPED:—We believe it to be almost a universal experience among those who read that a certain book, perhaps more than any other, has been of special help to them and of vital influence some time in their life. These are books of genuine worth if they influenced for good. It is always of interest to know what books have been of special value to others. We like to compare notes.

Believing that the readers of the Christian Monitor are interested in knowing what books have been of special help to others, the Editor prepared a list of forty-eight names of persons, four of whom will be asked each month of the new year, to give the title of the book, a brief review of the same, and reasons why it has been of special help to them. We believe the list of names to be a representative one. In the list are ministers, educators, students, missionaries, teachers, editors, farmers, housekeepers, etc., old, middle-aged and young.

It will be of interest to note how many books will be mentioned more than once, the nature of the books, and why the books have been of help. A perusal of these brief reviews will enable our readers to get in touch with some of the literature that has been of help to others, and acquaint them with some of the best literature so that it possibly may be of help to them also. We invite a careful reading of these short book reviews.

FOR THE MINISTER:—The young people in your congregation are anticipating a special message from you this month. (See Jan. 23rd. Y. P. B. M. Topic.) They have problems common to all young people, and some of special interest to Christian young people. They are seeking help and information. They welcome friendly counsel. They are looking to you for help in some of their problems. Because of your position as minister they have a right to expect it. None other in your congregation is in a position to help them as you are. If you do not help them they will go to another. Result—you have lost a great opportunity as well as some of their confidence in you as a leader. You have no greater opportunity to multiply your life of service than among your young people.

Do you know your young people? Do you understand their problems? Have you lived close enough to them to really know them? Have you had personal talks with them about the great life problems? Do you know what they are reading? Are you seeking to interest them in good literature? Are you familiar with their social life and problems? Do you know what they are thinking? If you do not know your young people intimately how can you be of real help to them? How can you feed them spiritually so they will grow if you do not know the kind of food they are needing? It is your privilege, as well as duty, to so know your young people so as to influence their lives in the largest possible measure for the highest good. They expect this of you, because they have a right to do so.

PURPOSE:—A noble and resolute purpose coupled with persistent hard work is a good recipe for success; an aimless life with little work a sure guarantee for failure. Things in this world are so arranged and constituted that he who would achieve success and a noble character must have a definite goal, keep his eye fixed upon it, and he dare not swerve either to the right hand or the left. A firm purpose is at the foundation of a good character. Life is too short and strenuous to waste by being a floater. The world is full of floaters who have no fixed purpose in life but are cast hither and thither by the vagaries of life, and soon become human derelicts on life's sea. Such are existing but not truly living, as real living only is possible with a fixed and noble purpose. The great need of the day is for men like Daniel, who "purposed in his heart," and like Paul, "this one thing I do." It is the person with a firm purpose who accomplishes definite results. "The doubleminded man," James tells us, "is unstable in all his ways." God honors a firm purpose and can use it mightily, but a double-minded man is of little use in His service. Begin the New Year with a heart purpose to yield your all to Him and your life will be a success and you will be blessed and be a blessing. Have a firm purpose.

DO IT NOW:—We are glad for the new subscriptions the mails bring us. We are anticipating many more. New subscribers can secure the Christian Monitor for all

(Concluded on page 415)

CHRISTIAN LIFE

THE RELATION OF PURPOSE AND CHARACTER

W. W. Oesch

Every attainment worth while in life is the result of carrying out a clear, strong purpose. The higher the goal or mark aimed at in life, the greater the necessity of constancy and definiteness of purpose. While we may, and usually do, have many legitimate purposes in life in a thoroughly unified and consistent life, there is only one dominant purpose, one aim, one mark toward which we strive and toward which all our activities converge. I like to think of our lives in this respect being much like a river system. In a fully developed river system we have the main stream which subdivides into branches and these subdivide into smaller branches until you have the brook and miniature rivulet near the divide. Just so in life, while we may purpose to do many things, now to do some menial task, now to accomplish some duty requiring mental effort, now to perform some duty for the spiritual good of ourselves or others; thus, our daily lives are filled with the performance of many seemingly unrelated tasks. But they are unrelated only in outward appearance. In a well-unified, successful career, all these multitudes of activities converge toward one main current toward which, and through which, our life energy flows. Unfortunately, for some that which was at one time a legitimate branch, sometimes becomes the main current, and instead of having a harmonious, unified life, you have a life whose energies are dissipated and activities are spent trying to attain to two opposite goals. Their life forces are moving in divergent channels and you have a man trying to do what Jesus said no man could do: Serve two masters.

Two things are necessary if one desires to have his life count for the most. First, one must possess **perspective.** We must be able to weigh values and see what is of most worth in life. We must be able to see other things in their proper relation with this. One who does this will readily see the urgency of Jesus' command to "seek first the kingdom of God and his righteousness." To a man who possesses this perspective of life, this vision of the supreme worth of life, the great problem is that of putting "First things first." Sin for him is simply a departure, however momentary, from this quest after God and His righteousness. He has chosen the highest type of character, he must possess the strength and definiteness of purpose to make its attainment the supreme object of his life's endeavor. The choice may be the matter of a moment, the realization of the purpose will be the task of a lifetime.

Consequently we must possess **conviction,** that the prize chosen is of such value as to justify every sacrifice however great; every self-denial, however painful; every effort, however long sustained. Without such conviction there will likely be times in our lives when the lust of other things will obscure our vision of the worthiness of our prize. The careers of Jesus, Paul and other heroes of the faith were possible not necessarily because they chose higher goals, or adopted worthier ideals than you and I, but because they persistently retained a true perspective of life. They were clear-visioned enough that nothing could obscure their vision of God, of righteousness, and of duty. After we have attained such a vision we, too, must say, with the apostle, "This one thing I do;" this one goal I regard as the object of my effort; this one hope lures me on; this one aspiration possesses my soul. The highest spiritual attainments are possible only to those who possess the concentrated purpose of the great apostle.

It is a splendid tribute that Saint Luke pays to the constancy of purpose and devotion of the early apostles when he says, "And, they, continuing daily with one accord in the temple and breaking bread from house to house did eat their meat with gladness and singleness of heart" (Acts 2:46). It is this singleness of heart, this concentration of purpose, that in a large measure explains the marvelous achievements of these apostles in extending the kingdom.

There are times in many people's lives when the whole issue of their life's course may turn upon their success or failure to adhere to purpose. Particularly is this true in crises involving one's moral integrity. The Hebrew lad who had been taken into captivity, and who had been taught that the use of meat and wine were wrong, came successfully through a great moral crisis because he had "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Had he made only a half-hearted resolve not to do so, or had he feebly purposed not to do so except under certain conditions, he most likely would have been overwhelmed by the unusual circumstances and force of the temptation. One great weakness in our purposes is that we leave open so many loop-holes for unusual conditions to affect our stand on moral questions and thereby open the flood gates through which the forces of evil can surge in upon our souls and overwhelm them. The serenity and calmness of Jesus in the judgment hall of Pilate and before the mocking multitudes, is explicable largely on the ground that He had sometime before decided that the world's salvation could be accomplished only by way of the cross, and that He, with His high conception of duty to sinful man had sometime previously decided to make the supreme sacrifice, and which purpose had been strengthened beyond possibility of defeat, in the still hour in Gethsemane.

There may also be times when one's loyalty to purpose in carrying out his convictions as to what should constitute his life work, may be put under severe trial by the opposition of others; an opposition sometimes inspired by cultivated prejudice, nurtured apathy and indifference. Such circumstances may delay the carrying out of his life purpose, but for one who is conscious that he is moving in harmony with the Divine will, they ought not be permitted to defeat the consummation of it. Had William Carey and David Livingstone anything less than an overmastering conviction that they were acting in harmony with the will of God, their life purposes would easily have been defeated. They could easily have found excuses for not carrying them out, for the obstacles were apparently insurmountable.

Definiteness and constancy of purpose were deeply characteristic of Paul. On one occasion when he had decided to return to Jerusalem, he was earnestly entreated by ardent followers to change his plans, assuring him that bonds and afflictions awaited him there. But his strength of purpose was such as to enable him to withstand the most subtle of temptations—that of yielding to the wishes of his friends—those who wished him only good.

Few things are more important in life than that we in moments of clearest vision of God and our duty to men, should deeply purpose to carry out what we believe to be the Divine plan for our lives.

Bristol, Ind.

"An impatient teacher opens the gate to destruction to the members of his class."

THE VALUE OF SINGING IN RELIGIOUS MEETINGS

L. J. Heatwole

Sacred Song Implies Satan's Dethronement from The Human Heart

The vital point of attack by which Satan accomplishes his work of poisoning and deadening the spirit life in man, is by appropriating to the mind the degree of melancholy that is marked by total absence of the rythm and harmony of the affections that keep the soul alive for God.

This particular melody that sets the human heart atune, is something that Satan never could stand, and it is said that his Majesty always retires from the field when the affections are made afire for God through the medium of sacred song.

It is also to be conceded that the human voice, when so engaged, carries the irresistible charm that soonest of all, brings the natural and supernatural forms of life into such a happy blend, that both find the balance that Satan has not the power to disturb.

Some Christian believers, because of constitutional failing may never be able to get into full harmony with this feature of worship—and hence never attempt the cultivation of a talent for taking active part in congregational singing; but even with such, it would seem a great inconsistency to conduct a Christian service without the exercise of voices as a means for awakening the melody of the heart.

It remains then, to venture the assertion that the effect of sacred song is to open the windows of the soul, that entrance may be given for the rays of God's sunlight—when every inclination to evil goes out, to give place to those higher and nobler impulses, so calculated to make men feel his kinship with angels.

Sacred Song is an Attribute of Heaven

Away down—deeply seated in the soul, lies the attribute that responds to that, and only that which is heavenly. In the present age those who are advanced in years of Christian service, go to their accustomed places of worship, because of the rhapsodies of praise that they hear there. The marvelous symphonies that emanate from that divinely formed instrument—the human voice—brings to them the finest conception of what heaven is. To such, it is common to depart from the house of God with the echo of joyful, rapturous song yet lingering on their lips. Though each feature of the service may have been ever so interesting, the audible prayers devout and earnest, or the sermon powerful and convicting; yet it remains for the accompaniment of song to rise, like the sweet odor of incense from the altar, or the soothing fragrance of earthly flowers, that floats with the breeze—thus lending to a congregation the unspeakable solace and good cheer that only the true worshipers know.

Sacred Song Enkindles Holy Affections

Note the individual who freely exercises the gift of song—especially sacred song, and you find one who, if not already an earnest, devoted Christian—he is one whose mind is given to profound religious thought and feeling; observe the family where sacred song is regularly and freely practiced, there is one in which the law of kindness reigns, and if its members be not yet won for Christ and His kingdom, they are already well along on the road leading to it; or show me the congregation where the volume of singing is harmonious, rich and strong, there is one where the spirit of unity prevails—where the bond of Christian fellowship is complete—and every soul is afire with the love of God.

Profoundly deep and penetrating as the power of sentimental song is for reaching the human heart, it is left for sacred song alone, to reach its innermost shrine, and cause a chord of affection to vibrate there that is acknowledged and felt in heaven.

Sacred Song Awakens and Softens the Heart of the Sinner

In heathen lands where the story of the Gospel has never been heard, it is claimed that converts to the Christian faith are more easily won by the singing rather than by the preaching of the missionaries; and where the agnostic and infidel makes light of and scoffs at the preacher and his Bible, he will stand mute and silent, and even awe-struck in the presence of those who are engaged in gospel song.

And again, where the spiritual adviser goes down into the prison hall where languish those who have learned to spurn away every appeal—where they have been prayed for with the strongest of fervor—and where passage after passage of God's Word has been read without the slightest tremor visible on their features—yet with the singing of some soul-stirring gospel hymn, the hardened adamant-like heart, has been found to melt like wax, and penitential tears to flow like rain.

Dale Enterprise, Va.

THE ADVANTAGES AND LIMITATIONS OF SINGING ONLY PSALMS

J. B. Smith

The New Testament scriptures authorize and exhort the believer to sing "psalms, hymns and spiritual songs." The consideration of our subject implies a knowledge of the distinction of these terms, but since their import and significance are to be dealt with by subsequent writers, I shall waive their critical examination which would require an investigation of the original language of the Scriptures. Suffice it then by way of explanation to observe that according to Meyer a **psalm** is a religious song in general bearing the character of the Old Testament Psalms; a **hymn** is a song of praise; **spiritual songs** denote the whole genus of which psalms and hymns are species. According to Moule **psalms** denote the songs of the Old Testament saints; **hymns** the inspired praises of the Christian Church; **spiritual songs,** compositions, developed by gifted individuals, on the theme of the great facts and truths of the Gospel.

Taking these definitions and distinctions as substantially correct, we may regard the consideration of the singing of psalms as applying at least primarily to the Psalms of David.

The Advantages of Singing Psalms

1. **They are Scriptural.** The Psalms as a part of the Bible are divinely inspired. Thus in singing Psalms one is singing Scripture. It is a common thing to find in our uninspired songs sentiments and expressions that are un-Scriptural and hence harmful. The songs we sing unconsciously influence our thinking if not our theology. People defend their doctrinal views frequently by the songs they sing. Hence the importance of singing songs that are Scriptural. Of this one is certain when he sings Psalms.

2. **They are devotional in nature.**—One of the prime objects of song should be the deepening of the devotional life. Nothing surpasses the Psalms in this respect. "The man after God's own heart" entered into the secret place of the Most High as few mortals have. Habitual perusal of the Psalms is as though David were taking us by the hand and leading us into the Divine presence where we behold the "health of his countenance" and worship in the "beauty of holiness."

3. **They are experiential.** The Psalms cover a large sphere of religious experience. The author or authors had experienced both the depths and the heights of human emotion. There are Psalms of penitence, of remorse, of disappointment, of anguish, of defeat, of forgiveness, of joy, or triumph and of praise. Of the latter classes there are more than of the former, and it is to be noted that in particular Psalms beginning with the deepest dejection, we find at the close the most glorious triumph and exultation. The singing of Psalms hence has a profound effect upon our religious emotions and experiences.

4. **It would lead to familiarity with that part of the Bible.** Melody is a wing of memory. Words sung are remembered more readily than if merely recited. To have the book of Psalms memorized in

song would be a more valuable acquisition than any similar amount of uninspired literature.

5. It would simplify the worship of song. Were our singing limited to the singing of Psalms it would result in familiarity with the subject matter and thus give more opportunity to the expression of worship. True, in the Book of Psalms we have the exhortation repeated, "Sing a new song unto the Lord," but were this habitually done, attention must necessarily be given to the words and music and this detracts from intensity of worship or praise.

6. It would unify the worship of song. This follows as a result of familiarity with the subject material. If Psalms only were sung by the Christian Church, no matter where one would resort to a place of worship, he could join heartily in the service of song. It might be a matter of inspiration and gratification to have the consciousness that while singing songs one would be giving expression to the same experiences and emotions that possessed the hearts and lives of all lovers of song back to the days of the sweet singer of Israel.

Limitations of Singing Only Psalms

1. It would be un-Scriptural. As stated above, singing Psalms is Scriptural, but to confine singing to "only Psalms" would be an un-Scriptural limitation, for we are admonished to sing not only psalms but also hymns and spiritual songs.

2. Some are objectionable because of their dispensational character. There are certain Messianic Psalms looking forward to the first coming of Christ. We look back upon that event as already fulfilled. Others contain sentiments, while being lawful at the time they were uttered, they are decidedly un-Christian and impertinent in this age. Among this class are the imprecatory Psalms. Imagine a Christian singing:

> "Do I not hate them that hate Thee?
> Yea, I hate them with perfect hatred."

3. They lack adaptation and variety.

a. The Gospel has songs peculiar to itself. Witness the Nunc Dimitlis and the Gloria in Eccelsis! The Psalms know nothing of the Advent, the matchless life, the ignominious death, the triumphant resurrection, the entrance into glory and the session at the right hand of God, as facts that have passed into history and that put a new song into the mouth of the believer. The promise of the coming again and the gift of the Holy Spirit are likewise the theme and occasion of many a Gospel song.

b. The Psalms lack in missionary and evangelistic sentiments. The Gospel is pre-eminently a missionary message. Songs of evangelism like "I'll go where you want me to go, dear Lord" have called forth many a laborer into the harvest field. The same is true of "O'er the Ocean Wave," "Speed Away," and "Send the Light."

c. They are deficient on the subject of consecration and personal work. Under the old covenant little emphasis was laid upon individual responsibility in soul saving. While consecration was exemplified there was not much direct teaching along this line. Gospel songs should give these subjects decided emphasis.

d. There are few, if any, Psalms specially adapted for our young people. We need songs for our children. The Sunday school as an agency of the Church is of recent birth and calls for songs suitable to its mission. The Young People's Meeting calls for songs of aspiration and inspiration as well as of consecration and Christian service. The Psalms of David fall short of supplying this need and must be supplemented by "hymns and spiritual songs." The New Testament contains no psalmody or hymnology, and since the singing of hymns and spiritual songs in addition to Psalms is ordered in the New Testament Scriptures, it is to be inferred that the Church is to provide her own songs through her varied and eventful history as occasion may give them birth.

We conclude then by saying that the singing of Psalms has the divine approval, but the testimony of Scripture, the voice of experience, and the present needs indicate that our singing is not to be limited to that of Psalms, and what more is helpful may well be comprised in the inspired phraseology "hymns and spiritual songs."

Hesston, Kans.

WHAT IS A GOSPEL SONG? HOW SING THE GOSPEL?

Walter E. Yoder

The English language is rich in songs and lyrics. They touch on almost every subject in life, every topic of human interest, experience, and emotion. There are comic songs that naturally flow from the heart of a cheerful life. The optimistic view and the humorous side of life are pictured to the world in songs of cheer. There are love songs that express a universal phase of human experience; patriotic songs that come from a patriotic heart and inspire one to a loyalty to his country and obedience to the laws thereof; folk songs—outbursts of every day experience which are sung by every one. These are of the secular type.

Deeply rooted in the heart of every human being is the religious emotion and experience. We have a great number of noble songs that are expressions of our religious experiences. God's people have always had these songs in one form or another. Some of the first we have record of are those inspiring religious experiences of David, who wrote a great number of songs. The Christian Church, however, has almost entirely discontinued using these Psalms as songs in connection with our worship. Many Psalms are not written in metrical form and consequently are difficult to set to tunes. Many have been paraphrased and rendered into metrical form, but often at the expense of their original beauty and sublimity. We should again try to revive more of these Psalms in connection with the music of our Church worship. They are rich in their expression of praise trust, faith, and worship.

Later the Apostle speaks of singing psalms, hymns, and spiritual songs. This shows that they had different kinds of songs. Today our hymns are the heavy type of religious songs. They express a devout reverence for God, Christ, and the Holy Spirit. They inspire us to faith in the goodness of God, and, at times of difficulties and distresses, they breathe a prayer for help and consolation.

Our modern hymns or Gospel songs are very different. "To sing the typical choral melody to the modern religious poetry is an anarchronism and a violation of good taste."—Ludkin. The modern songs are introspective in character and much more personal than the old ones were. These changes have been brought about by the restless spirit of the age, the clamor for excitement, and more than these, the modern music is having its effect upon the Gospel song. Modern music is bringing to us a musical interpretation that fits the sentiment of the words. This is one of the outstanding requirements of a good Gospel song. Another requirement is that the Gospel song must be composed of a thought that expresses some fundamental principle of life. In other words it must contain a message of the Gospel. Therefore, putting these two together, a good Gospel song must contain a poem of lofty sentiment that expresses a principle of life, clothed in words and sung to thrilling music of other inspired composers, who by harmonies and melodies fit music to the sentiment of the poem, thus intensifying the thought and reenforcing the meaning.

By the statement modern music I did not mean popular music, the trashy, cheap kind. This seems, however, to have its effect upon our religious music. Many songs contain only a sentimental thought, are inferior in composition, and are so dependent upon the jingle of the tunes to which they are sung, that they live no longer than the time consumed in writing them. These songs set to jingling melodies and cheap constructions we must discard and train our conscience against. They are objectionable both from the standpoint of religious music and art. There is a great stock of good music. So why waste the time, and more than waste it? We should spend no more time with cheap music, than with cheap literature.

In judging a Gospel song we should be governed by a principle deeper and surer than its pleasing qualities. Not every Gospel message is a pleasing message. Sometimes the messages are a rebuke for sin; sometimes messages of love; others are messages filled with joy, and still others are full of pathos. The music must express these sentiments also and therefore will have harmonies and melodies that are not so beautiful. The music must be pleasant or unpleasant as the message suggests. This is the point—the words and music must be a unity in thought and sentiment, expressing the same idea. We must judge first whether the thought and sentiment is good and worthy then study the music and see if it expresses that sentiment.

How are we to sing a Gospel song? Eph. 5:19, "Singing and making melody in your heart to the Lord." How often we hear singing that seems like the mere repeating of words and tones. The cause for this is lack of leadership and training. As Mennonite people we must do something to help our congregational singing, and we must also have trained choristers who feel a call to that work as keenly as a minister feels a call to the work of the ministry. How often choristers get up and sing because they feel they have to do so and not because they wish to bring a message. As choristers we must feel the message of the song and express it the best possible way if we expect the audience to get it. How can a chorister inspire an audience with the message of the song if he remains seated in the audience? How much could a minister inspire you if he remained seated in the audience to preach? The two are identical in results.

How sing the Gospel? Get the message of the song by studying until both the music and words become a part of your very being and inspire you. "Make melody in your heart to the Lord" by feeling the message and expressing that feeling and thought through the music when you sing it, and those who hear will get the message in double force.

"God sent His singers upon earth,
With songs of sadness and of mirth,
That they might teach the hearts of men
And bring them back to Heaven again."

—Longfellow.

Elkhart, Ind.

FAITHFUL IN LITTLE THINGS

Emma Stoltzfus

When we stop to consider we see that practically every great movement the world has ever known had a small beginning. This means that sometime someone was faithful in performing the seemingly small and insignificant things of life.

Quite often we are made to think our life counts so little. But

"No true work since the world began was
ever wasted;
No true life since the world began has
ever failed."

Eternity alone will reveal the outcome of small beginnings. "Behold how great a matter a little fire kindleth." Also see Luke 19:17.

We should be careful to improve every moment of time. Though time is given us for rest, work, sleep, play or recreation there is not any to throw away. God is looking for busy people in His vineyard. He never has any use for those who are idly waiting for something great to do before they begin. David was herding his father's sheep, but he was just the man needed to fill a great position.

The early life of our Savior we believe was full of usefulness although we have on record of the same from the time He was twelve until He went out into public service, other than that He followed the carpenter's trade. This teaches me that our lives do not need to be noticed of men in order to be a success.

In Luke 19:17 there is a great reward awaiting those who are faithful in little things. "Because thou hast been faithful in a very little have thou authority over ten cities." It is not so much the amount of work we might accomplish that brings us the reward, but it does depend on how faithfully we have performed the work God has given us to do that will count in that great day when God shall reward every man according as his work shall be.

We need a religion that puts itself into everything we do. Our common, everyday tasks as well as our religious duties require the aid and guidance of the Spirit in order to perform them faithfully. Have we ever experienced at the close of a day's hard toil the blessed consciousness of duties well performed? Which of us can sit down at the close of a day and say today I have done all I could to help humanity and righteousness? But no, we often look for large things and forget that which is close at hand. Our tasks may be small and seemingly of little value, but they are necessary to prove our true worth. They are only stepping stones to greater things.

Sometimes we are convinced of certain things being wrong, but, because others in whom we have great confidence are doing the same thing, we pass it by lightly. But God has hid some things from the wise and prudent and has revealed them unto babes. Unless we are faithful to the smallest dictates of conscience it will become hardened and our path of duty will become dim.

The great men of today are not always the ones who hold the highest offices or perform the greatest work from a worldly standpoint. The one who is truly great is the one who does his or her duty well whatever it may be. That we are alive today is proof positive that God has something for us to do. So after we have found our duties in life we should devote all of our time and energy to faithfully perform the same. It is for us to use every moment of today as if our very eternity were dependent on its words and deeds. On what we do or say today may depend the success and completeness of our entire life struggle. A word is a very little thing yet one word has determined many a man's destiny.

There is a maxim sometimes quoted:

"The heights by great men reached and
kept,
Were not attained by sudden flight;
But they while their companions slept,
Were toiling upward in the night."

Sterling, Ill.

BLESSED ARE MINE ENEMIES

Blessed are my enemies, for they tell me the truth when my friends flatter me.

Blessed are my enemies, for they prevent all men speaking well of me.

Blessed are my enemies, for they tell me what they don't like in me rather than the things they do like.

Blessed are my enemies, for they provide an object for love outside the small circle of my selfishness.

Blessed are my enemies, for they rub off the artificial varnish and make me see my natural complexion.

Blessed are my enemies, for their mirror of biting sarcasm and scathing rebukes reveal me to myself.

Blessed are my enemies for their stinging criticisms which my foolishly fond friends will never make, for these spur me on to nobler endeavors and greater successes.

Blessed are my enemies, for they, like the true physician, will dare expose my inward rottenness long hidden by the deceptive coddling of friends.

Blessed are my enemies, for they ruthlessly drag out to the noonday light my many weaknesses so long covered by my many deceived and deceiving friends.

Blessed are my enemies, for they cut to the heart of my self-deceit and probe to the marrow of my sinful life and thus lead me, if I am wise, to cleanse the impure corners of my heart and to redeem myself from scorn and inferiority.

Blessed are my enemies when they revile me and persecute me and say all manner of evil against me truly for their own gratification. Let me rejoice and be exceedingly glad, for of such will they make a strong man out of me if I am wise in understanding the philosophy of One who said: "Love your enemies."—C. W. Hardon, in Christian Advocate.

MISSIONS

NOTES AND COMMENTS

Volunteers.—The incessant cry of the churches is for more workers. The dearth of workers to carry on successfully the established work of the churches has in many instances assumed serious proportions. The need is for more consecrated workers. It is reported that "in the eleven Baptist schools among the mountain whites, 531 students volunteered last year for the ministry and for home and foreign missionary work. About a thousand have signed pledge cards for training and service as personal religious workers." Every congregation should be a training school in personal evangelism. When once the preacher, the Sunday school workers, etc., become filled with the evangelistic spirit, and by example and precept impress the need of every member being a soul-winner, the problem of workers will no longer be so serious a one.

A Floating Mission.—The Thomas Crosby, named after one of the early missionary pioneers to the Pacific coast, is a steamer used to ply in and out of the coast of British Columbia to carry the Gospel message. Last year it traveled 15,000 miles. "The staff consists of missionary, captain, cook, engineer, and deck hand. Of these, the captain, the Chinese cook, a deck hand, and a Japanese, have all done mission work among whites, Indians, and Orientals." A number of services are held at the same time during the summer months. On one Sunday nineteen services were held on ship, on shore, and round about. The steamer visits lighthouses and isolated points. "Twelve hundred meetings and 950 calls represent a part of the labor of 1914." Besides Indians and Orientals the Thomas Crosby ministers to about 3,500 white people who are wholly without religious services of any kind. This is practical and aggressive Christianity. A Christian profession that does not move to activity in behalf of others is of little worth.

Large Dividends.—A business man sent his check for $500 for mission work in China. This supported four Chinese pastors and preachers. "One of them is the minister of a church seating 500 people, where he preaches to at least 200 every Sunday. Twenty-eight people united with the church in ten months. Two of these pastors organized Bible classes, one of them bringing into the church 50 men. Another visited the cities where the meetings that followed up the work of Mr. Sherwood Eddy were held, and to date 9,230 people have decided to study the Bible." In addition to support these four pastors this $500 supported eight theological students. Did it pay? This business man thought so for he sent a check for another $500. These are dividends that are worth while, for the reason that they have an eternal value. They are treasures laid up in heaven. The fellow with the "get-rich-quick" scheme will not get a hold of these kind of dividends nor of the principal. Oh for more believers with a passion to reap dividends that count in the currency of Heaven! That which we **GIVE** to the Lord we **KEEP.**

A Prostituted Ministry.—In Northwest Canada are many Ruthenians. The priests laboring among them are described as an avaricious set. "Baptisms, marriages, burials, consecrations, are performed only for money. As high as $25 is asked for the burial of a little child. Just before Christmas the people are wont to bring bread to the church to have it blessed by the priest. The cost of this spiritual favor may run up to $30." Under such a system of extortion the priests become rich rapidly. It is said some priests come from Russia after ministering (?) to these people for five or ten years retire from the ministry, return to Russia and live a life of ease. The people are becoming enlightened and open to evangelical influences. Along social lines they are also becoming more aggressive. They were a factor in helping the cause of prohibition in Alberta. Some men will use the Gospel ministry for "filthy lucre's sake," while others will neglect their sacred calling for the same purpose. **Which is worse, to serve in the ministry for the money, or to wilfully neglect the ministry for the sake of making money?**

Nearly Ten to One.—We read that the Christians (Disciples) report that their churches in Africa support "nearly every tenth member as a missionary to tribes farther inland, although these pioneers are beaten, robbed, and insulted for their pains." The Presbyterians working in another part of Africa report that at one meeting "1,769 days were pledged for Christian service free of charge—about four years and seven months of uninterrupted work for a single person." This service is pledged by native Christians. This is the Korean plan. According to this plan members voluntarily pledge several days, weeks, or months of their time during the year for bringing the Message to others. While in this work they agree to meet all expenses.

What would happen in your congregation if one out of every ten of your members would give all their time to the Lord's work, or if all of them would volunteer to give a certain number of days during the year to this work of bringing the Gospel to those in the community, outlying districts, in our towns and cities, or foreign field? What would be the result if your congregation would devote no less than a tenth of the membership and a tenth of the whole income of all the members to the Lord's work? Think about it. If this should take place we are certain that the other nine-tenths of members and income would not be altogether idle.

"A little child shall lead them." It seems that not infrequently the mission churches composed of those who have just come out of raw heathenism have to set the example and pace for the churches in the homeland. Their zeal, activity and earnestness in telling the story to others is a forceful rebuke to the indifference and lack of interest in things spiritual so noticeable among the churches in the homeland.

Christianity is not self-centered. The New Testament idea for the Church is not to segregate and hold what you have got and hang together, but it is to scatter, diffuse. The early Apostolic Church tried that, they stuck too close to Jerusalem. When God scattered them His cause prospered and so did the home Church. To send and not to hold is the great mission of the Church. The Church that is greatly concerned about the sending needs to have little, if any, concern about the holding. A sure way for an individual or congregation to commit spiritual suicide is to become self-centered and refuse to give out. A spiritual law of the Kingdom is this: **He retains the most who gives the most.**

The importance of the coal discovery made by Sir Ernest Shackelton at the South Pole is not generally appreciated. One small strip of the field contains as much coal as is deposited in the unworked field of Great Britain.

"If you would be happy seek to make some one else so."

THE CITY AND HER MISSIONS

A. H. Leaman

For some time we have been hearing about our city missions. It is kind of our editors to give us space in our various publications for our reports and experiences. And it is exceptionally kind of them to solicit for the same.

Cut I A Basement Home Four Feet Lower than the Sidewalk

It is my purpose to present to you the background of our Missions. The picture of the Shepherd and the sheep ~~is~~ made beautiful because of the background. It is the silver clouds behind the beautiful mountain that gives it its beauty and strength. When the sun fades away at the close of day the background of nature grows dark and the beautiful landscape disappears from our vision. So it is with the city Mission. Unless we show the background of our work our vision will be lost to the beauty of saving souls in the great cities of our land.

Having been raised in the country and having lived on the farm it gives me a right to see the great work of the city and enter into its life with an unprejudiced spirit. It is interesting to study the life of a city. First a few people came and settled down, others came and still others until it grew into a city. Commerce and industries were fostered which gave people a chance to live there. Educational interests took the place of home training and schools were built. Religious feelings expressed themselves in the building of churches. Masses called for government, and thus cities were formed.

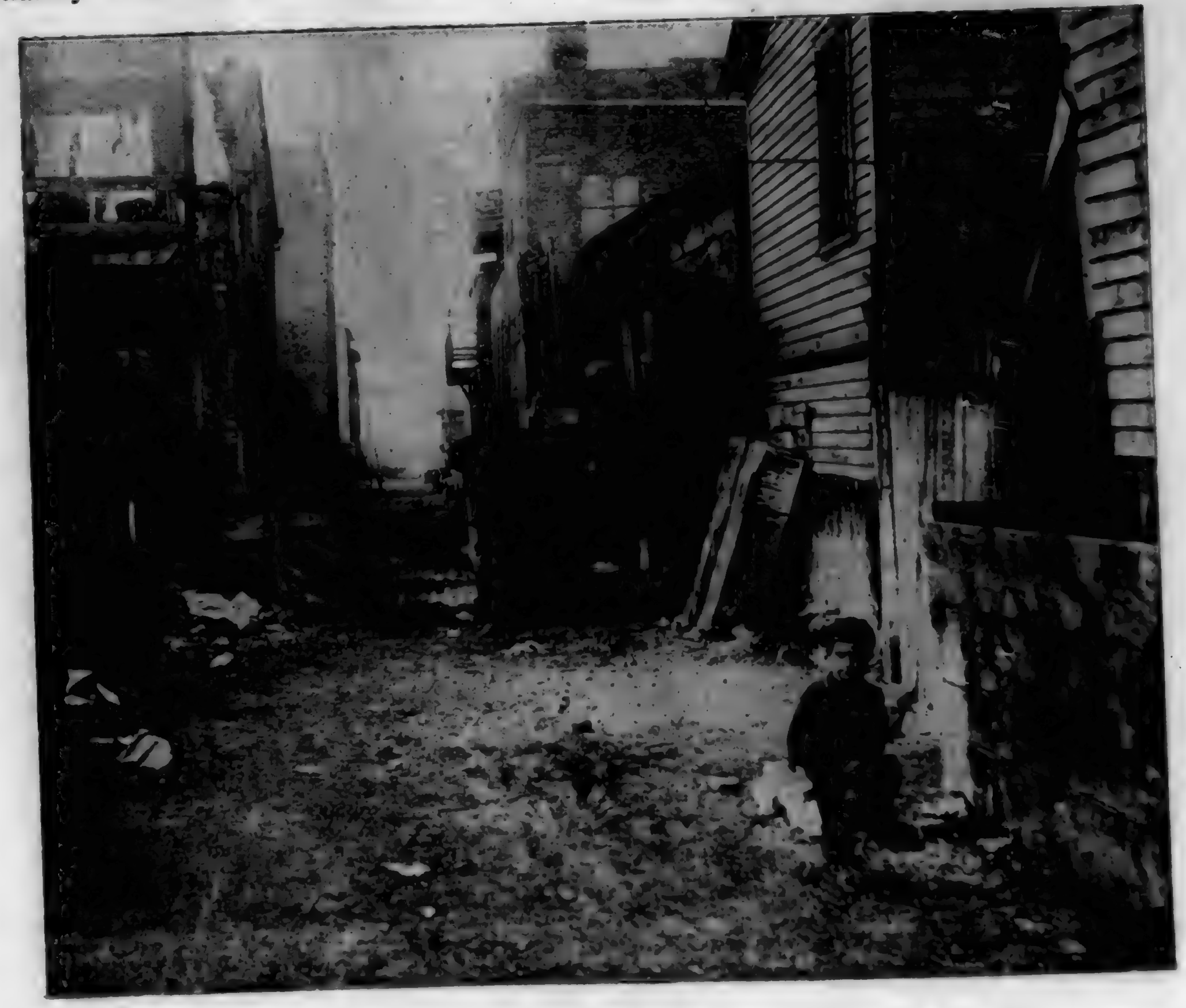
When you come to a large city and visit her parks and see her large buildings and a few of her industries, and then return to your home and say, "I have seen the city today," you are greatly mistaken. You must live in the city to know the city.

If our cities were what they should be there would be no need for Missions. But because of the conditions now existing there is need for them. There are many beautiful things in the city that make it pleasant to live there. The long stretches of beautiful mansions on our avenues; our cool, inviting parks; our beautiful Government building and beautiful churches; our industries of various kinds, all add to the pleasantness of city life. Many fine spirited men and women are laboring to lift humanity from its low standard into the realms of beauty and usefulness.

But it is not these things that draw us to spend our life here in the city, but it is for those who cannot enjoy what lies near at hand; who cannot enter the mansion on the avenue; who cannot enjoy the open avenues for refreshing life such as the parks can give; who cannot enjoy the contents of our libraries, and who are not welcome in our beautiful churches. It is to these we are drawn with the constraining love of our Master who said, "Inasmuch as ye have done it unto the least of these ye have done it unto me.

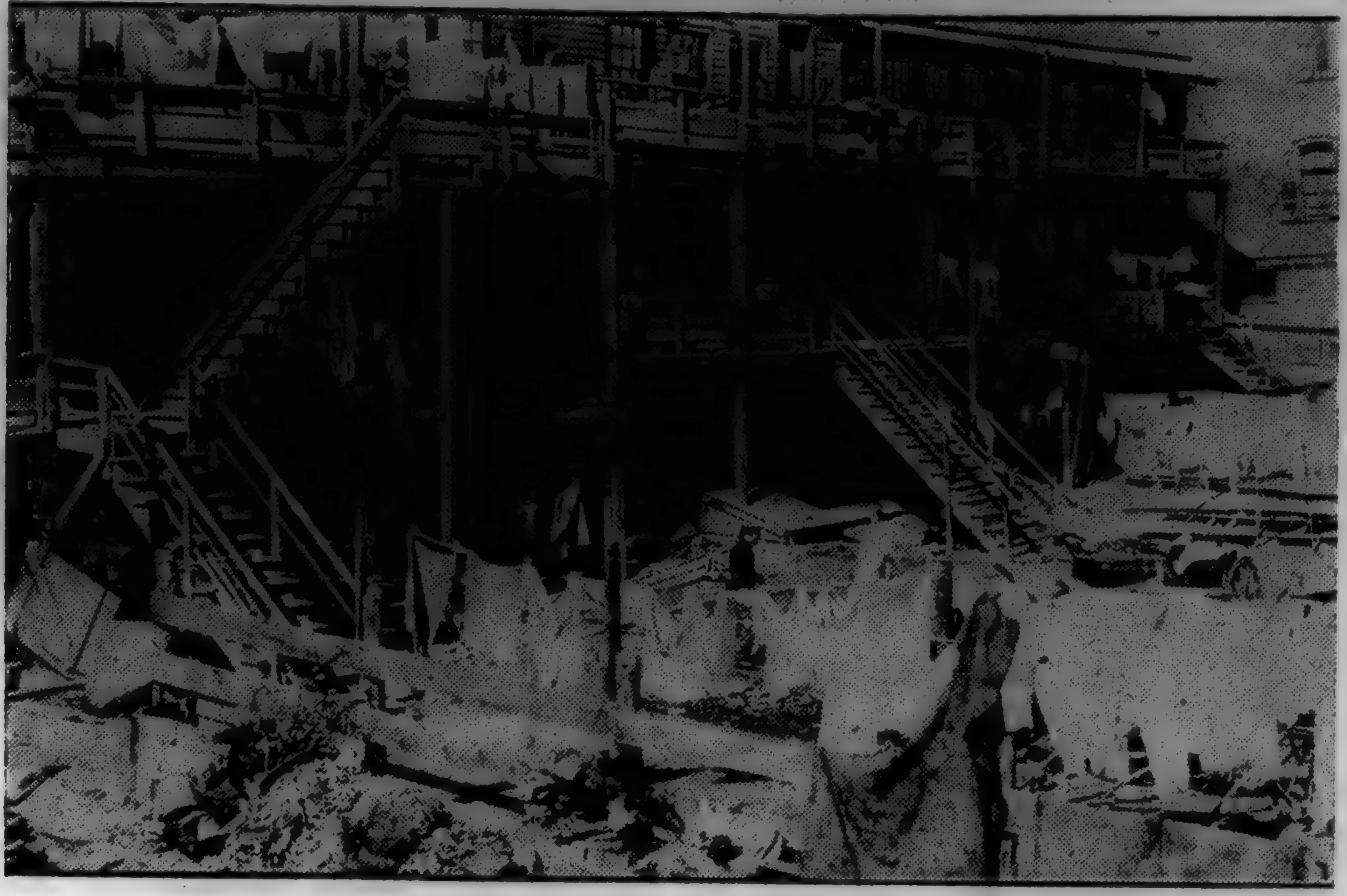
Let me first tell you of the homes of our people. As I sit here by my window in my study this cold evening I look across the city and watch the smoke pouring out of about two thousand chimneys, I know the evening meal is being prepared for the bread earner and the children. I see crowds of men numbering into the thousands pouring out of the factories. Hurry with me, let us follow them and see where they go. See that man in the middle with a dinner pail on his arm? He is on his way home. Come on, I know it is dark, but we will not be afraid. He is just passing down that narrow street. See he is turning in the alley and down a stairway. We cannot go any farther, but if you will turn to Cut I you can see the home in which he lives. Sickness has come and the earning capacity has stopped. The home is four feet lower than the sidewalk. Dear reader this is what we find in our visitation work.

I remember of visiting a home some time ago in a basement even worse than the one you see. The children had just returned home from hunting potatoes a-



Cut III The Children's Playground

long the railroad where the merchantmen had been unloading them from the cars. (A very dangerous place to be, crawling under the cars.) I said, "Let us sing, 'Praise Him for our Sunday school.' " After we sang a few verses I asked if they had anything else to praise God for, and they said, "Praise Him for the potatoes." Just then I heard a struggle under my chair and a cat had caught a large rat. But the children and the mother (a widow) were not disturbed in the least. And then they told me how the rats came out on their bed at night while they were sleeping. Poor children! Poor home! But thousands in our cities live like this. Do you wonder how anxious we are to help our people into something more beautiful and give them a taste of a Christian home.



Cut II Home of 180 Persons Who Need a Summer Outing

Thousands in our city are dying every year for the want of food. They have no strong constitution and when some disease is prevalent in the community they do not have the necessary power of resistance, and become victims of death. The physician or undertaker makes out the death certificate, assign some cause of death, and the place thereof shall know them no more. When the truth is told it is simply starvation, freezing or foul air, that has caused them to die.

Poverty is increasing in our cities.

Will you study the accompanying chart? Notice the increase of families needing help each year. It is because of the depression in business, the mismanagement of the unions, and, with malice toward none let me say, it is the failure of the Christian people to help. The United Charities of this city is doing splendid work and relieving hundreds of families, but thousands of others are not reached. You will remember that it takes money to run an institution and carry on a work as they are doing. Not all engaged in mission and charity work will work for nothing, when it comes to dollars and cents, as the missionaries of our Church do.

Let me tell of one missionary who had his home partly paid for. He felt called to the work. He had hoped to have help in carrying on his work. But people did not respond and he could not pay for his home. The mortgage came due and he with his wife went to the real estate office and signed away their home. He said to me with a sparkling tear in the back of his eye, "It is the first time I saw my wife cry in years." He then called the children together and told them the situation. They promised to give all their earnings to their mother to help father stay in the work. People are willing to do these things for Christ but not otherwise. Thus a greater work could be done if more means were coming forth.

The Missions are greatly indebted to the Charities of our cities, for it is through them we are able to send hundreds of children to the country for an outing without any cost to the Mission. And many other favors are granted to the missionaries as it is the only agency recognized by the city authorities.

Thousands of our people in our cities are living below par. They are found where buildings crowd each other. Notice in Cut II where there are 180 persons huddled together like sheep, and in Cut III where the children play. They are found where the streets are dirty and where the play places are unwholesome and where social corruption flourishes. There are the sick, the disheartened, the aged and the weak. Their poverty is their curse. Their weakness is the breeding ground for citizenship gone wrong. Our city cannot afford to be complacent about it all, or some day she will awaken to a sad realization that its civic foundation is built on sand.

This in part is the background of our Missions and with these conditions our work stands out as a strong bulwark for righteousness and faith in a Redeemer who can lift the burdens of those who will come to Him.

In another article I wish to tell of the temptations that come to the young man and woman who leave their city home and fight for a living in a great city.

Chicago, Ill.

TWENTY YEARS IN A CITY MISSION

Melinda Ebersole

Twenty years are past, but not forgotten. Many of the Church people, however, had the privilege of visiting the Home Mission, Chicago, during the twenty years, and could see and in part get an idea of what the work is like. It is by request that I write this article.

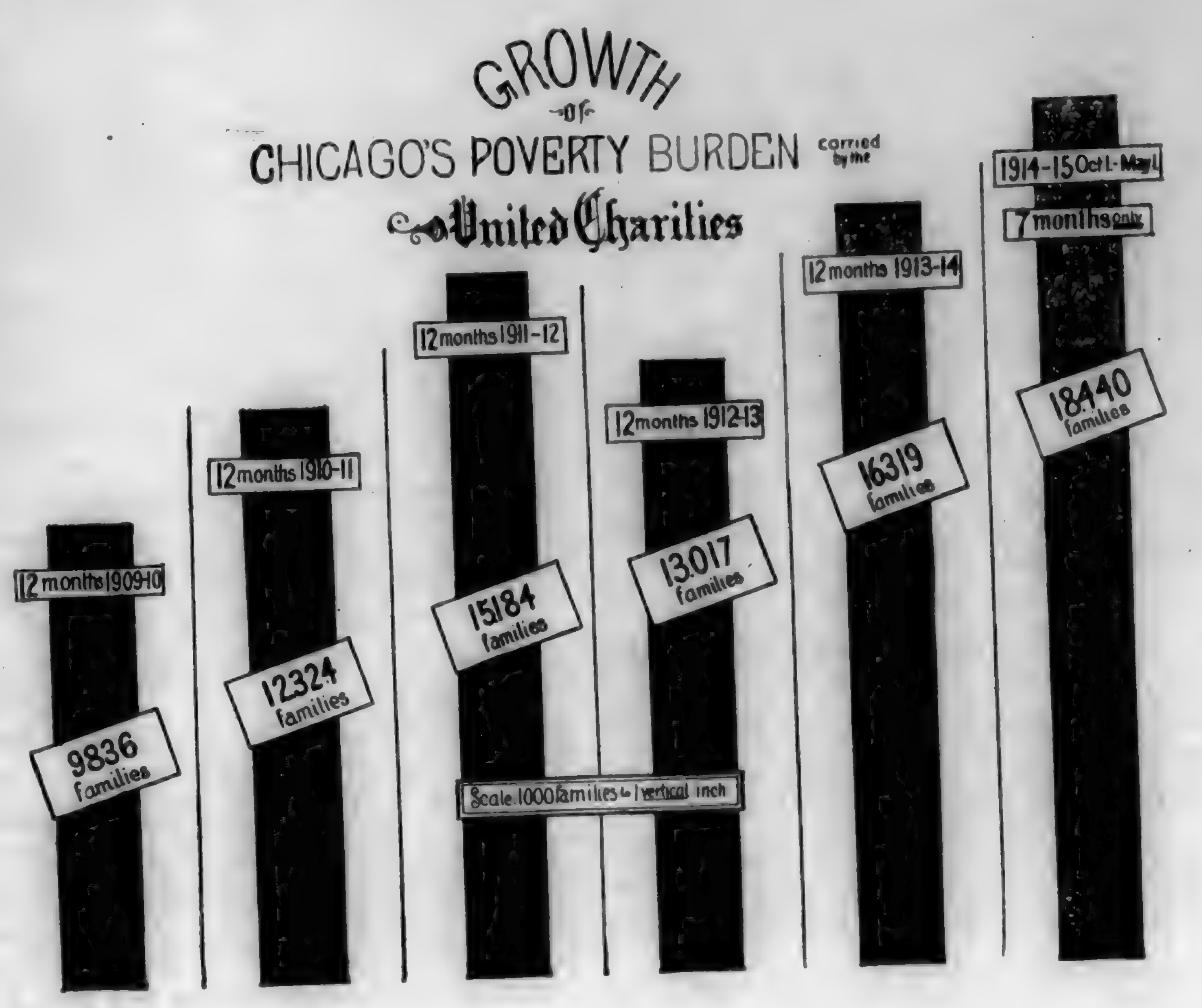
It is a pleasure for me to recall, however imperfectly, some of the past experiences. The original and sole Master-missionary is our Lord Jesus Christ, and, as Lord of His kingdom, has given His own divine commission to His followers to go and teach and make disciples of all nations. With this command in view some of God's people took advantage of the great opportunity to begin a noble work for Him. It is the duty of the Church to manifest her love, devotion, loyalty, and the riches of His grace, toward those who know not the Christ who died for them. I want to thank the Lord for the great privilege of permitting me to labor in the city.

God wonderfully undertook for us in this that He allowed us to labor on in our unqualified way. Twenty-five years ago mission work was altogether new to most of us. Since we knew practically nothing about it it made the work hard and difficult for the first workers. Consequently experience had to be the teacher. The lessons were tedious, hard, and trying, but good for us. The lessons consisted of faith, hope, patience, trust, endurance, waiting before the Lord, and last, but not least, charity, which fills a large place in mission work.

Some of our first impressions were that the people were in great need of the Gospel—a religion pure and undefiled. Where people transgress God's laws there is misery and poverty, and the only way out for a great number of the people is by the way of the Gospel salvation. The old fashioned religion of repentance, faith and genuine heart conversion is the remedy for fallen humanity.

With this condition before us we set forth to preach the Gospel, do Sunday school and visitation work; conduct cottage prayer- and street-meetings; distribute tracts and papers; treat the sick and afflicted; feed and clothe the hungry and needy; and teach the girls to sew and make useful garments for themselves and others and thus try and instill the principle of helping others. All this the workers did with the hope of bettering spiritually morally, and physically, the lives of those with whom they might come in contact.

However, the work met with opposition and discouragements, but that was not sufficient evidence that the work should be discontinued. All good work meets with opposition, but God is greater and stronger than all the hindrances man and Satan can place in the way. In God we had faith, and trusted Him, having the blessed assurance that His Word "shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The Word truly did the work. People became interested, gave heed to the Gospel and confessed Christ as their personal Savior. But you know city people are much like country people, they differ in their choice. Some prefer Paul, some Peter, and others Apollos. It required much patient teaching and earnest admonishing to keep them in the way. But our Jesus is a wonderful Savior; He never tires going in the highways, hedges, and dark alleys; into homes, dives, and dens after the lost. There is no road so lonely that He tires traveling on; no place so dangerous that He fears to enter to rescue a soul. It was Jesus with us and in us in the person of the Holy Spirit who sustained and inspired us with courage.



One thing is certain, a worker must have much patience, patience with the people he tries to help, with the people who help him, and with himself. The shortcomings and faults in all the workers put together rise before one like a tremendous problem. But as Zerubbable was encouraged to go on with his work so the still small voice often came "not by might, nor by power, but by my Spirit saith the Lord of hosts." As the days passed the workers met with new experiences and trials, but nevertheless they went on rejoicing, knowing that our undertakings were for the extension of God's kingdom.

We are now at the close of two and a half years of work. Not knowing what was so near at hand we stepped into one of the darkest days in the history of the Mission. The request came that the Mission should be closed. This, however, was not a pleasing message to us. Why should a work so much needed be rejected by the Church? This was much more discouraging than the rebukes and scoffs received from those with whom we were working. Was it enough? Was there no more balm in Gilead? Was there no more faith? The same God that helped and was with us during the preceding years was just the same. But what was the trouble? The task apparently was too great for our people. Even though there were not sufficient means to support the work, the work nevertheless was needed just the same. Everything belongs to God, even "the cattle on a thousand hills." But ever since the day that Mary broke the alabaster box and poured the precious ointment upon the feet of Jesus, there have been those who are ready to find an excuse for withholding that which belongs to God, and cry out at the loving spirit of obedience to the Great Commission, "Why this waste?"

Another reason was they did not see enough fruits, and thought the city was no place for Mennonite people. We think it a very good place for them. The city has everything else but the plain and simple teachings of the Gospel in full. The Church turned away from her great opportunity. What now? Consequently the last sermon was preached on a Thursday evening, and by considerable pleading we were permitted to have the use of the audience room for a few days longer for our work with the children, Sunday school and children's meeting. A feeling of sadness overtook us when we told the children the place was to be closed. It seemed so cold to shut them out of the house of God where nothing but vice and sin surrounded them. The last song, "We'll never say good-bye in heaven," was sung. They all passed out, the door was locked, and we returned to our small rooms which we had secured for our home.

Among the number of children that followed us down street was a little boy who said, "Is it all done now?" Those words pierced our hearts and we felt a greater determination than ever before to go on in the work. Though the doors were closed there was still room in the city, and we felt that some way, at some time the Lord would overrule all to His glory, and that the seed sown will spring up and bear fruit, and that God will yet establish a work that will be a real lighthouse in that part of the city. Though most of the workers left the city we felt that others would travel the same way to tell the glad news of salvation, with the hope that it might be the means of bringing to many a higher aim and purpose to do a greater work than before, and help build a grand work for the glory of the Lord and the salvation of many precious souls.

At the close of another year the Lord saw fit to again open the work in the same locality. New workers were stationed with a few of the former workers. The work again met with hard trials. Satan put forth ways and means whereby he might overthrow God's work, but we knew the battle belonged to the Lord and what we needed to do was to look to Him for guidance. The Lord was with us in the power of the Spirit to bless and to comfort. The Gospel found entrance. Men, women, and children confessed Christ as their personal Savior and expressed a desire to unite with the Church. Amidst trials and persecutions there were those who stood the test, and today are bright examples in the Christian life and service, and who know they are saved from a life of misery and sin and are kept by the power of God. They are on their way rejoicing and willing to be servants for Him. We were permitted to rejoice with nine different nationalities in the same faith at times of communion.

You may inquire, "Where are they?" Some are earnestly engaged in the good work right at the Home Mission; some at other Missions in the home land; others in foreign lands, while others in various other places of our land. It affords us much pleasure to receive letters from those who once were our persecuters, but now are rejoicing in God's love and are happy on their way willing to say and do as Christ, "I came not to be ministered unto, but to minister." It was, and is, gratifying to note the Spirit's work of growth in the lives of both old and young. The religion of Jesus Christ means a new life, it is His transforming power that changes man.

Many times we were asked the question, "Does it pay to have Missions?" We reply, yes. Thank the Lord for what He did. The twenty years were but a short time. We have no reason to regret the time we spent, the trials we met, the discouragements and oppositions that came along the way, the days when food was scarce, pocket books were empty and the wardrobe small, and only comparatively few friends to stand by us during those days. God wonderfully blessed the work and the Church realized more fully her responsibility, privileges, and opportunities. Though the work had but a small beginning and stood the tests, we are glad for the results. The work has grown so that larger and better quarters are required to carry on the work to better advantage. Thus we leave the twenty years with Him who knoweth all things. Trusting there may be many who cannot say "No" when God calls.

Sterling, Ill.

THE CROSS AND THE CRESCENT IN TURKEY

X Christmas in Turkey

Nora M. Lambert

The Christian peoples of Turkey do not look forward to Christmas as a time of giving and receiving presents but they spend the day attending special services and calling on friends and receiving callers. Christmas is celebrated by the Armenians on January 18 instead of December 25.

Christmas week was always a busy one for us in the Orphanage. Although it has not been their custom to exchange gifts, the American spirit of giving has influenced many of them. As our large family of nearly three hundred orphan boys and girls never receive anything except the actual necessities of life, we have tried to make Christmas a day of pleasure, and help them to forget, if possible, the sad history of their past lives.

For several days the children have been busy practising for the special exercises that are to be held on Christmas eve. On the afternoon before Christmas we missionaries and a few native teachers are in a room preparing and numbering a parcel for each child and worker. Each parcel consists of a handful of candy and roasted peas tied up in a cheap handkerchief. Besides this each person receives either a comb, a hair ribbon, cloth for an apron, a cap, a knife, or possibly a toy, if his foster parents in America have been thoughtful enough to send it for him. One child after another comes to the door to ask some question, hoping to get a glimpse of the contents of the room and have some idea what they will receive.

At 6 o'clock in the evening the children and workers gather in until the living room is well filled. The children are seated on the floor, and with beaming faces await the gifts that will be given them after the exercises. One can understand how much these little tokens of love mean to them when you hear their cheerful voices respond with a hearty "Thank you."

It is hard to get them to retire promptly after these exercises as they are so interested in showing and discussing their presents. Upon returning to our rooms we find little gifts that the children have made for us.

It seems we have just fallen asleep when, in the small hours of the night, we are awakened by the song, "Holy Night, Silent Night," sung in English by a number of our oldest girls who have assembled at our room door. As soon as they finish we throw them a sack of candy, which we had prepared for the occasion. One group after another sings for us. When we think it is about ended we hear suppressed whispering and snickering in the hall. Finally we hear the broken strains of a Christmas carol which our smallest children are trying to sing.

At 4 o'clock the clear tones of the Protestant Church bell ring out into the cold, icy air of the dark night calling the people to the house of God. Long and loud the tones echo and re-echo through the valleys. Lights begin to appear in the different houses, and soon groups of people are heard chatting together as they carry torches of pitched pine to light their way over snow and ice through the narrow and steep streets leading to the church.

The church is filled long before the second bell rings, and people still continue to come. People of every description are to be seen—men, women and children of all ages, the educated people dressed in European styles, the laboring class in their Oriental costumes, and the beggars in their rags. The men and only a few of the women are seated on benches, while the others are squatted on the floor. The pastor announces a song and requests that every one stand and move forward a few steps while they sing. When the song is finished every one tries to be the first to sit down, for the last ones must wedge themselves in as best they can. Talks on suitable subjects are given by the preachers and teachers, and special songs are sung. The service closes at day-break. The people congratulate each other with the greeting, "Unto us a Christ is born," "We bring you tidings of great joy," etc. Outside the church door blind and crippled beggars hold their plates to receive coins, and pronounce blessings upon you as you pass.

The remainder of the day is spent in calling on the people in their homes and receiving callers. Such calls are very formal and you remain only about ten minutes. The usual greeting is given as you enter. You are served with Turkish coffee and candy, and then go to the next place. In this way we have entertained over a hundred callers in a day and made as many as fifty.

While we are attending the service in the Protestant church a service is also being conducted in the Gregorian church in the other part of the city. After this service there is a procession to the river, where they baptize the cross. This is the old custom that is still practised in only a few of the Armenian towns in Turkey. The people do not seem to know when or how it originated, but it is generally thought that it was a pagan custom that was Christianized by the Armenians centuries ago.

The priests, in their robes and large metal crowns, the altar boys, and those carrying the censers with burning incense, lead the procession. Thousands of people follow them through the filthy streets. The altar boys chant at the top of their voices some melancholy Armenian song. The priests stop on the bridge and wait until the people arrange themselves on the bank of the stream, on rocks, and on the mountain nearby. The vartebed (head priest) swings the censer to and fro as he prays blessings upon the people assembled there. He then throws the cross, which he has carried in his hand, into the stream. A dozen or more men dive into the cold water after it. They crowd, push and tumble over each other in their effort to get it. The one that is successful sways it in the air while the vartebed pronounces special blessings upon his life. The crowd then scatters and the people return to their homes.

A Christmas Treat for the Poor

There are so many poor people in Hadjin that we sometimes give a dinner to the blind and crippled on Christmas day.

The second year I was in the Girls' Orphanage, I was surprised one day to have a few of the oldest girls come to me with the request that we would allow them to give a Christmas treat to the poorest children in the city. I knew they had no money and inquired how it would be possible for them to do it. They wanted our consent to eat dry bread instead of their boiled dinner each day for a week and use the money saved in this way to feed the poor children. We hesitated at first, as we thought they received no more than they themselves needed. We could not refuse their urgent pleas, however, and finally agreed.

We decided to invite one hundred of

the very poorest children, ranging in age from three to ten. We made tickets and gave them to our Bible woman to distribute. After the first day she came to me in distress. "Oh," she said, "there are so many that are poor and hungry that I know not how to decide which are the most needy." We told her to use her judgment as she was personally acquainted with them. When some of the poor people heard of our plan they followed her through the streets, showing their children and pleading that they should be included. She assured them that very little would be given them, and that they would be disappointed if they expected much. One mother answered, "If it is nothing but a patch to put on the child's garment, I will be satisfied." These people have no time-pieces and so we told them that when the sun shone on the monastery on the mountain side (about 8 o'clock in the morning) they should come.

One Hundred of Hadjin's Poorest Children Receiving Aprons

It was a cold morning. Our windows were covered with frost, and we moved nearer to our small sheet-iron stoves to keep warm. Outside, the air was biting cold and the snow creaked under your feet. I questioned in my own mind whether many would come. At 7 o'clock one of the teachers came and asked what they should do. Although every one had been emphatically told not to come until 8 o'clock the street in front of our door was already crowded with mothers who had brought their children early, fearing they might come too late. Only the children with tickets were admitted while dozens of others, with feet and hands blue with cold, stood in the snow trying to convince us that they were as needy as the others. We had only enough for one hundred and were obliged to turn our backs upon their pitiful cries.

In the large room the children were sitting on the mats on the floor. In the center was the stove with a roaring fire. I had known that there were poor people in Hadjin, but the sight before me was far worse than anything that I had ever dreamed of seeing. With very few exceptions, these children were in their bare feet, swollen and blue with cold, nothing on their heads, and only one thin, ragged garment on their freezing bodies. Instead of enjoying the warm room the heat only increased their pain.

Our girls sang several songs and we told them the meaning of Christmas. We then made haste to put a long-sleeved gingham apron (sent to us by friends in America) on each child, and as they left the room we gave each a small loaf of bread and a cupful of raisins. We felt well repaid for our work as we watched the anxious faces of the mothers brighten up as they saw their little ones appear in their new garments, with the skirts tucked up carrying their bread and raisins. Of they started in every direction, as happy as they had ever been in their lives. During the following year we could recognize the aprons as we passed through the streets.

What a sad Christmas this will be for the people in Turkey. Families have been separated, children have seen their parents killed, parents have had their little ones torn away and separated from them forever. Of the two million Armenians under Turkish rule over half of them have been exiled or killed during the last six months. Instead of this being a time of rejoicing it is a time of mourning. While we are enjoying our Christmas dinner let us not forget the many unfortunate ones in that land. Appeals come to us for help and if we can do no more, we can at least pray that our heavenly Father will touch the hearts of those who are able to eliminate their suffering. Christ said, "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me."

(To be continued)

Bluffton, O.

SOO THAH

Soo Thah was a "little brown boy with bright, black eyes and black hair" born in a little village in far away Burma, Asia. He grew up among the heathen practices and superstitions of his people and became an intelligent and thoughtful young man. Early he began to question the superstitions and religious teachings of his people. He finally came under the influence of the Gospel, eventually accepted Christ, trained for the ministry and labored among his own people and carried the Gospel to hostile tribes among the hills of Burma.

The story of his life is interestingly described during which the social, moral, and religious conditions of the Karens are set forth. Around his life is woven the remarkable story of the marvelous power of the Gospel among this despised people living among the hills of Burma. The transformation wrought in whole tribes has few equals in missionary annals.

This intensely interesting and soul-stirring story was written by Alonzo Bunker, a missionary who labored among this people. The characters mentioned in the book are said to be real characters and the incidents described real happenings. The author in the Preface writes: "The aim of the story is to give a photographic view of the daily life of the heathen Hillmen of Burma; of the entrance of the Gospel among them; and of its triumphant results as a transforming and uplifting power."

The reading of the book arouses interest in others; it increases faith in the power of the Gospel to transform a degraded people; gives much information as to conditions in heathen lands, principles and methods of mission work; and enables one to pray more intelligently for missions in foreign lands. While the book contains much valuable information for the one interested in missions and is a valuable addition to a mission library, and will be read with special interest by young people, we cannot agree with the author in his justifying the believer in taking up arms in self-defense.

Soo Thah: A Tale of the Karens, contains 280 pages, illustrated, bound in cloth. Price $1.00 postpaid. May be secured from the Mennonite Publishing House, Scottdale, Pa.

"Personal work will never be easy, any more than any other sort of life saving."

BIBLE STUDY

ARMAGEDDON

The name occurs only in the sixteenth chapter of Revelation. It is usually assumed that the name itself is symbolical and that the real significance is not known John records that the name is a Hebrew one, and gives no Greek interpretation of it. There is something rather strange in this feature of the record. Other Greek writers have made a practice of giving the interpretation of Hebrew words or terms in their records when writing to Greeks or Romans. It is usually supposed that the name is applied to the plain of Esdraelon in the land of Israel. the scene of some of the greatest conflicts in her history. The name itself could signify a high place of rendezvous or assembly. The scripture says that it will be the great meeting place of the two great armies in final conflict. It is the place where the power of Satan is set against the power of God and is overthrown.

Because the battle of Armageddon is to be such a great conflict men have made a figurative use of it and have applied it to any and every great conflict, whether spiritual or natural. But the applications that have been made of it does not determine the actual nature of that for which it stands. Too often has it been the case that common usage of words was made the basis of scriptural interpretations of words or terms. There have been many Armageddons in the history of the world; many in the political world; many in social life and in individual experiences; but the one conflict, the nature and conditions of which are set forth particularly in the text, is not a principle alone, it is a fact. It is based upon scriptural declarations and supported by scriptural precedents.

While the book of Revelation is a unit as a revelation, the events are progressive. They are related to each other only as a series of events can be related. We cannot conceive of an Armageddon being possible under the conditions of the "Candlestick" vision. It is a vision. Revolution or rebellion could not exist in the body in which Christ stood in the midst. But, the things for which Christ stands furnishes one of the elements of the great conflict. It is the one important element of the conflict. All through the early chapters of the book the vision portrays the people of the Lord as a separate body of people on the earth and gathered out from among the nations of the earth. In the final conflict the Church is mysteriously absent, but the forces of Heaven which have always stood for the defense of the people of the Lord are especially active, coming from Heaven. From the earliest chapters which show the relation of the world to the Lord and their attitude to the saints there is also a progressive revelation, showing the nature of their oppositions. The climax of their organization is revealed in the closing chapters, when the powers of Satan assume the leadership of the kings of the earth to lead them against the Lord "to the battle of that great day of God Almighty."

The battle of Armageddon is shown in its two aspects—the nature of its organization, and the object of the conflict. These two features determine to a great degree what is to be the Armageddon, whether a political crisis, a social revolution, a spiritual catastrophe, or a miraculous intervention of God in the affairs of this world for the advancement of His cause and the overthrow of the powers of the devil.

The organization of the kings of the earth for some specific purpose has been a frequent occurrence in the history of the world. Their organizations have been more or less extensive including kingdoms interested in similar projects or aims. They have at times been allied on account of spiritual interests, religion having a very large place in their plans. It has not infrequently been the case that religious pretentions have been a delusion on the part of some king to win the adherence of others in carrying out some petty purpose. Organization is one of the great essentials in carrying out the schemes of men, but motive must furnish a sufficient ground for effective organization.

In order to supply a motive for the organizations which would seem to effect the mutual interests of the kings of the earth the power of Satan furnishes agencies—the first, the dragon; the second, the beast; the third, the false prophet. The three unclean spirits go out to the kings of the earth and influence them by the lies of the Dragon, who is the father of lies; by the power and glory of the beast whose name is blasphemy, hence assumed Divine dignity and power, and false; and by the superstitious and false presumptions of the false prophet. These elements have been prevalent in the fields of political influence in the past and in the present, and as the great crisis of the world approaches the influence of Satan will be greater in making appeals to the powers of the world and to their peoples through the delusions of false promises, empty honors and presumptuous spiritual authority. The organization of world powers on such a basis is the result of the special effort on the part of Satan in his purposes to thwart the work of the Lord.

The object of the conflict is revealed in the nature of the two powers in the conflict. The Lamb and the sealed ones are seen to stand on Mount Zion. (Rev. 14:1.) The Judgment of Babylon is proclaimed. (Rev. 14:8-16.) It will be seen that the assembling of the nations under the powers of Satan is followed at once by the judgments of the seventh vial (Rev. 16: 17-21) in which judgment Babylon is seen to fall and all of the kings of the earth are made to mourn. The extended description of Babylon and of the great interest taken in her by the kings of the earth shows that the delusions of Satan had been directed in the increase of their attention toward, and in their exaltation of, the great harlot. When her judgment came their sorrow was great and their anger kindled against the power of her destruction. On the other hand, the saints of God were made to rejoice in the downfall of Babylon. The interests of the Lamb were uppermost to them. The conflict lay between the wife of the Lamb and the harlot of the kings of the earth—Babylon. It expressed the spiritual interests of the saints and of men of the world. It was an actual conflict between the powers of Satan and of God. There can be no question as to the identity of the one who leads the armies of Heaven, and, consequently, no question as to the object of the assembling of the nations. Their opposition was against the power of God. If the nature of the organization of the nations of the earth was Satanic and the object of the organization was Satanic the entire conflict was based upon spiritual or religious conditions. Armageddon is the outgrowth of religious conditions and not a consequence of social or political evolutions.

The facts revealed in connection with this battle of the great day of God Almighty support the conviction that it will not be a battle between the nations of the earth. On the one side are the kings of the earth, captains and mighty men, with their armies. On the other side are the armies **from Heaven,** under the leadership of Him who is called Faithful and True. This is not "righteousness" personified, as some would believe, but, Him whose vesture was "dipped in blood." The leader can be none other than the Lamb, Jesus. Nothing is mentioned concerning kings or nations or saints as being on the side of the Lord in this conflict. It cannot be represented as a conflict of man with man, a trial between righteousness and sin among men of the earth. The whole is but a climax of the world age struggle and strife of the powers of sin and God. It results in the overthrow of Satan and his kingdom, even his kingdom among men.

In the great wars of the world there were always differences of human opinions which led to the conflicts. Men were arrayed against men; kingdom against kingdom. The outcome of the conflict decided the issue whether right or wrong. God controls the destiny of nations as to the working out of His plans and purposes in the world, but it is evident that He does not decide all of their questions nor does He decide all of their international problems, whether in their counsels or conflicts. Men as individuals decide their questions as they will, either by their own judgment or availing themselves of the privilege of the wisdom and Spirit of Christ. With nations it is the same. Man has a Divine origin but does not always live by Divine guidance. Government has a Divine origin but does not always seek Divine control. The catastrophe of nations is the result of the abuse of Divine privileges and purposes. The government of Babylon was as divinely appointed as that of Rome; and Rome as France, Germany or Great Britain. Governments may rise by Divine appointment but fall because of sin. The element of sin enters into human government because of sin in man. The outcome of all human government is expressed in the combining of all governments into one which, because of the erroneous object and method of its organization, will be found in opposition to the great ambition of God and the Lamb and will be overthrown.

As long as nations are opposing each other and destroying each other they do not show the elements that are found in the battle of Armageddon. Which nations in the past or present conflicts of nations would represent the armies of the Lord or the armies of the Dragon? England and France would say they represent the armies of Heaven and Germany and Turkey the armies of the Dragon. Or, the Teuton allies might say that, according to some authentic interpreters of the Book of Revelation, the Allies of Rome are the armies of the Dragon under the influence of the beast and false prophet, the supporters of the harlot, Babylon. In any case the pot would call the kettle black. If one earthly power is allied with the enemies of Christ all are equally qualified to be classed with it. The kingdom which is alone qualified to stand is "not of this world."

The religious element in the nature of that battle must not be overlooked. The divinity to which the world was bowing and to which they were persuaded both by false representations and by spiritual enchantment and by persecutions all brought about by the agents of Satan, the beast and false prophet, was Babylon. In Babylon is found merchandise, luxury, fleshly pleasure and lust, devil worship and spiritual death. Even the blood of saints, symbolical of the persecution of the Church and opposition to Jesus Christ and His faith, are found to have filled the cup of Babylon. She stands as the token of false religion and false hopes which have captured and held the souls of men. The spiritual nature in man makes him naturally a worshiper, in his endeavor to get away from worship he rejects God and the Lamb of the redemption and falls unwittngly and deceived into the sin of worshiping the world and its lusts as expressed in Babylon, the great harlot. This is the spiritual adultery of the friendship of the world. This is the deception of Satan, and the thing which falls under the curse of God and against which His judgments will be executed.

The sins of Israel were judged by natural calamities befalling them. Nations who waged war against faithful Israel whom God loved and cared for were miraculously defeated and destroyed. Sodom and Gomorrah were suddenly and swiftly destroyed. The armies of the Assyrians were smitten in one night by the angel of the Lord. The sword of the Lord may mean a bloodless battle, but it also means judgment. The rod of iron does not mean mercy. The winepress of the fierceness and wrath of Almighty God does not imply that these nations will speedily be converted to God by the power of the sword (word) proceeding out of His mouth; it implies a converting of the living to death which is the wages of sin. The world that hardens itself against God, though it combines in its efforts to carry out its own plans and turn away from God and Jesus Christ will fall under His righteous judgments and be destroyed. The battle of Armageddon is the final outcome of the development of religious forces of the world, in their influence over the lives of men and their proving the character of men. Christianity had made its equal, had given evidences of its character and of its Divine origin and power, had proven its claims of resurrection power, and given its terrible warnings of the judgment of God on all who do not worship the Lamb. But the world had pursued its own course and grew in hardness against every appeal of the Church and against all of the righteous judgments of God until the day of the battle of God Almighty. This is God's final warning against the world and sin and against all who love the world and its pleasure more than they love God.

The counter-parts of this conflict may be seen in any issue in life, either in social, political, or moral questions, but the true Armageddon is that with which God has to do, and His queston is purely the religion of men, whether they will give honor to His Son, Jesus Christ, or will reject Him.

The Workers' Column

TESTIMONY IN SONG.—Psa. 126

January 9

I. **The Occasion of Testimony.**—v. 1.
   1. The deliverance.—v. 1.
   2. The wonder of God's grace—almost inconceivable.—v. 1.

II. **The Spirit of Praise.**
   1. The mouth **filled** with laughter.—v. 2.
   2. The tongue **filled** with singing.—v. 2.
   2. The heathen heard and understood the occasion of the joy.—v. 2.

III. **The Testimony of the Songs.**
   1. The great things of the Lord make the believers glad.—v. 3.
   2. The grace of God gives courage to ask more.—v. 4.
   3. The chastenings of the Lord bring fruits of praise.—v. 5.
   4. Faithfulness to God in the hours of trial (bearing and sowing precious seed) will bring the reward of joy.—v. 6.

A NEW TESTAMENT DANIEL.—Acts 16:19-39

January 16

I. **Paul and Silas Serving Their God Faithfully.**—vv. 16-19.
   1. They served Him in public.
   2. They regarded not the superstitions of the people when in conflict with the needs of men.

II. **They Transgressed the National Customs.**—v. 20.

III. **They Were Taken Prisoners and Tried.**—v. 19.

IV. **They Were Accused by Those Who were Jealous and Prejudiced.**—v. 19.

V. **They Were Imprisoned.**—vv. 23, 24.
   1. Put in the inner prison.
   2. Their feet fastened in stocks.

VI. **They Experienced no Sorrow.**
   1. They prayed.—v. 25.
   2. They sang.

VII. **The Lord Delivered Them.**— vv. 25, 26.
   1. By the loosing of their bonds.
   2. By opening the prison doors.

VIII. **The Concern and Fear of the Magistrates.**
   1. The jailor came with fear and had faith in their God.—vv. 27-32.
   2. The magistrates' fear and reverence for the servants of God.—vv. 25-39.

RIGHT BEGINNINGS FOR THE YOUNG.—Prov. 4

January 23

I. **Heeding Parental Instruction.**—vv. 1-9.
   1. Their advice.
   2. Their wisdom or judgment and laws.
   3. Their experiences.
      a. Those of their own youth.—v. 3.
      b. The memory of the counsel of their parents.—vv. 4-9.

II. **The Wisdom of Heeding Counsel.**—vv. 10-13.
   1. Results in long life.
   2. Avoids errors and dangers.

(Concluded on page 414)

EDUCATIONAL

RELIGIOUS ELEMENTS IN THE WRITINGS OF OUR GREAT POETS

J. W. Shank

"The Quiet of a Loving Eye"

William Cowper

Few of our poets have lived a life so quiet and withdrawn as William Cowper. Having been troubled with nervous weakness, he withdrew to the home of a Methodist minister where he lived happily under the influence of religious thought, this being in the early days of Methodism. Much of his time was spent in gardening, conversations and in the keeping of pet hares. He seemed to find much pleasure in the composing of verses, some of which were purely religious and others were reflections upon the simple life of the country.

One of the best poems to show his character as a child is the one written "On the Receipt of my Mother's Picture." The tenderness of it is illustrated in the following lines:

"My mother! when I learnt that thou wast dead,
Say, wast thou conscious of the tears I shed?
Hovered thy spirit o'er thy sorrowing son,
Wretch even then, life's journey just begun?
Perhaps thou gaves me, though unfelt, a kiss:
Ah, that maternal smile! It answers—Yes.
I heard the bell tolled on thy burial day,
I saw the hearse that bore thee slow away,
And turning from my nursery window, drew
A long, long sigh, and wept a last adieu!

. . . . .

The maidens, grieved themselves at my concern,
Oft gave me promise of thy quick return.
What ardently I wished I long believed,
And, disappointed still, was still deceived.
By expectation every day beguiled,
Dupe of tomorrow even from a child."

Thus the poem reveals the fact that, even from childhood, Cowper was a very timid, sensitive person, with a very affectionate nature. This poem further shows his faith in the immortality of the soul. He expresses the confidence that his parents are safe in immortality and that their spirits can yet be a benediction to him.

The "Olney Hymns," by Cowper, show his deepest religious convictions. Through them he breathes a spirit of deep fervor, such as is most beautifully expressed in the hymn, "Walking with God:"

"Oh! for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!

"So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb."

One unfortunate thing about Cowper was his periods of depression in spirit. There were times when he suffered from the fear that his soul was lost eternally. This fear could not have arisen from the fact that his life was untrue, but rather that his mind was affected by his nervous disposition and that he was often under the influence of those who were inclined to be fanatical in religion.

In the long poem, "The Task," Cowper attempts to picture the life of the country villages of England. Many of the people with whom he associated were poor and he uses this poem to portray their life and character. In one section of the poem he gives the following pen pictures:

It is winter time, the very coldest weather; the postman comes over the hills whistling through the cold, bringing a variety of messages to the rural homes; at the fireside the housewife busily employs her time to make the home comfortable with the scanty provisions; the farmer drives the plodding beast through the snow dragging the heavy load; the country lass, ignorant of the evils of the gay city, goes about her tasks foolishly longing for the life of ease which she could never see. Following these pictures the poet gives his personal ideals:

"The country wins me still.
I never framed a wish or formed a plan
That flattered me with hopes of earthly bliss,
But there I laid the scene."

The following lines suggest his appreciation of the mission of Nature for humanity:

"The love of Nature's works
Is an ingredient in the compound, man,
Infused at the creation of the kind.

"A breath of unadulterate air,
A glimpse of a green pasture, how they cheer
The citizen and brace his languid frame!
Even in the stifling bosom of the town,
A garden in which nothing thrives, has charms
That soothe the rich possessor; much consoled
That here and there some sprigs of mournful mint,
Of nightshade, or valerian, grace the well
He cultivates."

The following lines show the poet's appreciation of God's providence:

"God gives to every man
The virtue, temper, understanding, taste,
That lifts him into life, and lets him fall
Just in the niche he was ordained to fill.
To the deliverer of an injured land
He gives a tongue to enlarge upon, a heart
To feel, and courage to redress her wrongs;
To monarchs dignity, to judges sense;
To artists ingenuity and skill;
To me an unambitious mind, content
In the low vale of life, that early felt
A wish for ease and leisure, and ere long
Found here that leisure and that ease I wished."

Cowper was not of our greatest poets. In ranking him we must bear in mind that his poetry found its way to the few in his own times and not to the many. He has not voiced the greatest truths of life in such a variety of ways as some of his predecessors and successors. The things we like to emphasize in Cowper are the homely virtues of his poetry. Though he lived in a time when poets were inclined to observe the vanities of the city rather than the simplicity of the country, Cowper did not forget that the simple life is after all most God-like. For his fidelity to Nature and for his religious earnestness, students of literature will always remember Cowper with a kindly thought.

La Junta, Colo.

DIARY NOTES REREAD

D. S. Gerig

Sometime ago I wrote a short sketch on the subject at the head of this paper. At the solicitation of the editor of the Christian Monitor I am attempting a continuation of same. (See July, 1915, issue.—Ed.)

The former article closed with the arrival at Strassburg. This old and famed city lies on the river Ill, a small tributary of the historic old Rhine. Its location is far enough to the interior of Germany to make it safe thus far from the attack of the foe.

In quaintness of its style of architecture it has few rivals. The customs, too, of its inhabitants are most interesting. Here one may see many fashions once in vogue with many German speaking people of America, still perpetuated. A practice peculiarly odd, and that seems to have persisted here longer than in most European cities, is that of employing the open stream as a municipal laundry.

A picturesque sight it is indeed to see the housewives take their bundles of soiled laundry and cleanse them in the open stream by utilizing the small boatlike houses that are constructed for this purpose and which are owned by the municipality. That the main thoroughfare of the city with their busy traffic and commercial houses are just opposite and facing upon this stream does not disturb these laundresses at all. Grouped together in the various floats, they chatter incessantly as they perform their housewifely task, and no doubt, anticipate the daily newspaper in disseminating the latests bit or news or gossip.

The most striking object on the landscape, as also the oldest and most renowned of the city, is the great **Muenster.** The beginning of this famous edifice dates far back into history. It was first founded by Clovis in 510. The earliest structure was destroyed by fire a few centuries later. The foundations of the present one were begun on the same site in the twelfth century, and have virtually been in process of building ever since, for the building still remains unfinished.

Various architects have had a share in the erection of this magnificent structure. The chief interest, however, centers about the name of Edwin von Steinbach and his children who carried out the original plans drawn by him.

The original plan was to give the cathedral two spires. One of these however was never completed and a huge platform occupies its place. This platform the visitor reaches by mounting a staircase of 335 steps. When he has reached the top he finds himself 216 feet above the street. Here he may get a panoramic view of the country far and wide. On the parapet surrounding this space, as also on the base of the tower which starts at this point, are carved innumerable names of guests. Many of them represent individuals who have long since become world famous. The single spire rises to a height of 249 feet above this platform so that the total height of the edifice reaches a total of 465 feet, and make it one of the highest buildings in Europe.

On entering the structure, the visitor finds in the south transept the singular astronomical clock, the only one of its kind in the world. The present one was rebuilt in 1789 to replace a former one that had operated since 1574. This clock, which boasts of a complete calendar and planetary, regulates itself at midnight on the thirty-first of December, and is calculated to run for an indefinite space of time. The quarter hours are marked by the successive appearance of a boy, youth, man and old man; the symbolic deities, Apollo, Diana, Mars, Mercury, Jupiter, Venus and Saturn, step each out of a niche to indicate the day of the week. In the highest niche, at noon, the Twelve Apostles appear moving around the figure of the Christ. At the same time, too, a cock perched aloft, while flapping its wings, crows lustily. A man who turns an hourglass every sixty minutes, and an angel who strikes the quarter hour bell, complete the number of movable figures. The performances of this wonderful mechanism is a source of neverfailing wonder and delight of all who witness it. Tradition holds that the inventor of the earliest specimen of this clock was put to death after its completion through jealousy lest he make a second like it.

Leaving Strassburg, our course took us to Karlsruhe, the capitol of the Duchy, Baden. The city is chiefly interesting for the way it was planned when first laid out. The original plan of it resembles a fan; all its streets converge on a single square before the palace; the form of the palace is also semicircular and thus compliments the city at the head of which it stands. The city is richly decorated with works of art and of fine architectural style. In modern times it has become a city of considerable commercial importance.

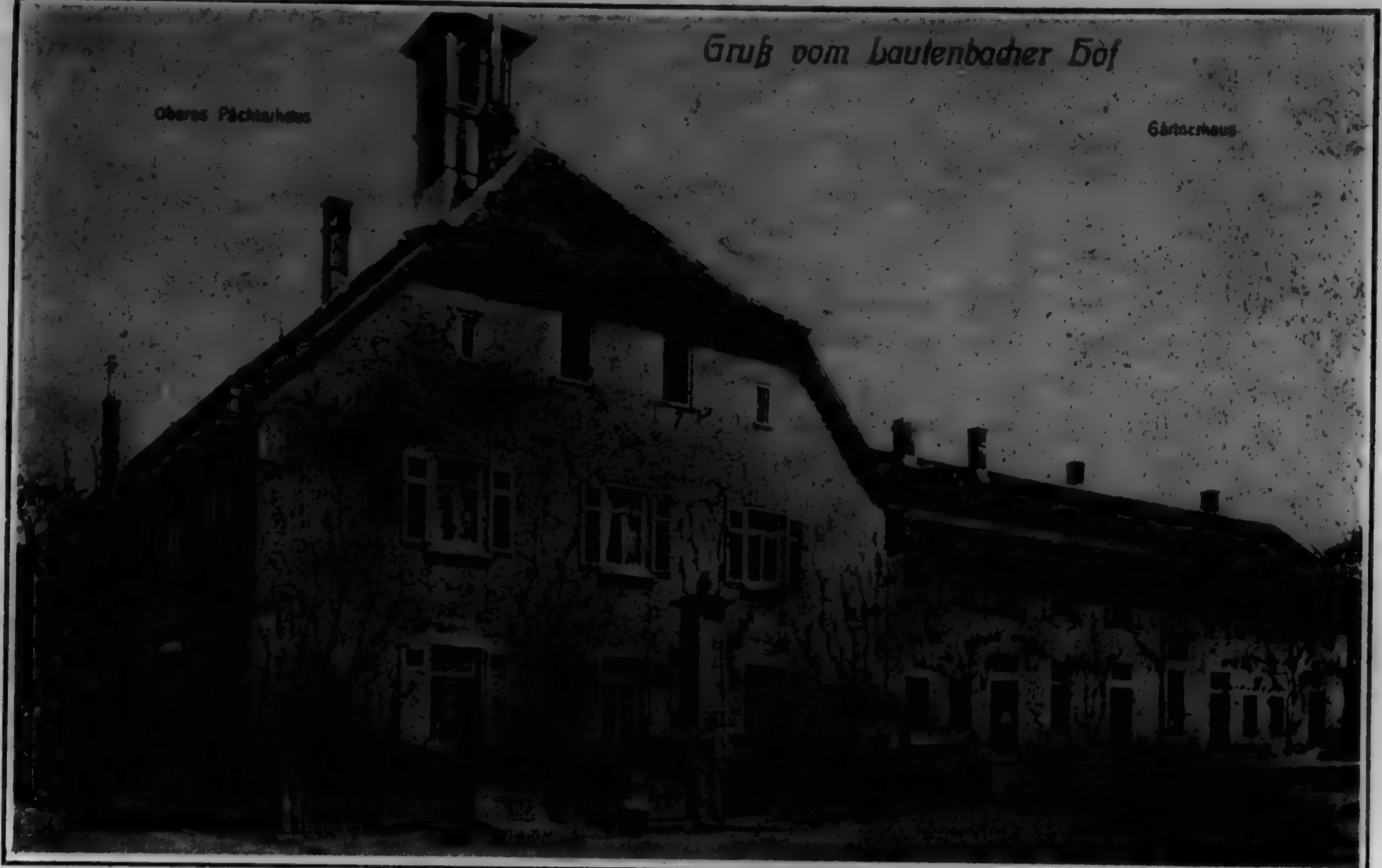
But our objective point lay beyond Karlsruhe. So we departed rather late in the afternoon and journeyed to Neckarsulm. Our railroad destination was soon reached but we desired to visit at Lautenbacherhof, an estate that is situated perhaps three and one-half miles out of the town. This distance we covered mostly on foot, except that for a time an obliging farmer invited us to ride with him on his farm wagon. We accepted his kind offer gratefully, and though springs were entirely foreign to this vehicle, it afterall eased our way-weary feet. Although darkness had set in before we arrived, notwithstanding the fact that we were entire strangers and came wholly unannounced, we were accorded the kindest welcome and given the best of hospitality. This is a trait wherein the Germans as a people seem to surpass.

Our two days' stay at this place had many interests. Lautenbacherhof is the name of a large estate of nearly nine hundred acres. It is owned by a lady of rank, but leased for a period of fourteen

The great Muenster, or Strassburg Cathedral

years at a time to two brothers who manage it jointly.

The study of life on this estate presented many points of interest. In many ways the farming was carried on in a modern way. For example, on it were to be found nearly every variety of American farming machines of a modern type. The entire set of buildings was electrically lighted and the current also used for motor purposes. Sugar beets were raised in large quantities and to care for these a large number of southern Europeans were imported in addition to the many laborers already employed on the estate.

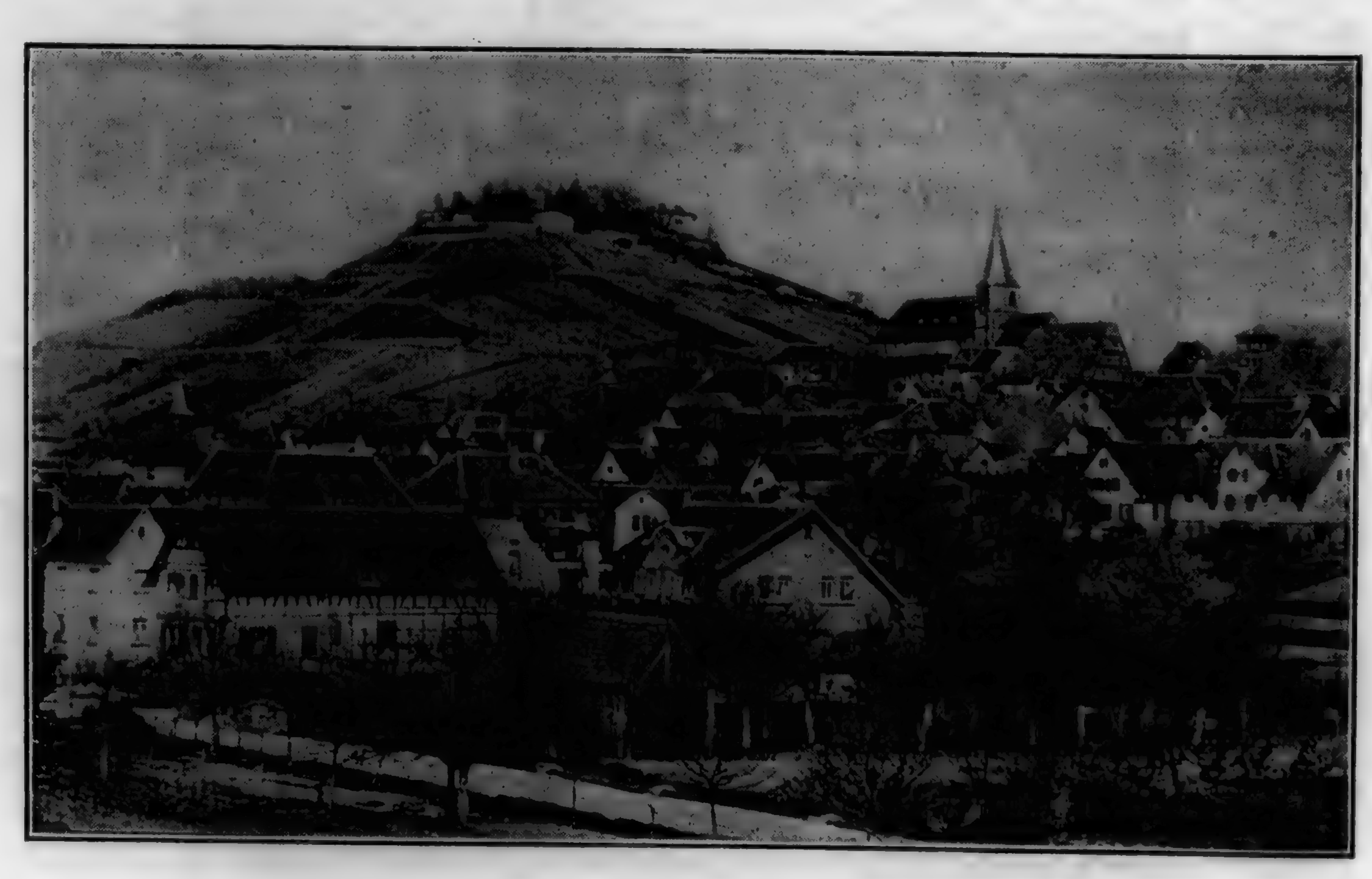


Lautenbacher Hof

One of the families with whom we stayed was a large one. In all there were thirteen children living, and all still at home. Besides ourselves, there were five other guests here; two small girls spending a vacation; two young ladies who arrived the day after we came; and a young Russian, a theological student from the university of Basel, who also was spending his vacation. Thus it made a very happy family by the time we were all seated in the large dining room at the two long tables.

In this family was a young man, the oldest son, who had served his term of years in the army. He had now returned to take part in the superintendence of the estate. A younger son was almost due to put in his term of military service. Both the proprietors had served. As one reflects over the group then assembled, one wonders what the fortunes of these men have been. May it be that somewhere in the trenches these German friends have been asked to greet their former Russian guest with the destructive weapons of war? If they did, it was through no choice of theirs for all of them in principle did not then believe in coercion, but were compelled to obey the rigid hand of an iron military rule.

If there is anything that the Germans as a people delight in it is their love to make an "Ausflug"—excursion. True to the racial instinct we were all asked, on the day following our arrival, to join in a trip to a famous and historic spot. We were, naturally, glad to do so, for the place to be visited has been noted for centuries. This journey took us to the ancient city of Weinsberg, with its ruins. Historically its fame dates from 1185. At that time the city was besieged by Conrad the Third. Finally starvation threatened all within, and so the story goes, the women begged the besieger for mercy. Their request from Conrad was that they be allowed to evacuate unmolested. "Your husbands and brothers deserve no mercy and must endure what I will conclude," was the reply. "However, I am not waging war against women, and each one of you may leave the fortress tomorrow morning and take as much of your treasure as you can carry on your back." Early the next morning the women filed out but each one with her husband on her back. When the general in charge objected and referred the matter to Conrad, the latter replied, "An emperor's word is an emperor's word and must not be misconstrued or distorted," and thus the men were allowed to pass out with the women.



Weinsberg with the Fortress "Weibertreu"

Whether this event be historical or fictitious, the fact remains that the old fortress now bears the name of "Weibertreu" (woman's loyalty) and the event has been celebrated time and again in poetry and song. The castle ruins which still remain on the top of the mound overlooking the town, bears copious evidence of the place as a literary shrine. Carved into the sandstone out of which it was built, are the names of nearly all Germany's poets of recent centuries as well as many of other nations. This is a privilege accorded only to distinguished visitors and the number of names is proof of its many famous guests.

At this place we also formed the acquaintance of two Russians, also young theological students, and spent a time together. Though they were of like faith with us, it did not follow that the practices were precisely the same.

A visit to the German poet Kerner's home, now turned into a public museum, ended our excursion and we returned home. Here we spent a pleasant evening in social intercourse and song.

As I recall all these events and think how secure these people felt in their prosperity, I pause to reflect how they must have been startled by Europe's great upheaval. What tribute of life and blood have they unwillingly been forced to give? How much of the toil of past years in material prosperity has been levied against them? When will the friendly relations to their foreign guests again be open with the frankness that they then enjoyed? How cruelly they must have been aroused from their dream of peace, for here were two homes at least that certainly did not want a conflict to come on. In reviewing in social conversation the relative merits of the Old World with the New, these well established farmers had strong prejudices in favor of the Vaterland. That they were obliged to dedicate a number of years to military service seemed to them a necessary evil, but in no way a potential danger for to them war was only a remote possibility as in our country. This no doubt is the way that millions of the men now in the trenches must have felt throughout Germany. How ruthlessly they have been startled out of their delusive dream, if such has been the case!

The next morning our genial host took us to the depot, this time in his chaise, and we took leave from our newly made friends. Our course took us along the picturesque valley of the river Neckar, past old castles and historic ruins hoary with age. Our objective point was the well known and much praised old university town Heidelberg. This we reached in due time and spent a day in going over its important places.

Goshen, Ind.

THE GARY SCHOOL SYSTEM

I

N. E. Byers

Gary, Indiana, is located on the southern shore of Lake Michigan about thirty miles southeast of Chicago. Eight years ago, this place was a barren waste of shifting sand dunes, but at that time the United States Steel Corporation located large plants at this place. Since then the population has increased rapidly until now it numbers over 40,000.

To provide adequate school facilities to meet this rapid growth and to adapt the education to the needs of this factory city was the task to which Supt. William Wirt was called from the superintendency of the Bluffton, Indiana, schools. A great task but also a unique opportunity. There were no hampering traditions or precedents, and new plans could be introduced at once and worked out rapidly on a large scale. He has done this so well that the Gary schools are known far and wide as a new type of city school system. Recently the New York Board of Education has engaged Supt. Wirt to give one week each month, at a salary of $10,000 per year to introduce his methods into several of the New York City schools.

The aim of the system is to employ the pupil during the entire day, of at least eight hours, at study, work and play with the most economical use of school rooms and teachers' time, and in the light of this aim we can understand the various details of the plan.

In the first place all the necessary facilities for such a varied program can be most economically provided for large groups of children, consequently all the grades including the high school classes for a comparatively large district are placed in one completely equipped plant. This plant includes class rooms, laboratories, shops, studies, auditorium, library, gymnasiums, swimming pools, play ground and park.

The old plan is to provide enough class rooms to seat all the children at the same time, but here the entire plant is in use all the time, different groups using the same rooms at different times, and thus only one-fourth of the children need to be in the regular class rooms at one time and the same rooms can be used for four groups of children. To provide for this alternation the work is divided into four groups as follows:

1. History, geography, English and mathematics.
2. Manual training, science, drawing and music.
3. Auditorium exercises, dramas, steroptican lectures, victrola concerts, moving pictures, etc.
4. Play, physical training and application of lessons learned in one and two.

The work in group one is given in regular class rooms; group two in shops, laboratories and studios; group three in auditorium; and group four in gymnasiums, swimming pools and play grounds. The plan of alternating the work for four groups of children, A, B, C, and D, can be shown as follows:

Time	Group 1	Group 2	Group 3	Group 4	Lunch
Time	History etc.	Science etc.	Auditorium	Play ground etc.	Lunch
8:15—9:15	A	B		C D	
9:15—10:15	B	A	C	D	
10:15—11:15	C	D	A	B	
11:15—12:15	D	C			A B
12:15—1:15	A	B			C D
1:15—2:15	B	A	D	C	
2:15—3:15	C	D	B	A	
3:15—4:15	D	C		A B	

This plan provides for four hours work in groups one and two for each class while supplementary work in these same subjects may be given in groups three and four. Special teachers are employed for groups two and four, thus providing expert teaching in the special subjects such as nature study, manual training and music, and also systematic supervision of physical training and play. But on the other hand it takes only half the usual number of teachers to do the work in the class rooms and auditorium.

The play ground supervisors remain in charge of the grounds from eight to five each day of the week, including Saturday while some of the regular teachers are present at certain hours in order to give assistance in any work in the shops or laboratories that any pupil wishes to continue.

The claim is made that all these varied advantages with good equipment and expert specialized teaching can be provided for less expense than the old type of school furnishing only the ordinary class room work given by one teacher to each grade.

Some of the special features correlated with this general plan including social center activities and provision for religious instruction will be considered in another article.

Bluffton, O.

A BOOK THAT HAS BEEN A GREAT HELP TO ME

Friendship, by Hugh Black.—In thinking of the books I have read, I find it difficult to name one which has meant more to my life than any other, but one of my favorites is the book, "Friendship."

The author points out that it is natural for man to seek the friendship of others, he may be self-absorbed and self-centered, yet he links his life to others. He then gives views of ancient writers on the subject of friendship. Not all whom we meet can we call true friends. To have friends we must also be a friend. **Trust** is the first requisite for making a friend; **faithfulness** the first for keeping him. The choice of our friends both reflects and affects character. We are moulded into the likeness of what we love in our friends. The most important point about the choice of friendship is to know what to reject. Every one has a duty to himself to be his own best self, and he never can be that under the spell of evil companionship. Friends lost to us through death impress upon us the immortality of the soul. More than the fellowship of friends is the fellowship with Christ through whom we may know God. To know that we have Christ abiding in us, taking Him with us in our every-day pursuits, to have Him as our friend in joy or sorrow, in success and failure, is a source of strength, lifting us to a higher life. The Higher Friendship is bestowed without money and without price and is open to every heart responsive to God's great love. This book has helped me to realize more fully the need of choosing good friends and trying to be a friend and help to some one; above all to appreciate the higher friendship of our Heavenly Father.

—Anna Yoder, Goshen, Ind.

The Story of the Bible, by Charles Foster.—Books are as varied as man's inclinations or needs. To select the book that has helped you the most is not an easy task. I have read books that have helped me greatly as a farmer, others in my teaching, and still others as a Christian worker and minister of the Gospel. Some have given knowledge; others an incentive to further study; others a stimulant to greater activity; and some have been food to develop the Christian graces, thus bringing me into closer touch with God and man. But no book have I read that has been a greater help to me than Foster's, "The Story of the Bible," which I read at about the age of ten or eleven.

Boys like books of life and adventure. The Old Testament stories furnish plenty of these, and were at that time much more fascinating than those of the New Testament. The stories of Joseph, David, Daniel, etc., made a lasting impression upon my life, as I now believe, served as a strong barrier in keeping me from drifting more deeply into sin. The ups and downs in the history of the children of Israel so vividly portrayed the results of living a godly or a sinful life that they proved a strong incentive to godliness. The book also gave me a skeleton of Bible history that has proven very helpful in later years. I believe the main reason for the help received from the book is because I read it at the right period of my life. It aroused an interest in the Book of books which I only wish might be greater.

—S. S. Yoder, Middlebury, Ind.

The Greatest Thing in the World, by Henry Drummond. I had read the Bible through several times, two chapters a day, and had read several books on theology and kindred subjects, but my study of the Bible was without aim or purpose beyond the gratification of a natural desire for study. I too was fast settling down to an easy-going, self-satisfied life of formal church membership, such as is all too common among certain classes of our people.

At this stage of my growth, when I was about twenty-six years old, there came across the horizon of my experience a fellow school teacher in the little village near the outskirts of which I lived. One day he called me as I was going by the postoffice and told me he had just read a new book on the Greatest Thing in the World. So worldly had my habits of thought become that I could not guess what that might be, but was thinking of some physical force that might be so called. Then he told me that it was "LOVE" that was the greatest thing and spoke a few words about the outline of the new book by Henry Drummond, the Scottish professor.

A few weeks later I had the opportunity of buying the book bound up with several of the shorter essays by the same writer. I devoured the book as I never had any book before. It opened the message of Paul to me in a new phase and with new meaning. Catching me at just that time, I think my life as a missionary, and, in a small way as a Christian worker, is owing to that book more than to any other influence. Those who have known the book and have been intimately associated with me say that they see its influences to this day.

"The Greatest Thing in the World" is an exposition of the thirteenth chapter of First Corinthians. It outlines and analyzes the chapter and shows how the workings of love will show forth in the practical life of him who has it. It shows how the violation of the principle of love is as great a sin as those grosser sins which all the world condemns, and must even seem more heinous in the sight of Him who is all Love.

The best thing about it is that love is the greatest of the things that abide or endure—the things that last. Other things will pass away. But faith, hope, and love will abide throughout eternity. Happy is he who has found the value, the joy, the power of love in the present existence, for it is a force that remains with us throughout the ceaseless ages to come.

—J. A. Ressler, Scottdale, Pa.

SCHOOL NOTES

Goshen College

The winter term of Goshen College opened December 8 with a registration similar to that of a year ago. Bro. I. R. Detweiler gave the opening address.

The special Bible Term of six weeks opened the same day with an attendance larger than last year. The total number of students taking work in the Bible Department now reaches 85. Bishops J. K. Bixler and S. F. Coffman have been added to the teaching force for the six weeks' term. During the holidays some of the classes with their instructors are going to Chicago to study city mission work by actual observations. Other classes are to visit rural districts to study the rural problems.

During the opening week the local Philharmonic Chorus under the leadership of the music director, Bro. A. S. Ebersole, rendered Handel's Sacred Oratorio, the "Messiah." There was an unusually large audience present.

Hesston Academy and Bible School

The work of the second term began with the students and teachers "seasoned" for efficient labor. It usually requires a fourth of the school year to "get in the way" of doing things well. A few dropped out during the first term, but the enrollment is still above the hundred mark.

A series of evangelistic meetings for the salvation and upbuild of the student body and all who could attend began on Nov. 28, and closed on Dec. 5. Bro. Allen Erb, a former student, conducted the meetings. The Gospel was preached in its fulness. Five young men took a public stand for Christ and the believers were edified and strengthened.

A two-session Sunday school conference was held in the Assembly Hall on Sunday, Dec. 5. Workers from the neighboring congregations came in and a very interesting and helpful conference resulted.

A special faculty meeting was recently held to which were invited the business manager, preceptress, matron, hall manager and the three assistant teachers. After a fervent prayer for wisdom and consecration was offered the recent decisions of the Mennonite Board of Education relative to the findings and recommendations of the committee appointed at a former meeting on "Church and School Problems" were taken up, discussed one by one, and opportunity given for each to declare his or her position taken with regard to these recommendations as adopted by the Board. A unanimous endorsement was given these measures and each declared a willingness to submit fully to the Church and her doctrines in simplicity of attire and other points of Gospel peculiarity, as well as support the recommendations on school regulations by which it is hoped to keep the schools in line with the Church and consistent with the teachings of the Word. This is a source of much gratification to those who have both the welfare of the Church and the education of our young people at heart.

The college department of the school seems to have a healthy birth. Thirteen are enrolled in this department. The addition of the college year crowds us a little, but by assuming the sheep nature and keeping down all goat tendencies, we are making out fairly well. Yet we are anxiously awaiting the time when we can occupy more comfortable quarters in our new building.

Prospects for an interesting Special Bible Term are bright. Bro. D. D. Miller of Middlebury, Ind., Secretary of the Mennonite Board of Education, will serve in the capacity of special instructor; his two lines of instruction will be doctrines and lessons from the book of Acts, from which the Sunday school lessons for the year are taken. Among a number of lectures to be given in the evening will be one by Sister Florence Cooprider, medical missionary to India, on the human eye. Students especially need to know how to

(Concluded on page 415)

THE YOUNG PEOPLE'S MEETING

FOREWORD

There is constant enjoyment in the work of our Young People's Topics as we meditate on the various themes and think of the army of people who will join with us in the meditation. Many, too, will take the precious lessons from God's Word to their hearts and bring forth fruit unto everlasting life. "My word shall not return unto me void," saith the Lord. We thank our kind Heavenly Father for the sustaining grace during the year just past. We pray that the seed sown in our hearts may take root and become a blessing to ourself and to those we may influence.

With all the discouraging features in our various fields of labor we still can rejoice for the precious promises of blessing on our sowing, "if we faint not." Will you pray for me dear reader as God gives grace. We are praying for our dear young people that shall be spared to take up the work of another year. We feel sure our prayers are not single as they ascend to the great and loving Father who has given us the priceless treasure of His only Son for our salvation. Fathers, mothers, brothers, sisters, shepherds of souls, spiritual friends, all, we believe, are praying for the welfare of the youthful souls around them and throughout the Church and the world. May true joy fill your life as you take up the work during 1916.

THE GOSPEL IN SONG.—I Cor. 14:1-19

Topic for January 9

MOTTO

"Sing unto the Lord, bless his name; shew forth his salvation from day to day."

THE STUDY HOUR

I. **The Topic.**—The Gospel is good tidings. There were good things in all ages of the world. Good tidings may be of a temporal or of a spiritual kind. The Gospel as we think of it in this topic refers to the plan of salvation in Christ Jesus. Most of the recorded songs of the Scriptures have their basis in the redeeming work of Christ. Some of them refer especially to Israel and her blessings, and some refer to the Church and her blessings, but all have their source in the plan of redemption in Christ Jesus. There is a note of joy in all Gospel songs. They are either joy of hope, or joy of victory won. There is in all such songs praise and adoration toward the Creator, but there is also that element of instruction which, like the preached word, strengthens the saint and convicts the sinner, leading to faith in Christ. Even the songs of the Church triumphant in glory being foretold in prophecy are a means of strength to faith and an inspiration to press on to victory.

II. **The Text, I Cor. 14:1-19.**—There is a difference in the gifts of the Spirit. The gift that edifies, exhorts, and comforts men is one of value to the Church. While it might be desirable to know that God had given the gift of tongues to some one yet it would be far more desirable that they had power to edify in some way. Instrumental sounds are valueless unless some distinction is attached to the sound to convey intelligence. So the voice is valuable only as the language spoken is understood by the hearers. All forms of worship should be engaged in for both the personal benefit to the worshiper, as well as the edification of others. Gospel songs will not only benefit the singer but will help the hearer as well, if they are sung understandingly.

III. **Outline Study.**—

1. Prophetic suggestions for song.
   - a. By the heavens, earth, mountains.—Isa. 49:13.
   - b. By watchmen.—Isa. 52:8.
   - c. By the waste places.—Isa. 52:9.
   - d. By the desolate.—Isa. 54:1.
   - e. By nature.—Isa. 55:12.
   - f. By the redeemed.—Isa. 51:11; 48:20.
   - g. By the whole earth.—Isa. 42:10-12.
   - h. By the daughter of Zion.—Zeph. 3:14.
   - i. God's singing.—Zeph. 3:17.
2. The heavenly host sings.—Luke 2: 13, 14.
3. The Church militant.—Col. 3:16; Acts 16:25.
4. The Church Triumphant.—Rev. 5:9, 10; 14:1-3; 15:2, 3; 19:1-7.
5. All creatures.—Rev. 5:11-14.

PERSONAL THOUGHT

We may profitably use the grace of joy and talent of song in edifying others and pointing them to the blessing of the Gospel.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Gospel.**
2. Song, "I have something I would tell you."

For Young People.—

1. The Gospel Story.
2. Themes in the Gospel Message Suited to Singing.
3. Singing in the Triumphant Note of the Gospel.
4. Songs of Consolation.

For Older People.—

1. Songs that have Helped Me.
2. Songs of Gospel Invitation.
3. Singing the Gospel.
4. The Power of Gospel Song.

DANIEL IN THE LION'S DEN.—Dan. 6:1-23. (Junior)

Topic for January 16

MOTTO

"The angel of the Lord encampeth round about them that fear him and delivereth them."

THE STUDY HOUR

I. **Daniel Envied.**—Daniel was an excellent man. He was wise enough to take care of the most important matters of the king and make no mistakes. The king saw that he was a worthy man and gave him a position above many other men in his kingdom. But there were some officers of the king who envied Daniel because he was more favored by the king than they. They tried to find some fault in Daniel's work for the king, but no fault could be found. They knew Daniel was a worshiper of God and he was faithful to Him in prayer. So they plotted to get the king against him through his religion. They got all the princes to agree to make a law that no one should pray to any god or man for thirty days except the king himself. This sounded like a great honor to the king, and he never thought what a trap they were getting him into toward Daniel. So the king signed the law and made it accordng to the laws of the Medes and Persians which could not be changed.

II. **Daniel Faithful to God.**—When Daniel knew that the law was signed, it did not change him in his service to God. Every day Daniel had always knelt down in his room with his window open toward Jerusalem as the Jews were expected to do when far from the Lord's place and temple (II Chron. 6:36-39). Now he went as usual into his house and prayed three times a day to God. He knew that it was right to pray. He knew that it was wrong to obey a law that ordered men to stop praying to God. Daniel had learned to do right when it seemed hard. God always had helped him when he prayed and he knew that He would help him still if he would be true.

III. **Daniel Accused and Cast into the Lions' Den.**—Now the law had provided that all who broke it should be cast into the den of lions. The men who envied Daniel went to watch Daniel and found him praying. Then they went to the king and asked if he had not made a law that whoever prayed to anyone but the king should be cast into the lion's den. The king said it was true. They told him that Daniel did not mind his decree but prayed three times a day. The king loved Daniel and was very much displeased at his own folly in making such a law. He tried hard to save Daniel by seeking to change the law but it could not be done according to the custom. So he let them cast Daniel into the lions' den. The king sealed the door so that no one dared to open it.

He told Daniel, "Thy God whom thou servest continually, he will deliver thee."

IV. Daniel Saved from the Lions.—The king could not sleep the whole night while Daniel was in the den. He would eat nothing and would have no music. He rose very early and went to the den of lions and called, "O, Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions?" Daniel answered the king and told him how God sent his angel and shut the lions' mouths because he was innocent and had done the king no harm. The king was glad that Daniel was alive. He commanded that they should take him out of the den. They could find no hurt done to Daniel by the lions. The king punished the men who had Daniel thrown into the den by casting them in. They were eaten by the lions at once. Then the king wrote to all his kingdom that all people should fear the God of Daniel because of His great power and for what He had done for Daniel.

PERSONAL THOUGHT

I will never fear to do the right in God's sight, no matter how much danger men may threaten to put me in. If God sees best, I shall be saved from it now. If not now, I shall be taken to a happy home where no evil can ever come.

SUGGESTIVE ASSIGNMENTS

1. Commit a Scripture verse from the Book of Daniel.
2. Tell the Story of Daniel in the Lion's Den (oral or written.)
3. Draw Lessons from the Following:
   a. Daniel's Honesty.
   b. The Wickedness of Envy.
   c. The Folly of Vain Flattery.
   d. The Power of Faithfulness.
   e. The Power of God to Help.
4. How May We Become Like Daniel?

THE MINISTER'S MESSAGE TO OUR YOUNG PEOPLE.—Eccl. 11:1-12:14

Topic for January 23

MOTTO

"Know thou."

THE STUDY HOUR

I. The Topic.—The topic is self explanatory. There is the message-bearer, the one to whom the message is borne and specially the message of helpfulness is the spirit of the message-bearer; a sincere desire to receive and hold fast that which is helpful, the spirit of the one to whom the message is borne, the message can not fail in being a help. These conditions may be brought together by proper preparation on the part of all. The program committee should duly inform all parties concerned of the nature of the topic and of their part in the program. The parties receiving information should take time to be alone with God in prayer and meditation. God's Word should be freely consulted, all known hindrances in our lives should be removed, perplexities should be brought before God for solution and further light. Unknown failings should be committed to Him with an open heart for revelation. If that revelation comes by way of our message-bearer you will surely be ready for it. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

II. The Text, Eccl. 11:1-12:14, contains a rich line of instruction for all.

Chapter 11 is a chapter that deals with the subject of sowing seed.

1. Bread cast on the waters is seed sown in hope of harvest. The promise is that it shall be found after many days; thus calling out our patience.—v. 1.
2. Our opportunities to help the needy are sowings as the above.—v. 2.
3. It is too late to change matters when the storm cloud is ready, and as we have lived in our sowing so will be our condition in the day when our sowing time is ended.—v. 3.
4. Apparent hindrances should not turn us from manifest duties but we should be sowing seeds of good all day long.—vv. 4-6.
5. Present light and pleasures are not to take away our consideration of the reaping time.—vv. 7-10.

Chapter 12 hinges on to the line of thought in Chapter 11 and emphasizes the importance of early looking at our responsibility to God before old age and the Judgment find us unprepared.

1. Remember thy Creator before the failings of old age and death come.—vv. 1-7.
2. Heed the message of the preacher.—vv. 8-12.
2. Hear the conclusion of the whole matter.—vv. 13, 14.

PERSONAL THOUGHT

To be entrusted with such an important treasure as life and to miss making the use of it that will bring the largest returns for time and eternity, is the greatest calamity that ever happened a human soul.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Commit a verse from Ecclesiastes.
2. Discuss seed sowing as based on Eccl. 11:6—(A Talk with children.)

For Young People.—

1. Make a careful study of the text and write out your thoughts on paper. Some of these may be read if time permit or they may be collected and reserved for some suitable time for reading.
2. If the above is too general divide the text into topics or sections and divide it among the young people.

For Older People.—

1. Meditate on the "Vanity of Vanities," and prepare some thoughts.

General.—Give most of the time to the minister's message. Let your assignments rather be preparatory to what he may bring.

OUR CITY MISSIONS.—Acts 19

Topic for January 30

MOTTO

"The Son of man is come to seek and to save that which was lost."

THE STUDY HOUR

I. The Topic.—The organizing of missions in our cities reminds us of the organization of the work in the Jerusalem Church in the time of the apostles. There was neglect of the Grecian widows in the daily ministration. Ministration of what? Why, of the means put into the hands of the apostles by love impelled and consecrated believers who said that their possessions were not their own! And the Church grew so large that this service was too large for the apostles alone to look after. So they, through the Church, chose and ordained the seven men full of the Holy Ghost and wisdom to look after this business.

The same love from the presence of the Holy Ghost in the believer has caused the compassion upon the conditions of the needy and lost of our cities. While the Word is given pre-eminence in the ministration it is found needful to branch out in various lines that are more directly secular in their benefit. Spirit-filled workers are required in connection with other Church officials who look after the details of this business. It is possible to extend the service and the ministry of the Word to the extent in which the body of believers continue of "one heart and one soul" and throw their united efforts into the work by means, talents, and prayers. As the early Church multiplied greatly in such united organized effort, so will the Church today in all her labors of love in every field.

II. The Text, Acts 19, gives an account of Paul's labors in Ephesus, the chief city of Asia. This city was bound up with the life of the whole country. Its commerce, religion, amusements, and politics were influential in shaping the life and morals of all Asia and much of the outside world. There were a few unenlightened believers there (vv. 1-7). A synagogue of the Jews was in use (vv. 8, 9). There were schools for some kind of training, probably rhetoric, or philosophy (vv. 9, 10). In one of these schools Christianity gained supremacy by Paul's mission in the city. Much evil and superstition was found of the character of idolatry and various sorceries and magical arts (vv. 11-20). It was the center of the worship of the goddess Diana, where a magnificent temple had been erected. Custom, trade, and religion were bound up in a bundle until one could not be touched without affecting the other. The Lord helped Paul mightily and gave him a strong hold upon the people to the shaking of the foundations of superstition and idolatry.

Paul Worked as Providence Opened the Way:—

1. He began with the material already there.—Acts 19:1-7.
2. He supported himself and others.—Acts 21:33-35.
3. He practiced house to house visitation.—Acts 21:20.
4. He labored at all hours day or night.—Acts 21:31.
5. He organized the Church as it developed. There were a number of elders.—Acts 21:17.
6. He did not compromise with customs antagonistic to the faith.—Acts 21:26, 27.
7. His labors magnified the name of Jesus.—Acts 19:17.
8. He labored on amid dangers.—Acts 21:19.

PERSONAL THOUGHT

The Spirit of Christ leads us to serve in the dark and dangerous places of the cities as well as in places more agreeable. Not where I can find most ease, dear Lord, but where thy doors are open for me to serve. (I Cor. 16:9).

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Go.**
2. Select a City of the Bible and Describe Mission Work Done in It.

For Young People. —

1. Assign some one of our city missions for special study to different persons.
2. The Poor of the City—How Best Help Them?
3. What Can be Done for the Future Men and Women of the Cities?
4. Modern Dianas of Our Cities.

For Older People.—

1. Cities Where Our Missions Are Not.
2. Throwing Our Life into the Work.
3. Our City Missions.

SUGGESTED READING

1. Refer to back numbers of the Monitor, especially January, 1914.
2. Watch Reports in the Gospel Herald.
3. Read the Series of articles by Bro. J. D. Mininger in the Gospel Herald on "Bringing the Gospel to the Poor of Our Cities."

FAITH AND PRAYER.—Jas. 5:13-20

Topic for February 6

MOTTO

"Have faith in God."

THE STUDY HOUR

I. **The Purpose of Our Topic** is to cause us to meditate on the means God has given us to receive help and blessing from Him for ourselves and in behalf of others. Prayer is not simply an exercise by which we gain marks of credit for our much speaking or frequent approach. It is making known in an active communication with God the desires and experiences of our heart with confidence in His sympathy and helpfulness as a heavenly Father. We know Him as one who is pleased to hear us in our feebleness of expression. As a father hears and answers his little child, so God answers us in terms of our comprehension by sending definite marks of His favor and special co-operation with us. As we are led out in the field of communion with Him and grow in grace and knowledge of the truth, there are more things we will ask about and desire that are a pleasure to Him to give. But it is all done in the most natural way of our development and comes as the direct outgrowth of our interest and asking. Otherwise we are not fit to receive. What dull and disinterested children we often are! How often must He literally thrust things before us to call our attention and entice us to seek for heavenly communion that they may be ours. How in all our asking there comes in that element of confidence which we call faith. Confidence does not increase much between parent and child if there is no fellowship and dealing one with the other. The parent may long for the confidence of the child but cannot prove it until the child is willing to put Him to the test and seek his help and counsel. Will we thus allow our faith to increase?

II. **The Text, Jas. 5:13-20.**—These verses present a condition in the believer of real distress in which he may feel a need of sympathy and help. It may be because of sin. It may be for discipline. This the afflicted gain by prayer and submission—healing for the body and forgiveness for sin. "The prayer of faith shall save the sick." Think how God honors the asking when heart conditions and mouth confessions are in evidence! Even what we poor mortals **name** in a prayer of faith. Elijah is a witness of such answer to prayer.

III. **Outline Study.—**

1. Faith in God.—Heb. 11:6; Mark 11: 22-24.
   a. His power.—Eph. 3:20.
   b. His faithfulness.—I Thes. 5:24.
   c. Righteousness.—Heb. 6:10-12.
   d. His wisdom.—I Tim. 1:17.
   e. His goodness.—Matt. 7:7-12.
2. Leads into a fit condition for prayer.
   a. Justification before God.—Rom. 5: 1.
   b. The gift of the Spirit.—Rom. 5:8; 8:26; Jude 20.
   c. Right desires for asking.—I Jno. 5:14, 15; Phil. 2:13.
   d. Self-denial and consecration.—Luke 9:23; Rom. 12:1, 2.
3. Causes one—
   a. To watch and work patiently and thankfully.—Eph. 6:18; Col. 4:2; :1 28-2:3.
   b. To be humble.—Acts 20:19.
4. Causes God to hear and answer.—Jas. 1:6, 7; Matt. 21:22.

PERSONAL THOUGHT

Are we allowing our faith to grow exceedingly by bringing our heart's desire and thanksgiving constantly before our Father that He may fill our cup to overflowing?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Faith** or **Prayer.**
2. Prayers We Ask of Our Parents that We Believe They Will Answer.

For Young People.—

1. Willing to Know God.
2. How to Enter the School of Prayer.
3. Examples of Prayers of Faith.
4. According to His Will.

For Older People.—

1. Persevering Prayer.
2. Why are There so Many Prayerless Church Members?
3. Need of Intercessors.

SEED THOUGHTS

More prayerfulness instead of more prayers is the great need of our day.—J. S. Hartzler.

Again we are told, that, if we ask anything **"according to His will,"** He heareth us. But what is asking according to His will but ceasing to ask according to our own self will? Here the impulse is not human, but essentially Divine. It implies a knowledge of His will, an insight into His own mind, and a sympathy with His purpose. How is this possible unless by the Holy Spirit we are brought into such fellowship with God so that He can guide us in judgment and yearning, and teach us His way? He is indeed "able to do exceeding abundantly above all that we ask or think" but it is "according to the power that worketh in us." If that power work not **in us** first, how can it work **for us** in answered prayer?—Arthur T. Pierson.

Moslem Law of Revenge

One of Islam's darkest blots is the liberty given by the Koran in the laws of revenge. This license to retaliate will always encourage war and bloodshed. The Arabs have no judicial courts, and, as tribal responsibility exists in all Moslem lands, the blood-avenger never seeks the guilty person, but takes revenge on the first person he meets of the same tribe. Among Moslems it is considered more honorable to seek revenge than to obtain a ransom. Dr. Kerr describes a case in point.

"A young man came to the hospital to have a bullet removed from his ankle. On asking how it happened, he related the following story: 'My only brother was shot in a quarrel, and it devolved on me to avenge his blood. Had I accepted ransom, I should have been hounded out of my tribe as a Jew who preferred money before honor. One night I crept outside of the tavern, and saw the man I was seeking drinking tea with his friends. I lay down and took aim, but only shattered the cups on the tray. As they all had their guns, in a moment the bullets were flying around me. One struck my ankle, and I fell. As they were hard upon me I cried out, 'I am no thief, but the avenger of blood. Who, for the sake of God and the Prophet, will protect me in my sacred duty?' Not knowing who he was, a cousin of the man he meant to kill threw his cloak around him, and afterward carried him to his tent. Now, by the sacred laws of revenge, this injured man is permitted to have a shot at one of the tribe, but not to kill him. Often a lad of tender years is shot down to atone for another's sin."—Sel.

Systematic Giving in Africa

Last year saw the establishment of a "builders' band" in Bunyoro, which was very satisfactory, notwithstanding the fact that it was a year of famine. The Rev. H. A. Brewer says: "In Hoima district we have closed our first year with **a roll of** over 700 men, women, and children, who have pledged themselves to give some set amount regularly—adults not less than R1 (1s. 4d.) every year, and children not less than half a rupee. The whole sum brought in by this means amounts to £30 or £40, nearly all of which is sheer gain, i. e., would not have been given otherwise. The principle is instilled that every Christian should try to do something, and is of incalculable value, the tendency having grown up for the peasantry to leave all the financial support to the chiefs, which was far from being a healthy state of things. Our teachers' and clergy's stipends are fixed on a very low rate, but we need in Hoima district every year at least £150, and, as this has to be collected largely in cents, it is easy to imagine what a help the "builders' scheme has been."—Sel.

THE SUNDAY SCHOOL

THE GENERAL SUNDAY SCHOOL COMMITTEE OF THE MENNONITE CHURCH

H. Frank Reist

The organized Sunday school work of the Mennonite Church has reached its present stage by an evolutionary process. The importance of the Sunday school as a factor in the promotion of the spiritual progress of the Church is being more keenly realized by her. In it she has an agency comparable to no other for the discharge of her sacred mission entrusted to her by the Master. The Church is becoming conscious of the fact that she has but begun to use some of the many opportunities afforded her by the Sunday school for service and that there are yet many possibilities unrealized. A natural consequence of the gradual unfolding of these opportunities and possibilities was the realization of the need of an efficient and effective organization.

For a number of years there were those who had a conviction that this important phase of Church activity should be more definitely organized and given the recognition it deserved. Our mission, educational, and publication interests were all under the direction of an organization controlled by the Church, but the Sunday school was without such organization and, therefore, handicapped in its work. Most of our Church conference districts have had their own Sunday school organizations, which are necessary for the best work, but it was the larger problems confronting the work, that could not be solved by these district organizations, that made an urgent demand for a central organization; something similar to that of our other organized activities. There were those Sunday school workers possessed by deep and positive convictions that the Mennonite Church cannot do her best work in this activity unless she has an organization that can take up the numerous problems and deal with them from the larger viewpoint of the whole Church.

As a result of these convictions the General Conference of the Mennonite Church was petitioned in 1913 to consider the matter of effecting some general Sunday school organization, and thus place this work on virtually the same basis, and give it the same recognition as the other organized interests of the Church. General Conference favorably considered the request and took the first step by appointing a committee with instructions to study the matter and report to the next Conference two years hence. This committee consulted Sunday school workers, Church leaders and secured what information and assistance they could. When General Conference met in 1915 this committee presented a carefully prepared report in the form of a Constitution which provided a plan for a general organization and defined its scope and powers.

To make clear the purpose, nature, work, and powers of this organization, we append a copy of the Constitution as adopted by General Conference.

CONSTITUTION FOR THE GENERAL SUNDAY SCHOOL COMMITTEE OF THE MENNONITE CHURCH

Article 1. Name

This Committee shall be known as the General Sunday School Committee of the Mennonite Church.

Article 2. Purpose

It shall be the purpose of the Committee to have general oversight of the Sunday school work of the Church.

Article 3. Members

Section 1. This Committee shall consist of six members chosen by Mennonite General Conference. Nominations for membership to the Committee shall be made by the General Conference Committee of arrangements in consultation with the General Sunday School Committee.

Section 2. Distribution.—The members shall be so chosen as to represent the various interests and activities of the Church.

Section 3. Qualifications.—Only such brethren as are experienced and active Sunday school workers, and who are faithful and loyal to the teachings and doctrines of the Gospel as defined by the Mennonite Church shall be eligible to serve on this Committee.

Section 4. Term of Office.—The members of this Committee shall be chosen for a term of six years; except that the first members of the Committee shall be chosen as follows: Two members for two years, two members for four years, and two members for six years.

Section 5. Duties.—a. It shall be the duty of this Committee to acquaint itself with the various Sunday school problems of the Church, and to devise and execute plans for Sunday school work.

b. It shall be the duty of this Committee to select from outside of its number, and recommend for appointment by Mennonite General Conference, the following General Sunday School Officers: Sunday School Secretary, Sunday School Treasurer, Sunday School Editor, and Associate Sunday School Editor. The Editors recommended for appointment shall be approved by the Mennonite Publication Board. These officers shall serve for a period of two years or until their successors are chosen.

Section 6. The General Sunday School Committee shall from its own number elect a Chairman and a Recording Secretary. The duties of the Chairman and of the Recording Secretary shall not extend beyond the work of the General Sunday School Committee except as herein otherwise designated.

Article 4. Duties of the Officers.

Section 1. General Sunday School Secretary. It shall be the duty of the General Sunday School Secretary to co-operate with State and District Sunday School Secretaries and Field Workers of our own Church in general organization and extension work. He shall keep a record and report regularly the condition and progress of the Sunday school work of the Church.

Section 2. General Sunday School Treasurer. It shall be the duty of the General Sunday School Treasurer to devise plans for systematic giving, and on the approval of the Committee, he shall collect and hold funds for the carrying on of general Sunday school work. He shall pay out funds on the order of the duly authorized officers.

Section 3. Editors. It shall be the duty of the General Sunday School Editor to have editorial charge of all Sunday school literature of the Church. The Associate Sunday School Editor shall assist the General Sunday School Editor in his work.

Article 5. Regulations

Section 1. Executive Committee. The General Sunday School Officers, together with the Chairman of the General Sunday School Committe, shall constitute an Executive Committee for the transaction of business. The Executive Committee shall meet once a year, or oftener as their duties may require.

Section 2. The General Sunday School Committee shall meet regularly every two years at such time and place as the

Chairman shall designate. Special meetings may be called by the Chairman or by four members of the Committee.

Section 3. No money shall be drawn from the Treasurer of the Committee except on the order of the General Sunday School Secretary countersigned by the Chairman.

Section 4. The General Sunday School Secretary shall draw such support from the General Sunday School Fund as shall be directed by the General Sunday School Committee.

Section 5. The General Sunday School Editor and the Associate Editor shall be supported by the Mennonite Publication Board.

Section 6. In dealing with the Publication of literature, this Committee shall work conjointly with the Publication Board.

Section 7. This Constitution may be amended by a two-thirds vote of the delegates present at any regular meeting of the Mennonite General Conference.

No explanations concerning this Constitution are necessary as it is explicit and clear in its statements. The powers of the Committee are clearly defined, as well as its relation to the Church and the publishing interests of the Church. The Committee is under the direct supervision of the Church. This is as it should be. All organizations for the advancement of spiritual interests should originate in, and be controlled by, the Church.

The Committee appointed by General Conference, and the organization effected, is as follows:

GENERAL SUNDAY SCHOOL COMMITTEE

H. Frank Reist, Chairman, Scottdale, Pa.
A. M. Eash, Recording Secy., Chicago, Ill.
S. F. Coffman, Vineland, Ont.
Allen H. Erb, McPherson, Kans.
S. S. Yoder, Middlebury, Ind.
Vernon S. Smucker, Smithville, O.

Executive Committee

H. Frank Reist, Chairman.
I. W. Royer, Secretary, Orrville, O.
A. J. Steiner, Treasurer, North Lima, O.
J. A. Ressler, Editor, Scottdale, Pa.
J. R. Shank, Associate Editor, Carver, Mo.

What are the Sunday school problems before us now that call for consideration and action by this Committee? We shall name only a few of the most vital ones, and which may be of general interest to the reader. We must of necessity content ourselves with a brief statement of these problems, as a discussion of some of them would require a series of articles. We enumerate these few to enable the reader to appreciate more fully the nature of the work confronting the Committee, and to secure his co-operation in prayer and helpful counsel in an endeavor to solve them to the best interests of the Church and the cause of Christ.

1. Teacher Training. There is an increasing demand among our Sunday school workers for more and better trained teachers. Our teachers are realizing the need of preparation to do the most effective work. This demand must be met. We have no standard textbook of our own for this work, consequently we have to resort to the use of other textbooks, which is not entirely satisfactory. It is the work of this Committee to take up this work and take steps as soon as possible to have a suitable textbook of our own prepared and published, and then inaugurate a systematic effort to encourage teacher training work.

Closely related to the teacher training work is that of Sunday School Normals. There is both a call and a need for more of this kind of work. This line of endeavor needs to be outlined and definitely promoted and directed. To outline and correlate the teacher training work in all of its phases will require much prayerful thought and painstaking labor.

2. Literature. What shall the boys and girls in the "teen age" read? What are suitable books for them for the Sunday school library? How can their needs best be supplied in our Sunday school periodicals? It is generally conceded that the present Sunday school papers do not meet the demand of this critical age. There are those, and they are not a few, who feel that we do not have sufficient of the right kind of teachers' helps. The Primary teachers need more helps especially suited to their needs, so do the Junior and Intermediate teachers. What can be done to meet this demand for more helpful periodicals of our own? There is a growing demand for the very best books written especially for the workers. Books on principles and methods of teaching, on psychology, helps for Bible study, etc. Such books must be carefully examined before they can be freely recommended.

2. Lesson Systems. The Sunday school world today is divided on the question of lesson systems. There are those who discard the Uniform and adopt the Graded System. Others hold to the Uniform and reject the Graded. Both of these systems have strong and weak features. Will the new system of Uniform-Graded lessons arranged for 1918, in which the lessons are graded departmentally, thus combining the principles of uniformity and grading, settle the question of lesson system? This question needs be carefully studied and the various lesson systems investigated.

4. Uniform system of keeping records. We need a uniform standard for keeping the records of the individual school. The Secretary or Field Worker of a conference district realizes the problem of preparing an annual report when there is no uniform standard among the schools. No statistics that approximate accuracy can be secured so long as we do not have a uniform standard. There should also be uniformity in the reports made by all of our schools to their respective district organizations, as well as in the reports made by each district to the Sunday School Secretary of the General Committee. This uniform system of keeping records and reporting is necessary if we hope to determine the character of our Sunday school work and discover our weak as well as strong points. It is through these records and reports that we alone can discover what phases of our work need especial emphasis in order to make it more efficient and effective.

5. Systematic giving. If the next generation is to be one that gives freely and cheerfully to the work of the Lord it must be taught the spirit of giving NOW. What can the Sunday school do to teach the child the truth of the Bible, "It is more blessed to give than to receive?" Not only the life but also the means of the believer is to be enlisted in His service. Plans for effectively teaching the principle of giving in our schools should be devised and systematically propagated. There are wonderful possibilities yet undeveloped in this particular line of endeavor.

The foregoing are several of the Sunday school problems before us. Others might be enumerated if space permitted. It is hoped that through this organization some of these larger problems that are of general interest to the whole Church may be solved to her best interests. In the final analysis the efficiency and effectiveness of the work depends upon the efficiency and effectiveness of the individual teacher and officer in the school. The work of this Committee, then, is primarily to do all it can to make it possible for the individual workers to attain the highest efficiency in their work. This end the power of the Holy Spirit alone can realize through lives fully yielded unto Him, so that His, and not man's wisdom, may work. Only as we work according to God's plan do we have any ground to hope for success.

WORLD WIDE SUNDAY SCHOOL NEWS

Armenian Refugees in Cairo

Rev. Stephen Trowbridge, representing the World's Sunday School Association in Cairo, Egypt, as Sunday School Secretary for Moslem Lands, sends a touching account of the relief work for the Armenians. "The refugees are in a most destitute condition," he writes, "without proper clothing for the colder weather is coming on at the seashore, without changes of undergarments, without towels, without soap, without plates and spoons—in short, they escaped with nothing more than the ragged clothing they had in their mountain fastness. I do hope and pray with all my heart that Sunday school friends throughout America may be led of God to make some generous gift for these people. Bibles have already been supplied by the British and foreign Bible Society. The most urgent need just now

(Concluded on page 414)

CURRENT EVENTS

Ford's Peace Mission.—Henry Ford, the automobile manufacturer, is the target for much ridicule because of his efforts in behalf of a speedy conclusion of the war. He is strongly opposed to militarism and the propaganda for preparedness now so much agitated in this country. He has announced his willingness to spend millions in an educational effort to teach the principles of peace. At this writing (Dec. 11) he, with a party of special guests, are on the ocean enroute to Europe in a ship specially chartered for the voyage, to visit the neutral countries in the interests of peace. A second ship with those guests that could not sail with Mr. Ford, left New York several days later. Mr. Ford would like to see "the boys out of the trenches before Christmas." He shall have said that he not only desires to put an end to the present war, but to make future wars impossible. To realize the former and not the latter would only be a partial fulfilment of his mission.

In a statement bearing Mr. Ford's signature he defines his program. We quote: "It is the intent of this peace-mission to bring about a conference of neutral nations for continual meditation among the belligerent nations. . . . If during the course of our international pilgrimage an official conference is called, then we shall be prepared to make a solemn and impressive backing up of the action. But if no official action is taken, then the private delegates from each nation would select a few men of their number, the whole matter to be handled exactly as if it were an official conference. The work of the conference should be to formulate concerted proposals of possible terms of peace as a basis for suggestions and objections on the part of the belligerent Governments and for public discussion. In other words, it should frame the outline of a possible treaty to be submitted to the belligerent Governments and to be publicly discussed in the different countries."

He further goes on to state that the suggestions and objections to the proposed treaty received from the different nations at war would be considered by this conference and the treaty modified and again submitted to the Governments, and thus proceed until the belligerent nations will find "sufficient ground themselves to meet for the final settlement of the peace-treaty."

The press of America is almost a unit in regarding the peace mission as one that will be void of results. There are those that believe that the only time to talk peace is when one side has defeated the other; that peace made under present conditions would only sow the seed for other wars in the near future, because the war, they say, "is a conflict between two irreconcilable ideals of civilization," and consequently there can be no permanent peace until one side wins a decisive victory.

There are those who praise this effort and who hope that it may have an effect for good. Just what the result of this mission will be time will reveal. Whatever the motive of the man, we must admire his courage to go through with his purpose and be true to his conviction despite the ridicule heaped upon him by a skeptical press.

The Balkan Situation.—The Central Powers claim they have accomplished their object in the Balkans—the opening of a way of communication with her ally, Bulgaria, Constantinople and Asia Minor. The Servian army was driven into the mountains of Montenegro, and the Anglo-French forces have been forced by the Bulgarians to retire into Greece. These operations in the Balkans has made it extremely difficult for those States—Greece and Roumania—not involved in the war, to maintain their neutrality. Pressure has been brought to bear upon both these neutral countries by both sides in the conflict to enter the conflict or make favorable concessions. Early in the Balkan campaign England and France landed troops at Saloniki, Greece, and transported them across Grecian territory into Servia. This landing of troops was done under the protest of Greece, but this protest was not taken seriously and possibly not meant to be taken as such. When the Servians and their allies were forced back toward the Grecian frontier, Greece intimated that if their armies entered Greece they would be disarmed and interned until the close of the war. England and France objected to this and brought force to bear upon Greece to concede to certain demands favorable to the Allies. Greek ports were blockaded cutting off all imports of food, etc., and Greece yielded to the demands of superior force and promised to maintain her attitude of "benevolent neutrality." According to the statement of King Constantine of Greece, some other requests were made that were presumptuous and such that his country could not comply with and maintain her dignity. Since the retirement of the Anglo-French troops into Grecian territory Greece is asked to further define her position.

The position of Roumania is not so definitely defined. She is still neutral, waiting until she is sure which side will win and then cast her lot with the victors to share in the spoils.

The recent successes of the Central Powers in the Balkans does not impress these two neutral countries that the Allies are yet assured of victory. The recent disastrous defeat of the British in Mesopotamia when they had ancient Bagdad almost within their grasp; the failure to force the Dardanelles; the defeat of the Italians in Tripoli, Africa, all tend to weaken the influence of the Allies among the Moslems and tend to increase their confidence in Turkey and her allies. From the military standpoint Germany and her allies have the advantage. Whether they will be able to maintain this advantage is another question.

Not Square with Uncle Sam.—The suddenness with which the European war broke out in the fall of 1914 caused hundreds of Americans traveling in Europe to become stranded. Their drafts and letters of credit were not accepted, and they found themselves without money and unable to return home, and even if they had money they experienced difficulty in getting to a port and secure transportation. They appealed to American diplomatic representatives in Europe and demanded that the United States at once render assistance so they can get home. Congress which was in session at the time recognized their plight and at once appropriated $2,750,000 to enable these travelers to return home, with the understanding that all those who were able should reimburse the government. A large number of people were thus enabled to get out of Europe. Many of these at once repaid the money, but many others have failed to do so. The government is trying to collect the money, but many who are able seem determined not to refund the money, no doubt thinking the government owed it to them and should not be so presumptuous as to ask for it because the government should be only too glad to have such citizens at home. Then they also complain that the accommodations were not worth the price. This may be true, but in an emergency they no doubt were only too glad to get home and did not consider the price and they should not now complain about it. Recently the government made public a list of nearly 1,400 names of delinquents who are able to pay but have thus far refused. Those who have promised to pay, or are paying, their indebtedness by installments will not have their names made public. There are many so called good people, who pass as good honest citizens, who will not hestitate to take the advantage of, or defraud, Uncle Sam.

Justice Hughes and the Presidency.—There is considerable speculation at present as to who will be the standard bearers in the Presidential campaign this year. It is generally conceded that President Wilson will be the Democratic candidate for re-election. Because of the progressive and conservative wings in the Republican party there is a likelihood that the convention will be deadlocked until a candidate is suggested that can muster the support of both factions. The Presidential office is one that should seek the man, instead of the man seeking the office It is an office not a few men aspire to, but few have been the men who were compelled to resist an effort in behalf of their nomination for this high office. Justice Hughes of the Supreme Court recently definitely notified the Republicans of Nebraska that he would not permit them to place his name on their ballot for their primary election, as he was no candidate for the office of President. Throughout the West Justice Hughes has strong support and there are those who think that if the Republican Convention should become deadlocked that Hughes would be the logical man to break the deadlock and be able to win the support of both factions. If this should be the case the fact that he is a member of the Supreme Court would not prevent him from accepting the nomination. The declination of Justice Hughes instead of putting an end to the efforts to have him nominated seems on the other hand to have called greater attention to him and strengthened the movement in his behalf. Others frequently mentioned at present as possible Republican nominees for the Presidency are, Burton, Borah and Cummins. Even "Teddy" Roosevelt has his ardent supporters for this high office.

The American International Corporation.—This is a new Corporation with a capital of $50,000,000. It is an organization effected by some of the leading business men and bankers of the United States for the purpose of developing American foreign trade. The war in Europe gives this country an unprecedented opportunity to increase its foreign trade, and in the words of the President of the organization, "to go after the business which this country should do abroad and bring it here." "Latin America will be the first field to be cultivated. But Russia, the Orient, and other quarters of the globe will be tapped in due course." The banks and various business interests backing this corporation have hundreds of millions of dollars at their command to invest, in foreign enterprises which will foster trade with this country. The President of the corporation says the corporation "is organized for the purpose of doing an international business and to promote trade-relations with the different countries which will help make a world-market for our products; for the financing and promoting the development in foreign countries by American engineers and manufacturers of great public and private undertakings; for the assisting in financing the rehabilitation of industries in foreign countries; for the purpose of undertaking such domestic business as seems advantageous in connection therewith." While the "captains of industry" are organizing for a world-wide expansion of trade, what is the Church doing to launch an effective world-wide forward movement in evangelism?

Russia and Her Refugees.—In the successful advance across Poland during last summer when the Austro-German forces compelled the Russians to fall back, the Russians destroyed crops and everything that might be of service to the enemy and at the same time the peasants also withdrew. It is estimated that about 13,000,000 of these refugees from Poland are now in Russia, for whom the government must make provision. The government has already expended approximately seven million dollars, and the cost of further caring for them and distributing them will add millions more. These peasants are being distributed in the rural districts of European Russia, and large parties also are sent to Central Asia and Siberia, where land is allotted to the refugees, as it is becoming evident that a large majority will never return to their former homes, regardless of the outcome of the war. Even if these people are allotted virgin soil it will be necessary to advance implements, seeds and work animals. It is thought that possibly only those who own land in Poland will ever see their old home again, and many of these may not if they become established somewhere else. Those Poles who are hoping that as a result of this war Poland will become independent look with displeasure upon this distribution of the Poles in the rural districts of Russia, fearing it will delay the Polish cause of independence.

"Dry" Dining Cars.—Those states in the Middle West not under prohibition are becoming checkered so fast with "dry" counties that the railroad companies can no longer keep track whether the counties through which trains are passing are "wet" or "dry." To sell liquor on the train while in a "dry" county makes them liable to prosecution, so they have concluded to stop the sale of liquor on the trains running out of Chicago. "The sale of intoxicants on trains is also inconsistent with the rule forbidding railroad employees from drinking. Furthermore, the increase of prohibition has made the sale of liquors actually unprofitable."

Mexico.—Since the government of General Carranza has been recognized by the United States and eight of the Latin-American republics, and England has just recently given it formal recognition, order is being established and normal business conditions restored. It is said that during the six years of insurrection two-thirds of the railroad equipment of the country was destroyed. The railroads are being transferred from military to civil control as rapidly as possible and regular traffic again resumed. Carranza has announced an agrarian policy whereby the large estates which have been seized for accrued interest will be divided into farms and sold to small farmers. Education is to have federal aid as well as local support. Carranza claims that those sections of the country that have been under his control are now provided with more and better schools than they were before the insurrection began. Villa, once a dominant figure in Mexico, is today shorn of power. Because of the embargo on arms he is unable to secure ammunition and his troops have been defeated and scattered recently. Many of them are surrendering and joining the Federal forces. It is reported that daily hundreds of Mexicans are starving for want of food.

Of Age.—The anti-Saloon League is now twenty-one years old. When it was organized there were three prohibition states. Today there are eighteen prohibition states: Maine, Kansas, North Dakota, Oklahoma, Mississippi, Georgia, North Carolina, Tennessee, West Virginia, Colorado, Oregon, Washington, Arizona, Alabama, Arkansas, Idaho, and Iowa. Nine to twelve more states will vote on the question within a year. Many other states have local option laws. Today, 56 per cent. of the population of the United States lives in prohibition territory. Seventy-six per cent. of the territorial area of this country is now without the saloon. "There are fewer saloons in 36 states of this Union than in the one city of New York. There are more saloons in the city of Chicago than in all the Southern states."

Does Prohibition Prohibit?—The internal revenue receipts from liquor were $23,000,000 less this year than last. "The loss of revenue from the $25 tax required of every retail liquor dealer indicates that there are some 12,000 fewer saloon keepers in business this year than in 1914." The annual report of the Secretary of the Treasury showing that during the fiscal year ending June 1, 1915, there were 42,477,492 gallons less rum made in the United States than the preceding year, this exclusive of fruit brandies. Production of fermented liquors such as beer showed a similar decrease, 6,381,263 barrels less being produced. The only liquors showing an increased production are fruit brandies, which show a gain of 1,214,053 gallons. Does prohibition really prohibit? If it does not, as is claimed by the liquor interests, there must be something else that does.

Drug Fiends.—It is said that there are 500,000 persons in the United States who are addicted to the use of drugs. These people are declared to be "always more or less incompetent, impaired mentally and unable to judge of their own acts. Many of them are dangerous for eventually they do things which injure others." It is alleged that there is an increase in the use of drugs in territories where the sale of liquor is forbidden. Reform movements while good and commendable nevertheless do not reach the heart of the problem of human ills. The only permanent reform is that brought about by a transformation of the life by superhuman power.

Peace Prospects.—Early in December there were numerous rumors that peace would possibly soon be declared in Europe. Many of these rumors emanated from German sources which was interpreted by her foes to mean that she was weary of the conflict, unable to endure the terrific strain much longer, and desired to make peace before inevitable defeat came. These rumors were not seriously considered by her foes who reaffirmed their determination to continue the war until the "enemy is crushed." When the German Reichstag convened early in December, Chancellor von Bethmann-Hollweg in an address reviewed the present situation in Europe, emphasizing the military conquests gained by Germany and her allies, and stated that Germany is willing to consider peace proposals provided the terms are such that Germany can honorably accept, but that so long as her foes are of the opinion that her desires for peace are based upon inherent weakness she cannot even propose terms, but since Germany has gained the military advantage proposals must of necessity come from her enemies. Since Germany is open to listen to proposals for peace she disclaims any responsibility for the continuation of the war. Germany has indicated that so long as her enemies do not want peace she is ready to accommodate them with a fight to a finish. There are no present indications that an early peace is in sight. All the belligerent nations are making extensive preparations and mobolizing all their resources to prolong the conflict until a decisive victory is won.

Cuba.—It is reported that the Secretary of Public Instruction in Cuba has ordered the discontinuance of the teaching of English in the public schools. Cuban educators in general are not in accord with the order. It was given because of personal feelings against America. It is claimed that the order is unconstitutional since the constitution definitely states "all acts realized by the United States in Cuba during the military occupancy shall be ratified and held valid and all rights legally acquired through them shall be maintained and protected." A military order under the first intervention makes the teaching of English obligatory.

WORLD WIDE S. S. NEWS

(Continued from page 411)

is for mild and proper food for the sick and the babies."

Winning Moslem Boys and Girls

Not long ago the World's Sunday School Association had published at the Nile Mission Press in Cairo more than twenty thousand copies of Christian story parables in the Arabic language. These were given to the children in the Sunday schools of Egypt as rewards for bringing new scholars and for learning portions of the Scripture by heart. The pastor of Baiyadia, a small town in Middle Egypt, reports that after the first week fifteen Moslem boys entered the Sunday school for the first time, and ten Moslem girls. The lesson was on temperance and they were so keenly interested that they have all been coming ever since, so the prospect is that they will become regular pupils. From the Zaraby Church the pastor, Ibrahim Dewairy, reports forty new pupils as the result of the first announcement of these story parables as prizes.

"What Would Jesus Do?"

Of what use are Christian Sunday schools in Moslem lands? A striking answer is given in a little incident related by an eye-witness to Mrs. Finney, one of the American missionaries in Alexandria.

An Australian soldier, who had been in the cafes and drink shops, was sauntering down the street when he was laid hold of by two gay and profligate women, one on each arm. Each was coaxing him. At that moment a bright Egyptian lad was coming from the opposite direction, and the soldier in an offhand way called out to him, "Boy, which one shall I go with?" The lad stopped a moment and then, looking straight up into his face, replied in clear, simple English, "What would Jesus do?" The soldier was so taken aback and so deeply touched that he flung himself loose, and running down the street, disappeared from view.

The British officer who noticed the affair stepped up and asked the lad where he had learned English, and was told that the boy was a pupil in the American Mission school in Alexandria and that this very verse had been explained by one of the teachers at Sunday school.

"Study to show thyself approved unto God,' not merely unto men. There may be a vast difference."

WORKERS' COLUMN

(Continued from page 401)

III. **The Danger of Ungodly Associations.**—vv. 12-19.
  1. They ensnare and destroy.
  2. The contrast of the wicked and the righteous is as night and day.
IV. **The Blessing of Keeping the Words of Truth and Righteousness.**—vv. 20-27.
  1. They are life and health.
  2. They keep the heart.
  3. They should be kept steadily in view.
V. **How to Avoid Evil.**
  1. Keep the heart.—v. 23.
  2. Keep the lips.—v. 24.
  3. Keep the eyes straight forward.—v. 25.
  4. Guard the pathway.—v. 26.
  5. Keep in the straight path.—v. 27.

A VERY GREAT HARVEST.—Luke 10:1-16

January 30

I. **The Field.**
  1. Every city and place into which the Lord would come.—v. 1.
II. **The Laborers.**
  1. The twelve disciples.
  2. "Other seventy also," appointed by the Lord.—v. 1.
  3. Others to be prayed for and sent into the harvest.—v. 2.
III. **The Lord's Opinion of the Harvest**
  1. The harvest truly is great.—v. 2.
  2. The laborers are not enough in proportion to the greatness of the harvest.
IV. **The Lord's Opinion of the Nature of the Field.**
  1. A hard field.—Like wolves.—v. 3.
  2. Sufficient sustenance.—
    a. No need of purse and script.—v. 4.
    b. Sufficient sympathy.—vv. 5-7.
  3. The unappreciative to suffer from the hands of God.—vv. 8-15.
V. **God's Authority over the Field and the Laborers.**—v. 16.

PRAYER AND ITS EVIDENCES.—Jno. 15:1-16

February 6

I. **It is as the Life of the Vine.**—vv. 1-6.
  1. The vine bears the branches.—vv. 1, 5.
  2. The branches bear the fruit.—vv. 2, 5.
  3. Abiding in the Lord makes the life fruitful.—v. 4.
II. **Prayer Brings Fruitfulness.**—vv. 7, 8.
  1 It is the evidence of abiding in Christ.
  2. It is the means of procuring fruit.
III. **It is the Evidence of Friendship and Fellowship with God.**—vv. 9-16.
  1. It is based upon the love of Christ to God and the love of men to Christ.—vv. 9-11.
  2. It finds its expression in the friendly relation of asking and receiving favors.—vv. 12-15.
  2. It is God's purpose to manifest Himself as a friend to His children.—v. 16.
  4. The fruit of friendship with Jesus is the answer to prayer.—v, 16.

"The darkness of an Egyptian night is not to be compared with the darkness that is in the life that knows not God."

CHRISTIAN MONITOR

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SCHOOL NOTES

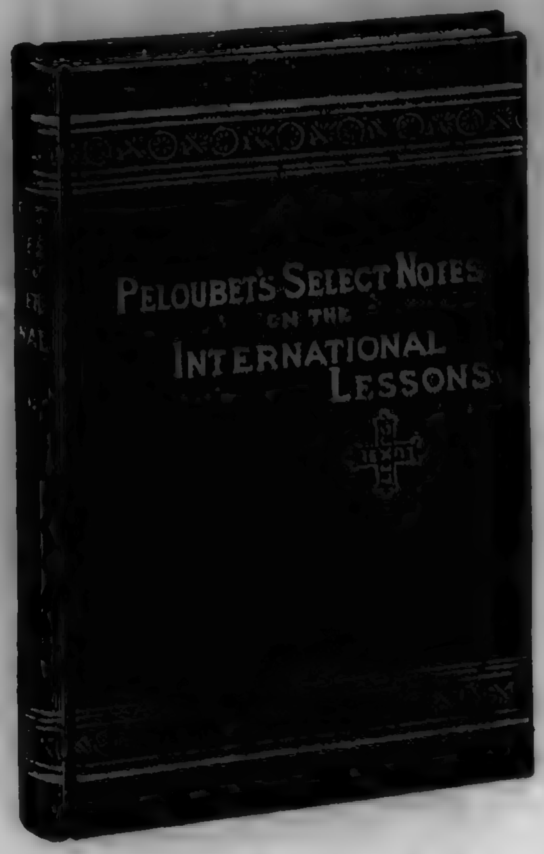
(Continued from page 406)

use and care for this important organ of the body.

It is a source of much gratification to see our business manager, Bro. T. M. Erb, get about again on his feet. Although his artificial limb is not as responsive as a natural one would be, yet by the use of a cane he gets about fairly well.

Members of the institution were recently favored by a very instructive address by ex-governor Hoch of Kansas, who is not only a great Bible defender and teacher, but stands for practical purity in all the activities of life. His instructions on the evils of the use of alcoholic beverages and tobacco in all its forms made a lasting impression.

One of the practical improvements about the school is the new laundry. Heretofore the washing and ironing was done in the basement of the main building, which inconvenienced the dining hall department. Now, with the power washer and the drying and ironing moved to the new quarters, makes it all around more convenient as well as more sanitary.



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EDITORIALS

(Continued from page 389)

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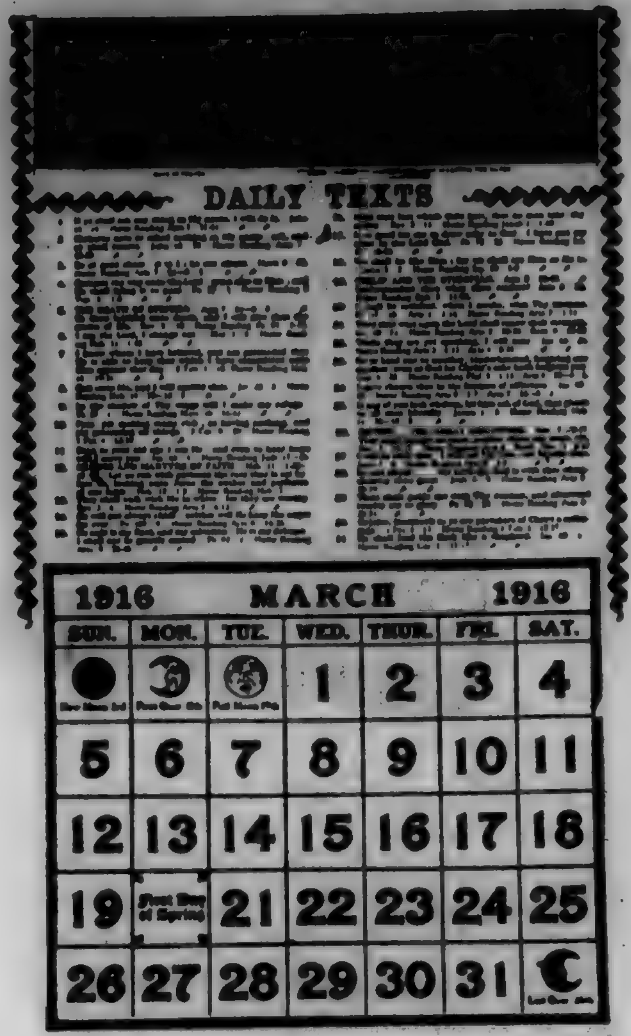

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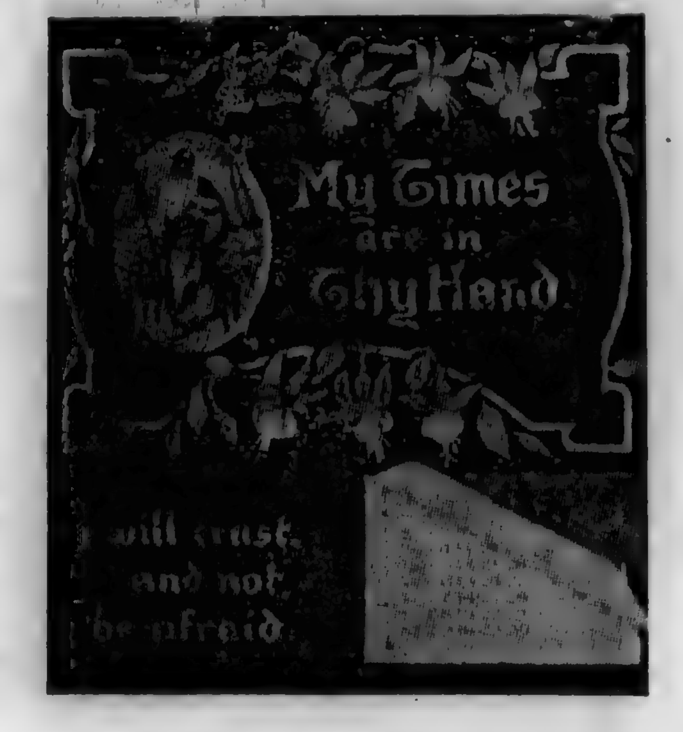

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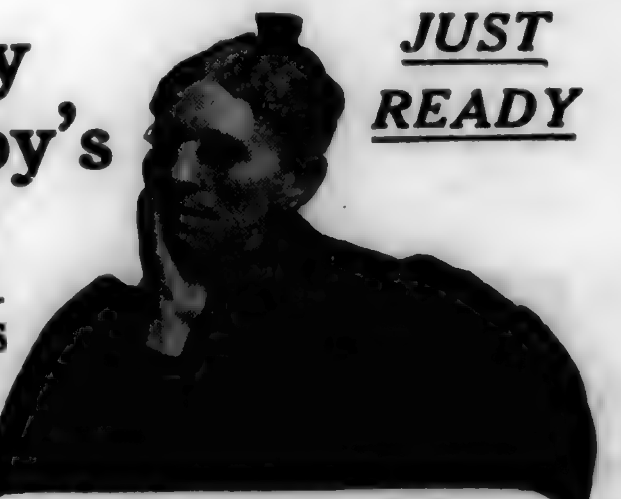

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Recollections of over Ninety Years

CHRISTIAN MONITOR

FEBRUARY, 1916

THE FAMOUS "LORLEI" ROCK

(See page 436)

SELECT READING

TONY AND HIS FLOWERS

I have a little friend somewhere in Mott Street whose picture comes up before me. I wish I could show it to you, but to photograph Tony is one of the unattained ambitions of my life. He is one of the whimsical birds one sees when he hasn't a gun, and then never long enough in one place to give one a chance to get it. A ragged coat three sizes at least too large for the boy, though it has evidently been cropped to meet his case, hitched by its one button across a bare brown breast; one sleeve patched on the under side with a piece of sole leather that sticks out straight, refusing to be reconciled; trousers that boasted a seat once, but probably not while Tony has worn them; two left boots tied on with packing twine, bare legs in them the color of the leather, heel and toe showing through; a shock of sunburnt hair struggling through the rent in the old straw hat; two frank, laughing eyes under its broken brim—that is Tony.

He stood over the gutter the day I met him, reaching for a handful of mud with which to "paste" another boy who was shouting defiance from across the street. He did not see me, and when my hand touched his shoulder, his whole little body shrank with a convulsive shudder, as from an expected blow. Quick as a flash he dodged, and turning, out of reach, confronted the unknown enemy, gripping tight his handful of mud. I had a bunch of white pinks which a young lady had given me half an hour before for one of my little friends. "They are yours," I said, and held them out to him; "take them."

Doubt, delight, and utter bewilderment struggled in the boy's face. He said not one word, but when he had brought his mind to believe that it really was so, clutched the flowers with one eager, grimy fist, held them close against his breast, and, shielding them with the other, ran as fast as his legs would carry him down the street. Not far; fifty feet away he stopped short, looked back, hesitated a moment, then turned on his track as fast as he had gone. He brought up directly in front of me, a picture a painter would have loved, ragamuffin that he was, with the flowers held so tightly against his brown skin, scraped out with one foot, and made one of the funniest little bows.

"Thank you," he said. Then he was off. Down the street I saw squads of children like himself running out to meet him. He darted past and through them all, never stopping, but pointing back my way, and in a minute there bore down upon me a crowd of little ones, running breathlessly, with desperate entreaty, "Oh, mister! give me a flower." Hot tears of grief and envy—human passions are much the same in rags and in silks—fell when they saw I had no more. But by that time Tony was safe.

And where did he run so fast? For whom did he shield the posies so eagerly, so faithfully, that ragged little wretch that was all mud and patches? I found out afterward, when I met him giving his sister a ride in a dismantled tomato crate, likely enough "hooked" at the grocer's. It was for his mother. In the dark hovel he called home, to the level of which all it sheltered had long since sunk through the brutal indifference of a drunken father, my lady's pinks blossomed, and, long after they were withered and yellow, still stood in their racked jar, a visible token of something that had entered Tony's life and tenement with sweetened touch that day for the first time. Alas! for the last, too, perhaps. I saw Tony off and on for a while, and then he was as suddenly lost as he was found, with all that belonged to him. Moved away—put out, probably—and, except the assurance that they were still somewhere in Mott Street, even the saloon could give me no clue to them.—From Children of the Poor, by Jacob R. Riis.

A MOTHER WHO PAID ATTENTION

My interest was aroused by a mother and her little son, who sat near me in the street car. I had not noticed them until I heard the boy say: "Isn't that funny, mamma!" He was pointing to a willow hedge which was trimmed in an unusual fashion.

His mother looked to see what is was that he was interested in, and then replied deliberately, "Why, no, it isn't funny; but it is odd."

Her voice indicated interest in the hedge rather than reproof, and after one puzzled look of questioning, the eager face cleared. He was assured of his mother's interest and attention, but he had also grasped the point of her reply. No explanation or definition followed. It was not needed.

A few moments later the boy discovered a group of evergreen trees which we were passing. "Oh, look, mamma!" he exclaimed. "See how pretty those trees are."

His mother looked, and he added, "But what makes the ends of the branches such a light green, while the rest of the tree is so dark?"

"Think a moment," replied his mother. "You can answer that question yourself."

"But I don't know why!" exclaimed the boy.

"Oh, yes, you do. You just think," his mother insisted.

He was quiet a few moments, and then asked, "Is it where the tree is new, that it is light?"

"That is exactly it," was the answer. "The part of the tree which has grown this year is the light, tender green. The older part of the tree is dark."

Once more there was a happy, satisfied expression upon the boy's face as he settled down by the window to look for something of further interest.

This mother's manner of answering her child's questions was in such marked contrast to the "Uh-huh," and the "I guess so," which one so often hears in response to children's questions, that it was a source of positive joy; and I wished that such mothers were not so rare.

Although the boy was unconscious of the fact, his education was going on continuously—not simply while he was in school. He was being taught the use of correct English, to think for himself; and even better than these—he knew that his mother was interested in his interests; while the respectful consideration which was given to his questions and his exclamations could not fail to produce an attitude of like respect upon his part, toward the speech of others.—Sel.

Missionary work has been opened up among the Jaba tribe in Northern Nigeria by the Sudan Interior Mission. Concerning the work at Kwoi, Mr. William Watson writes: "We are having fine times here at present; the young lads, especially, are coming out bravely for Christ. We have now at least eight young men who have openly confessed Christ, and who, although laughed at and persecuted, refuse to attend the native dances. One of them, Jai, has been thrashed again and again, his books and clothes have been torn, but he still keeps smiling. He says they can only kill him, and as he would go to Jesus he does not fear death. But during the past week he is having an easier time of it. He sleeps in the compound here, and we keep his clothes for him, and also his books. These lads have much to contend with, but the Lord is able, and they and we rejoice in Him and have really happy times together."—Sel.

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FIVE DOLLAR TIME ON FIVE CENT JOBS

In an address to seminary students on ministerial fitness, Dr. Slattery, the rector of Grace Church, New York, said that among other requirements a minister ought to be willing to spend five-dollar time on five-cent jobs. Too many hands are idle today just because they are waiting for something big enough to do. Well-trained, and with the consciousness of power, many never get to work because of the fallacy that great powers can only be fitly employed on big things.

The feeling is a natural one. Young men and young women in college are often enough told that they are to be the future leaders of society because of their developed gifts. Or it may be they have had a home training that has made them feel that their talents and attractions deserve a worthy field in which to employ them. But stepping out into the world they find no such field. The world does not come up and ask to be led, the tasks that are waiting to be done seem to be of the sort that can just as well be done by anybody, and somewhat mystified at the situation they hold their hands, waiting for the five-dollar job on which to expend their five-dollar time, and in the end of the day wonder why they have never found their task in life.

Dr. Slattery's way of stating the matter was good-humored and modest. Certainly modesty is a ministerial requirement, and no less a requirement for any Christian. We may fancy that prominent men spend most of their time doing prominent things, and we may sigh for exalted position in the belief that it will bring us work that is inspiring and interesting. We fancy the great souls and the great workers as people who never have to waste time over anything but attractive concerns. But could we look in upon their daily schedules we should probably discover their main characteristic to be that they were doing with their might what their hands found to do, and that for the most part their time was spent upon matters no more alluring or romantic than those that fall to most men. Now and then there may come to them something that is after their own heart, but the rest would be anything but exceptional.

President Elliot once spoke of this matter, and said that his principal work for some time had been in going over the salary lists of the faculty, work that must be anything but inspiring, though any professor struggling along on inadequate means might find a good deal of inspiration in knowing that it was a subject that was getting the best of the president's thought. Obscure toilers, working under great disadvantage, are cheered and encouraged more than can ever be expressed by knowing that some one whose time is supposed to be immensely valuable is none too good to be lavished on themselves.

Charles Kingsley was a romantic person, but the bulk of his life was spent in doing rather dull duties as the world would consider them. "How have I spent today?" he would say. "In visiting a few poor cottages, in sitting beside one or two sick people, in talking with a farmer across the hedge." Kingsley's was five-dollar time in the world's estimation, and people no doubt supposed that he expended it only upon romantic tasks.

John Keble was as choice a spirit as there was in the church of his time. Nearly his whole life was spent among a small, rural population in Hursley, where nothing out of the ordinary ever happened, and he said that he lived more and more under the feeling that he was engaged in matters that were simply too big for him. Everywhere talents which might have been developed to splendid proportions are being atrophied through waiting for some opportunity that is big enough. The soul grows ever smaller that thinks of its task as beneath it. "Contempt is fatal," said Bushnell.

The deeds that some other man has done which inspire covetousness in us look large, as likely as not, because of the way he did them and the attitude in which he stood to them. Edward Thring made an honored place for himself among schoolmasters. "What sort of man is Thring?" somebody asked of one who knew, and the reply was, "Well, if Thring were poking that fire he would be poking it as if poking fires were the only thing in the world for the time being."

What the whole Christian world needs, and the whole Christian Church, is a new willingness to do duties that are simply going by the board because they do not seem big enough. There may have been some temporary need of the phrase "a man's job," but the phrase has wellnigh lost all point, for it has come to be applied chiefly to large and showy things. Very often a man's job is to do something that no one else will do because they think it is beneath them, and as a rule the men and women who gradually tower above the rest in spiritual stature are those who are simply doing what almost every one might have done but has refused.

Many Christians have been looking far afield for the things that will best build them up in the spiritual life. There is an assumption that the old opportunities are pretty well exhausted, and they have tried every nostrum and every novelty and are still thinking that the right thing will be striking when it comes. But ordinary duties still make up the staple of human life. When a great spiritual advance takes place, it will be found that the chief wonder is that men and women are at last glad to do what they might just as well have done long before.

The training of the twelve was a growing revelation to them of what things were worth doing. Again and again they would have restrained the Master from using such time and such power as his upon the occasions and persons to whom he gave it. The splendid imagery of the prophets had no doubt aroused in men's hearts a conviction that when the Messiah came there would be grand doings, and it must have struck with disappointment across these men that Christ should have expended his force on such undramatic opportunities.

In the midst of our great social stir today, when men are dreaming great dreams for society, there is danger that they will despise the task that lies right at their elbow. The temptation to sit on platforms, to attend great meetings, and to be in at those hours of celebration that thrill us all, may tempt us to despise the small things which are all that finally make celebrations worth while.

It was refreshing to hear one entrusted with great concerns singling out and laying stress on those that did not seem important. It was a hint of how Christ must have cooled feverish, ambitious men as they saw him well content to pour all his powers into tasks and cares that men were trying to avoid because of the fear they would be belittled by them.

(Concluded on page 446)

EDITORIALS

DANGEROUS TRIFLING:—Some twenty years ago a then prominent evangelist after closing his last series of meetings for the season entered the study of a friend, a pastor. He deposited a valise on the floor remarking as he did so that it contained books for his summer reading while on his vacation. He ran over the titles of the books —works of liberal theology, speculative philosophy, Biblical criticism, etc. "I know those books," his friend, the pastor replied, "I've read them all within the last ten years. If you try to read them all in six months' time, they'll upset you."

The evangelist went on his vacation and took the books with him. When he again took up his evangelistic work it was noticed that he was departing from the old Gospel message, and his power to win souls was diminishing. He became a severe critic of the Church, became known as a liberal theologian, an antagonist of the Church and a firm believer in the efficacy of our modern civilization. The books read had done their work. He was held under this spell of liberalism and unbelief until he was rudely awakened to the fact that his liberalistic teachings and philosophy were not in accord with the truth. This sudden awakening came about a year ago and he is now back in the fold again. When ~~asked~~ how the change was brought about, he replied:

> "It started last August (1914) with the outbreak of the war. I had been taking a very rosy view of human affairs, talking optimism, telling my audiences that it is a good world and that it will soon be better, that, with our rapid rate of progress, our many reform movements and our uplift schemes, we are headed straight for a Utopia and soon will be there. Then came that mighty thunderbolt of war, and my confidence in the human program went down with a crash. It was an awful shock to my easy optimism. I saw at once that I had not fully understood the life of the day or the evil possibilities of our civilization, and that I had not been probing the evil of the world to the bottom."

The foregoing conclusions of this man have been the conclusions of not a few within the past year. The war in Europe rudely tore the mask off of our much lauded, modern civilization and brought to light its real character. Civilized man is shown to be still the possessor of an untameable, depraved, carnal nature that even culture and refinement in themselves cannot hold in restraint when the baser passions begin to assert themselves. One of the great delusions of the present time is to depend upon purely human agencies and human progress to make this world better. It is but a continuation of the old Adamic attempt at self-improvement apart from God.

Not a few Christian men have been, and are being, led away from the true faith by the reading of works on liberal theology, speculative philosophy, and such like. So subtle is the poison instilled by the reading of such works that the victim is unconscious of its deadly effects until perchance rudely awakened to his true condition. Such works should be studiously avoided. Those who have wandered away from the principles of the Gospel are always welcomed back into the fold of the Christian Church, but the time thus spent as a wanderer can never be recalled, and how painful must be the memories of the time thus wasted, and the contemplation of the probable influence of such teaching upon the lives of others—an influence for evil that may continue so long as time lasts.

The old faith has stood the acid test of the ages. Let us accept it. What excuse have we to enter the realm of liberalistic theology and destructive Biblical criticism, a realm from which many have never returned, to find out for ourselves by bitter experience what has been so frequently and definitely proved for nearly two millenniums by those wiser than we, viz., that in the Bible alone God has given us the revelation of His plan of redemption and a true estimate of man. Let us accept the accumulated mass of evidence that the Bible alone reveals that which will satisfy every desire of the heart. Many who accept the experience of others relative to poison for the body, and leave it scrupulously alone, do not seem to have the same degree of wisdom and judgment when it comes to trifling with that which has been so conclusively proved to be poison to the moral and spiritual life.

OUR 1916 MISSIONARY OPPORTUNITY:—In the Sunday school this year we study the greatest missionary book in the Bible. Thirty-four lessons are taken from its twenty-eight chapters; the majority of the others are taken from the writings of the greatest missionary to the Gentiles in the Apostolic Church. This affords a wonderful opportunity to study the evangelistic methods of those who founded and established the first Christian churches, and their lives to discover the secret of their power and success. Missionary principles and methods are given that are applicable today even though world conditions have changed, and are constantly changing.

It does not take a genius or one with exceptional spiritual insight, who has read the book of Acts to note that the Church of today has departed far from the zeal, earnestness and devotion that characterized the early Church. If the Church today would have the same burden for the lost, and make similar sacrifices, the world would not be converted to Christ, but it would not take many years until it would be evangelized.

These lessons so rich in missionary material and activity give an unparalleled opportunity for the teacher in every grade to so teach the missionary spirit as to grip the hearts of those taught. The supreme passion of our Master was to seek and save the lost; this, too, is the passion of every true believer—this is the genuine missionary spirit. These lessons also afford an opportunity to draw illustrations from modern missionary literature and make comparisons. Instances occur in mission fields today that are just as marvelous and miraculous as some recorded in the Acts. Only by getting in touch with the large mass of missionary literature in circulation today, can these rich and heart-gripping illustrations be secured.

If the Mennonite Church is to support a large mission work in the future she must begin to lay the foundation for such support early in the life of the child, and foster the missionary spirit by a systematic and persistent effort to impart missionary intelligence adapted to the requirements of every individual in the Church from the little child to the aged grandparent. Not until our Mission Boards definitely apply themselves to the task of bringing missionary information to their constituency regularly and systematically, have we any grounds to hope for a large forward movement commensurate with what the Lord expects of us along missionary lines. This year the Sunday school teachers have the opportunity to make a large contribution toward the increase of this spirit. The contribution they will make is determined by the force of the missionary passion in their own lives. What has the Church, through her Mission Boards, done to prepare our Sunday school workers for reaping the greatest possible missionany results from this series of lessons?

AN INDICTMENT AGAINST LABOR:—In a former editorial we made mention of the indifference of many employers towards the welfare of their employees. We noted the tendency on the part of some to consider the laboring man simply as industrial "fodder" for the production of excessive dividends. Not only is this tendency noticeable among some large corporations, but the same spirit is frequently manifest among small employers. Such an attitude makes for social unrest and dissatisfaction.

The cause for the great struggle between capital and labor has its roots in selfishness. Both the capitalist and laboring man are seeking their own interests without due regard for the interests of the other. While it is true that capital does not always give labor a square deal, it is equally true that labor does not always follow the Golden Rule in dealing with capital.

The recent startling confession of a "gunman" in New York city brought to light the fact that union labor resorted to brutal and criminal means to gain its point. It was revealed that officials of certain labor unions made it a practice, when a strike had been declared, to hire thugs and gunmen to beat up non-union men, or union men who refused to obey orders, and thus create a reign of terror to that those who desired to make an honest living might be restrained. For this work the strikers paid liberally. This particular gunman testified how he established a profitable business with the strikers who engaged him to do certain jobs, giving him a stipulated sum for the work and a fixed allowance for every man he employed to help him. In some instances he was given a liberal bonus when the job was considered highly successful.

So long as both capital and labor resort to lawlessness and murder to gain advantage over each other there is little grounds to hope for improved conditions. Both are equally culpable and should be punished by the civil authorities. Resorting to such barbaric and inhuman methods gives evidence of retrogression. Resorting to violence in the conflict between capital and labor seems to become more frequent and more brutal.

We appreciate the many prompt renewals received at this time. Promptness in meeting financial obligations is a creditable Christian virtue. Sometimes, however, circumstances may be such that we cannot be as prompt as we desire to be. In such instances due allowance can always be made.

A look at the label on your paper will show you your credit. If it is "dec 15," or any month or year prior to this, it indicates that your subscription has expired. The numbers on the label always indicate the year, and not the day of the months as some have inferred.

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CHRISTIAN LIFE

SELF-INJURY BY REVENGE

S. W. Sommer

While considering this subject it is necessary to constantly bear in mind, in a sort of sub-conscious manner, the fact that anything which prevents, or even hinders, the highest attainments possible for any individual is an injury to the person experiencing such limitation of attainments. If therefore a person so conducts himself that his own behavior limits his social enjoyment, his development, and his usefulness he is guilty of self-injury. For instance, if a person should form the habit of prevarication he foregoes his largest social enjoyment and in this way injures himself. If a bright youth with large possibilities indulges in the use of alcoholic beverages, or tobacco, or opium, or some other drug, whether he be aware of the effects of such indulgence or not, he necessarily dwarfs his own usefulness, blights his possibilities, and so lays the foundation for an unhappy life.

Man is pre-eminently a social being. When God said, "It is not good that the man should be alone" (Gen. 2:18), He evidently created woman in order that it might become possible to propagate the race, and thus placed the possibility of gratifying the social instinct within the reach of man. (This does not necessarily conflict with the universally accepted fact that the characteristics peculiar to woman are complementary to those which are peculiar to man.) In fact the social instinct is so deeply implanted in human nature by the divine Creator that the person who does not desire social intercourse is generally regarded as an abnormality. "The man or child who in one form or another does not natively crave companionship, sympathy, admiration, and confidence from others is essentially insane." We see this truth exemplified in every stage of a person's advancement in age. We see it in the infant who "does not want to be alone" though nothing ails it; the development of the play instinct in the child of a few years necessitates companions; the youth shows it in his love for group activities; the young man who seeks approbation from his fellows manifests the same truth; seeking a life companion is largely due to the same motive; it is evident in the middle-aged who desire friendly, neighborly relationship and a mutual exchange of neighborly favors; nor is old age without it, for the aged love to indulge in conversation for pastime. In fact, should someone seek to make another person miserable his end could not be gained more effectively than by preventing his social intercourse, if such a thing were literally possible. Not only this, but it is wholesome for a person to come into contact with his fellows. It broadens the teachable and takes the edge off the unrefined; this is especially true if one associates with a superior personality and a cultured intellect; these enrich one's life. Without this social contact, then, the highest social enjoyment is impossible.

Now, how does **revenge** affect this social relationship so essential to human enjoyment? Are any of the advantages of one's social life destroyed or handicapped by taking revenge? If such be the case we may properly assert the truthfulness of what the heading suggests, namely, that the person who takes revenge is guilty of injuring himself—guilty or self-injury.

Observe how the revengeful person is constantly on the lookout for instances when his associates "violate his rights." While he thus "guards" his rights he deprives himself of the largest enjoyment he might derive from association with others. Neither does this feeling of "necessary watchfulness" abate as time passes by. On the contrary that deplorable habit of suspiciously watching the actions of those with whom he associates fastens itself upon him who takes revenge. Thus instead of deriving a blessing from his social relationships the revengeful person is continually plagued by all his social articulations. Though the lack of enjoyment is mutual so far as the revengeful person and his associates are concerned we may rest assured that such a man suffers more from this state of their relations than his neighbors, for they can surely better manage to get along without dealing with this one undesirable character that he can get on without them. He finally becomes fairly despised by all with whom he comes in contact. Being conscious of this fact he becomes morose, is in turn more thoroughly despised by his fellows, and so goes on from bad to worse. This may be stating a chronic case, but it is following the line of natural human proclivity. Hence, by taking revenge, a person injures himself by foregoing a large part of the social enjoyment and benefits which are rightfully his.

In order to attain to any degree of usefulness a person is obliged to develop the moral phase of his being. He who fails to do this in some measure is a public nuisance. Duty toward God and man must be recognized by every well-rounded character. The influence of one's behavior must be weighed. There are certain duties which each person needs to discharge in relation to other members of the family; there are duties which a person owes to society. There are duties devolving upon us day by day if we but recognize them, and care to discharge them. To perform one's duty in relation to others is not always the most pleasant experience for the natural man. It often requires a denial of one's inclinations. But a prominent educator regards the ability to cross his own desires as one of the desirable qualities in any man's career. He says: "As the strength of the body lies chiefly in being able to endure hardships, so also does that of the mind. And the great principle and foundation of all virtue and worth is placed in this: That a man is able to deny himself of his own inclinations, and purely follow what reason directs as best, though the appetite lean the other way." Experience and observation teach the same truth.

In life there is also frequently a conflict between immediate and remote ends. Should the former suddenly gain the ascendency over the latter in the world's activities mankind would enter upon an unprecedented era of retrogression. Honesty would give place to dishonesty; industry to indolence; self-restraint to self-indulgence; frugality to extravagance. In short, the grand economy of the universe would be destroyed if human activity were guided entirely by immediate rather than remote ends.

The question of revenge, from a moral standpoint, ultimately resolves itself to this: Is it my duty to take revenge? Am I under obligations to execute vengeance? "Vengeance is mine, and recompense" (Deut. 32:35). Do the best interests of society demand that I take revenge? Does my moral status gain anything if I take revenge? No one would have the effrontery to answer in the affirmative.

Did you ever see a person take revenge because he deemed it his duty so to do? Does vengeance spring from altruistic motives? Asking the question suggests the answer. Hence we must conclude that by taking revenge the highest moral qualities of a person can not be attained. In taking revenge, as in all other cases, conduct leaves its impress upon the nervous system in the form of habituation. So the act of taking revenge is an injury to the one who indulges in it of such magnitude that it certainly is questionable whether it will have as damaging an effect upon the receiver of the action. The moral sensibilities of him who takes revenge are blunted because in his act he yields to the promptings of the lowest passions of his nature, and when occasion presents itself the stimulus which comes to the nerve centers will find a path of preferred conduction for repeating the deed. In a short time a habit which is difficult to break is formed.

History affords an abundance of evidence pointing to the establishment of the assertion that those who take revenge injure themselves. Look to the Persians of old, who, angered at the Greeks for having given aid to their kinsmen of Asia Minor when the latter rebelled against Persia's authority, determined to punish them for their conduct. The Persians, instead of humiliating the Greeks and subduing them, were themselves humiliated by suffering a crushing defeat. Not discouraged, however, the Persians made greater preparations than ever to repay Greece for thus insulting the honor of Persia. But we need not here trace the course of events. The fact that Persia's power was broken and the glory of her people and the dignity of her rulers passed away forever shows that revenge does not pay from a merely worldly standpoint.

In the stupendous conflict now going on in Europe Austria-Hungary is certainly suffering her share of hardship for attempting to punish Serbia because a Serb had killed the crown Prince of Austria.

Whatever may be said for or against revenge the Creator of the race evidently understands the nature of His creatures better than they can ever get to understand themselves, and it is but proper that He should have the last word about it. We naturally turn to the Bible as the inspired Word of God to see what it teaches. In Matt. 5:39 we read: "Whosoever smiteth thee on thy right cheek turn to him the other also." Will the natural man do this? Or is it rather an act prompted by a higher motive than nature provides? Does it not emphasize the great need of self-control? Trials and temptation and persecution are to be expected by the Christian, but these are to be transformed into blessings. (Jas. 1:12). The pattern of a life which results in its largest possibilities, that of Jesus Christ Himself, has shown that the way to the largest victories is by way of seeming defeat. He has shown by precept, as well as by example, that to live the truest self revenge must be no part of one's activities. Even when His own life was at stake did He not lose that self-poise which characterized Him alike in times of popularity and in times of unpopularity.

Our rule no longer is "an eye for an eye" (Matt. 6:38), but "Love your enemies, and pray for them that persecute you" (Matt. 6:44). This reminds one of the words of the Master, uttered as He felt the end of life rapidly approaching, "Father, forgive them, for they know not what they do."

In the twelfth chapter of I Corinthians Paul enumerates the various gifts, shows their importance and relation to each other. Then he closes the chapter with the words, "But covet earnestly the best gifts: and yet shew I unto you a more excellent way," or, according to the R. V.: "But desire earnestly the greater gifts. And moreover a most excellent way show I unto you." Then follows that masterpiece on love, I Cor. 13. This, then, the very antithesis of revenge, is the way to the largest and fullest and most genuine blessings of life. It was the actuating motive of the Messiah, and that moved God to send the Messiah.

Love, not hatred, is the all-conquering force of the universe because "God is love." But love and hatred have this much in common that each one acts reflexively. As each one of these influences its object so it influences its subject also.

Fairview, Mich.

PSALMS, HYMNS, AND SPIRITUAL SONGS

I Psalms

J. D. Brunk

Introduction

In presenting a few of the articles which are to appear in the Christian Monitor during this year the writer begs to offer a few introductory remarks, with the hope that they shall be of some value to us in the study of the MUSICAL problems of our Church activities. We are trusting that the subject of singing shall receive careful thought and attention so that the Church may be more efficient, that the Kingdom may be extended, and that God may be glorified.

We preach nonconformity in dress; we teach high standards for literature; we believe in living lofty ideals—is it not time that we proclaim a SEPARATION in the music we are to sing in the various services of the Church? Is it not true that we have been content to keep ourselves away from the great masterpieces of musical literature? In doing so we have also kept ourselves from gaining the values which would have come from their study and appreciation, and we have been compelled to accept and to use music of a much lower standard. It is after all true that our very inner self demands an expression through song of some sort. That inner self is even very much affected and shaped by the manner and means through which it is expressed. Have we not allowed the condition to come to us which has made us content with comparatively low standards which have at one time or other given us the smallest of the small?

There are many classes and grades in music. We have the sacred and secular, good and bad, great and small, best and worst, elevating and degrading, and the innocent. We take it that in music it is very much as it is in the choice of associates—we may have about what our minds are determined to choose. In this connection we should ponder this proposition also; Does the music we use and enjoy not affect us as much or more than our reading or our friends? Let us cultivate a taste and a desire for the noble and pure in this line as in all others.

The subject of this paper is, however, one of the words rather than that of the music. It gives us pleasure to call your attention to this element in the songs of the Church, for too often do we allow our minds to follow only the music losing the message of the words. The reader should make a careful study of Bro. J. B. Smith's article in the January Christian Monitor in connection with this one. This little talk about Psalms may be helpful in the preparation of the April Music Topic for Y. P. M.

What is a Psalm?

To consider Paul's statement in Eph. 5:19 we seem to be called upon to use three classes of songs in the Church. The request naturaly arises for a definition of each. To give accurate definition becomes difficult for several reasons. The few historical data now extant are somewhat conflicting and the Scriptures throw only a partial light upon the subject. We believe, however, that when Paul says, "Psalms," he refers to the Psalms of the Old Testament. The Book of Psalms is very prominent among the other books of the Old Testament. Nearly half of all the quotations used by the New Testament writers are from this book alone. Christ states in Luke 24:44, "That all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me."

To distinguish a psalm from a hymn is what we should like to do in this connection. The ideas of a psalm and those of a hymn so blend in many respects as to make it impossible to draw a clear line in every case. The generally accepted idea of the outstanding characteristic of the psalm is PRAISE. The general notion of music is also that of gladness. This idea which we have of song helps us to understand that the Psalms of the Old Testament constituted the HYMNAL of the Hebrews. Even in the early Church, since Christ, a chorister to be proficient needed to know the Psalter perfectly. To the writer's mind the classification will be simplified by letting the psalm be thought of as a **praise-song** and a hymn as a **worship song.** (When in our next article we come to discuss the hymn we can see more distinction.)

It might further help to understand the subject if we were to study the meaning of praise. We praise when we are grateful and happy. When we take a day of the year in each November it is to give thanks for the manifold products of the field. When we consider how much we have for which to be truly grateful, praise ought to be everlastingly flowing from heart and voice, for surely goodness and mercy are following us all the days of our life. It seems to us that all the gladness and joy of which the human heart is capable are expressed in the Psalms. Many of the Psalms have other subject matter than that which we have mentioned, but they are religious and not theological. "They are about God and man, and about the communion of man with God." "The attributes of God are not described in the Psalms, but God in His varied attributes is made known as in the mirror of the worshiper's soul." They have not so much to do with the **problems** of life as with the thankfulness for mercies bestowed. Some of them are petitions, some confessions, some complaints, some meditations, but the general central element of the book as a whole is PRAISE.

Place Occupied by the Psalms in the Scriptures

The following paragraph is copied from the New Schaff-Hertzog Religious Encyclopedia for your consideration:

"The psalmody of the Old Testament, still overlaid by the ceremonialism of the Mosaic code, is the subject of a clear allusion in the Davidic legislation (I Chron. 23:5, 30), while the dedication of the Temple gave type to the entire service (II Chron. 5:11-13). In the subsequent prophetic books the Psalms emerge at all national crisis. Their jubilant refrains ring clear in the prophets (Jer. 33:11); Amos recognizes the sacredness of the Davidic music already grown proverbial; and Isaiah abounds in echoes of the Psalter. The New Testament accepts fully the Psalms of the Old Testament. The Acts institute the apostolic regime, with the Psalter in full view, furnishing Peter's sermon and inspiring Pentecost. Distinct evidence shows that the Psalter was the fixed devotional formulary which wrought the accord, steadfastness, and praiseful spirit on that occasion among the thousands gathered at Jerusalem from many lands. At Corinth the irregular outburst of the charismata (I Cor. 14), when each, one without regard to the other, had his "psalm," received apostolic rebuke. The celebrated passages authorizing New Testament psalmody are Eph. 5:19 and Col. 3:16. James 5:13 urges his scattered Jewish brethren to the use of the Psalms, and Revelation closes the New Testament with quotations from the Psalter. Between Babylon's fall and the millennium a fourfold Hallelujah is sounded (19:1-8), followed by the declaration that 'the testimonial of Jesus is the spirit of prophecy.' This must be taken with an earlier statement (3:7), where, as in Heb. 7:7, 'David' stands for the Psalms, revealing Jesus as 'he that is holy, he that is true, he that hath the key of David.'"

Psalms in the Church since Christ

It is most probable that necessity and tradition carried the Psalms of the Old Testament into the new dispensation. This seems to be sanctioned by the text of this article when Paul adds to psalms, HYMNS and SPIRITUAL SONGS. It would have been impracticable if not altogether impossible to suddenly discontinue so vital a part of the service as the Psalms and begin a new hymnology. Early, however, there were efforts to get away from the Psalms and to bring into use many other hymns. At the hands of Bardesanes there was composed a psalter modeled on the Old Testament collection. Later the Psalms were regained for the Church.

With the Reformation, psalmody definitely accentuated its underlying principle—the authority of the Scriptures in all that pertains to faith, worship, and life. Huss first broke ground by the metrical use of the Psalms. About 1524 Luther ordered poets to prepare them for the Church, but it was twenty-three years before it was completed. So popular was the result that in some instances the Roman Catholics adopted the psalter of Calvin. In the preface to the edition of 1545 Calvin wrote: "When we sing the psalms we are as certain that God has put words in our mouths as if He Himself sang within us to exalt His glory." In North America the first hymns were psalms, in paraphrase, and the first book printed in English in North America was the **Bay Psalm Book.**

"The Psalms practically reigned supreme in the colonies until the outbreak of the American Revolution, when various causes opened the way for the hymns of Isaac Watts, which were 'allowed,' not authorized, by the Presbyterian synod at Philadelphia in 1787. This was the first distinct breaking away from the original principle of the Reformation—the Bible only." Since the opening of the Eighteenth Century when Isaac Watts brought forth his **Psalms of David** with modifications, which opened the way for unrestricted hymnody, the churches have gone gradually farther from the Psalms. Watts wanted to make David speak in the language of a Christian, not a Jew. This was also in line with Paul in Eph. 5:19. The result, however, has been that we have left off the Psalms almost altogether. There are special musical reasons for this, at least in part, I am sure. The churches which have held to the liturgical form of worship have had less difficulty in this line than those who practice the non-liturgic service as do we in the Mennonite congregations.

The Value of Psalms in the Present Day Church

We shall not enter into a full discussion of this part of our subject. Bro. Smith has given valuable suggestion in his article in the preceding issue. It is our conviction, however, that we do not use this form of song enough. I sometimes fear we are not filling Paul's requirements in our restricted Psalm singing. We ought to sing more praise. The hymn which Christ and the apostles sang before going from the upper room to the Mount of Olives was most likely either Psalms 115-118 or Psalm 136. If they sang the entire Great Hallel it was 113-118 and 136.

How should the Psalm and the Praise Song be Sung?

If we have been correct in the statement that a praise idea is one of gladness and thanksgiving then it seems it ought not be difficult to find the true style for rendering such songs. Let joy and gladness come to your mind, bring up your faith and hope, let a strong desire to glorify God well up in your breast and then tell God through your song how you feel and how you depend upon His loving-kindness and upon His strong arm. If you are making this all known through a strong poem set to really good music you will have no difficulty with the manner in which you ought to sing the song.

Modern Psalms

A great song must give expression to some great experience of the human soul. Then too this ought to be the expression of many and not one individual or a small number of persons. The occasions which give rise to such poems are not always present. Nor do they usually occur at close intervals in the history of any people. For such reasons we need not expect that the Psalms of the Bible nor the songs of the past have been produced in a short period of time. It is therefore true that we in our own time have a scarcity of **new** poems suitable for the great songs. The literature produced at this time along the line of praise is not up to the standard of the Psalms of the Bible. Recently, we are glad to say, the publishers of song books are seeing to it that the words and the music are of a better type than they were a decade ago, but we are particularly short in **good new** songs of the **praise** type.

What is wrong with our taste (or religion) that we do not demand more Psalms and praise songs?

"Then sang Moses and the children of Israel this song unto Jehovah, and spake saying,

I will sing unto Jehovah, **for he hath triumphed** gloriously:
The horse and his rider hath he thrown into the sea.

(Concluded on page 447)

• MISSIONS •

"PITRA PAKSH" OR ANCESTOR WORSHIP

Mrs. M. C. Lehman

India is noted for its holidays and its feasts and fasts. In the Hindu month of "Kuwar," or when the rice begins to head, this famous holiday commonly known as "Pitra Paksh" take place. (Pitra means fathers and Paksh means 15 days.) For fifteen days the Hindus worship their ancestors as far back as seven generations, but most frequently for only two and three generations. Everybody, old and young, rich and poor, observe this holiday each according to his means and each according to his understanding. The rich man will be more generous in his gifts, and the man who has had light and understands about the true religion will not be as careful to observe it in every detail. The women here again are not held in such prominence as the men, e. g., the son will worship his dead mother, but the father could not worship his dead wife. Rarely the grandmother is worshiped but hardly ever the great grandmother.

Their belief is that the spirits of these dead come into their homes during these fifteen days and they must give them to eat and drink so they will become happy and satisfied and return to their abode released of some of the suffering and anxiety in which they were before. Today, Friday, Oct. 8th, marks the close of this feast. They bid these spirits depart or better in their own language they chase them away. They feel that by having done this properly they have gained merits for themselves. Next year in the month of "Kuwar" when the rice begins to head this will all be repeated, and so it has been for centuries.

They have an unwritten law among themselves as to how this should be done. They will divide all their dead into four classes: viz., those who drowned; those who were murdered; those who died from leprosy; and all others who died a natural death. The first three classes are worshiped on the 13th or 14th day of this feast after the new moon. The others are worshiped on whatever day of the week they died. Should the father have died on Wednesday they would expect his spirit on Wednesday. Should more than one have died on the same day of the week they would be worshiped on the same day, but separately.

During this time they take no life. They believe in this to the extent that men do not shave nor have a hair cut, and women do not comb for fifteen days in order to avoid taking "life." It is an interesting time to do zenana work and see the Bible women move about from place to place scratching. The housewife is not insulted in the least, she very calmly and pleasantly says something bit you. The Hindus will call the butchers who are always Mohammedans and ask them how much meat they would sell them during this time and pay down the money asking them not to kill. This causes more than a little inconvenience in domestic affairs.

Their mode of worship is in this manner. They throw cooked rice, vegetables, pulse and whatever they eat on the house roof to feed the crows and birds. They give liberally to beggars at this specified time. On the floor in the house they will draw a picture. The outline is not fixed. It may be round or rectangular or only partially so, but in the center are chalk lines to represent two feet, viz., the feet of the ancestors. The outline is sprinkled over with whole wheat flour. Flowers are spread thereon and sacrifices of raw foods are made there. The Brahmin priest is called. He sits before this place and reads from his sacred book, then he has a fire placed before him on which he throws clarified butter (ght), sugar and a few other spices, thinking its savor will reach the dead and make them happy. He receives never less than Rs. 1-4-0 or about 40 cents and 5 seers of rice or about 2½ gallons for his services even among the poorest and takes all he gets from the rich who give him as high as $75 and a cow, but even they must give the specified amount of 5 seers of rice. By doing the above the spirits have been fed, by doing the following the spirits are given water to drink. Hindus bathe daily and usually at the tank or what we would call a pond. For this special purpose they get a branch of a certain tree known as the "Kus" tree and keep that for fifteen days. If the "Kus" tree branch can not be obtained they take a special grass which they renew daily. When done bathing they remain standing in the water taking in the palms of their joined hands this "Kus" branch or the grass and dip them into the water five times. They also take raw rice and pulse and placing it on a "taraui" leaf (this is a vegetable native to India) they likewise dip it in the water five times and place it out in the open meadow.

These oblations should be made daily during this holiday, but must be made on the certain days they worship certain ancestors. In case both father and mother have died the same day all the relatives are invited to a feast but in other cases only a few. The last day is considered a day of pleasure and feasting because in their mind the spirit has been satisfied and departs.

This is not a fairy story, it is true and will be true until they understand better and believe on Jesus the Savior.

Dhamtari, C. P., India.

THE CROSS AND THE CRESCENT IN TURKEY

XI Constantinople

Nora M. Lambert

This article concludes this series of articles. The writer, because of school duties, feels unable to continue the series any longer at present, but says, "If it is desired I may send an occasional article, or possibly take up the series again later on." The Editor believes that he expresses the sentiment of the readers when he says that occasional articles are desired and if possible the series be renewed. We are grateful for these articles because of the contribution they have made to our knowledge of affairs in Turkey, and because they have brought to us a keener sense of our responsibility for the other fellow. In a letter to the Editor, Sister Lambert writes: "The news from Turkey is very sad. Our Orphanage and the greater part of Hadjin has been burned. Most of the Armenian population has been deported."—Ed.

From the northeastern border of the Aegean Sea a deep but narrow channel, from one to two miles in width, extends some forty miles up to the Sea of Marmora. This great salt river or strait was known of old as the Hellespont, but in modern times is called the Dardanelles, through which a strong current flows from the Sea of Marmora to the Aegean Sea.

This strait is the gateway of Constantinople, the capital of the Turkish Empire, which is situated on the western shore of the Bosphorus, another narrow channel about sixteen miles in length which opens from the Sea of Marmora to the Black Sea. These two straits with the Sea of Marmora between them, form the boundary between Europe and Asia and separates European and Asiatic Turkey.

An inlet curving in at the north of the city for five or six miles has been known as the "Golden Horn." This inlet affords a good harbor and is a famous fishing place.

Galata Bridge

This city, known as Byzantium, has had a most changeful and remarkable history. It is said that perhaps there is no spot on earth, except the city of Jerusalem, which has been the theatre of more war, strife and bloodshed, than this city. It is said to have been besieged not less than twenty-eight times since it was founded. In 1453 it was taken by the Turks and since that time it has been in the possession of the Mohammedan power.

Constantinople holds the key to the Black Sea and has been the cause of jealousy and contention among the European nations for centuries. The Dardanelles is one of the theatres of war in the present European conflict and should Constantinople fall, great changes would at once take place in that city.

The revolution of 1906 started an era of transformation which is not yet ended. It is said, Constantinople has changed more in the last six years than in the previous two hundred.

So long as the ex-Sultan Abd-ul-Hamid was on the throne, there was not an electric light, a telephone or a trolley-car in the city. They were expressly forbidden by him, as he believed that a dynamo had something to do with dynamite—the greatest enemy of thrones. For a similar reason he forbade the use of rubber tires on street cabs. At one time when an attempt was made upon his life the bomb was thrown from a carriage with rubber tires and he decided there was some relation between bombs and rubber tires. Since Abd-ul-Hamid has been dethroned, these modern conveniences are slowly but surely gaining a place in this city.

The Bosphorus, about one mile wide, separates Constantinople on the European side from Scutari on the Asiatic side, while the Golden Horn separates Constantinople—Stamboul—from the large suburbs of Galata and Pera.

The city is built on hills, one rising above the other as they recede from the water. Constantinople with its suburbs has a cosmopolitan population estimated at over a million, and is the headquarters of the Patriarchs of the Latin, Greek and Armenian Churches. With its three hundred and fifty mosques, its bazaars and mansions, its numerous Christian churches, its hills and gardens, it is a picturesque and imposing city. Closer observation, however, reveals the poverty, and filth in the crowded narrow streets.

When landing in Constantinople six years ago we were amazed to find the streets filled with dogs of all kinds, colors and sizes. Many were crippled, blind or covered with sores. They prowled through the streets, or lay in groups, making it necessary for us to step aside into the mud in order to pass. If we tried to drive them away they simply growled, for they were not accustomed to move for any one. Most of these dogs were without owners. As it was contrary to the Moslem religion and customs of the country to kill a dog, they were left to die a natural death.

One of the first steps taken for the improvement of conditions in Constantinople after the Young Turks came into power was the removal of these dogs. All the dogs without owners were taken in boats to "Khyersiz Ada"—Worthless Island—a barren island in the Sea of Marmora. They gave them a large quantity of meat with which to satisfy their hunger and then left them to starve. When one goes to Constantinople now, you never see a dog except when he is with his owner.

Most of the street cars are still drawn by horses. When passing through the city at the time of the Balkan war, one of the noticeable ways in which the city was affected was the lack of street-cars. Upon inquiry I found that all the horses had been sent to the battle-front, making street-car service in Constantinople impossible.

Some of the places of interest to the tourist are the museum, the mosque of St. Sophia, the Sultan's palace, "Yuldiz"—Star—and the Galata Tower.

Although a picture gallery and a collection of sculpture is unheard of in Constantinople, the Imperial Museum is a place of interest. It contains an excellent collection of classic and Byzantine marbles of Assyrian and Hittite antiquities, and of Turkish works of art. A

The Sultan of Turkey Visits the Mosque

short time before it was my privilege to visit this museum, a large building was erected in which were placed many of the ex-Sultan Abd-ul-Hamid's personal effects. Several large rooms are filled with magnificent hand-painted china dishes, and vases and bowls from two to four feet in height, and Turkish coffee cups with designs made of precious stones. Golden and silver keys to the ex-Sultan's private train and ship, revolvers and guns covered with gold and silver filigree in cases of pure silver and gold, personal gifts received from the different rulers of Europe and Asia, and the thrones upon which the former sultans of Turkey sat, were a few of the many interesting things exhibited. We well knew, however, that the wealth and luxuries enjoyed in the Sultan's palaces was made possible through the heavy taxes inflicted upon the people of the land. He lived in luxury while his subjects starved.

Mosque of Saint Sophia

St. Sophia stands as the world's greatest monument of Christian architecture. The best authorities estimate the entire cost of it at about $64,000,000. The cost of St. Sophia was doubtless greater than that of any other church ever built for the worship of God. It was built by the Greeks in the shape of a Greek cross, two hundred and sixty-nine feet long. One hundred and seven columns of porphyry, marble and granite support and adorn it. When Constantinople was taken by the Turks they rebuilt it and a high minaret now rises at each of the corners, from whence is heard the muezzins' call to prayer five times each day.

Friday is the Moslems' holy day and the pious people attend the services in the mosques. This is the one day of the week that it is possible for the public to see the Sultan.

The "Yuldiz" Palace is on the north shore of the Bosphorus. I was one of the hundreds of people that wended their way along the winding road leading to the mosque near the palace. The streets were filled with soldiers and everything was very orderly. Foreigners who presented their passports were admitted inside of the high iron fence enclosing the yard around the mosque. At eleven o'clock the band led the royal procession from the palace to the mosque. Sultan Mehmet V is not as fearful of his life being taken as was ex-Sultan Abd-ul-Hamid, and instead of having a large body guard, has only one mounted guard who rides ahead and makes way for the carriage to pass. The Sultan sat alone in an open carriage—his wives never accompany him. Every one was silent and looked on with greatest respect. At a signal from the officers, the soldiers gave their military salute and shouted, "May our ruler live long." The head officials were at the entrance of the mosque to receive him and all bowed very low as they greeted him. The Sultan seemed to be at ease and gave every one plenty of time to get a good view of him.

The service lasted about half an hour. A different carriage arrived in the meantime and when the Sultan reappeared he had changed his royal dress for a black prince-albert and the red Turkish fez. He went for a drive to his country home as was his custom on Friday afternoon. He showed the foreign visitors special respect as he passed by greeting each of us in Turkish style—raising his hand to his chin and forehead. He appeared to be kind and friendly to every one and we did not wonder that his subjects felt quite differently toward him than they had toward ex-Sultan-Hamid.

Above the buildings of the suburb of Galata, rises the Galata Tower. It is over seven hundred years old and was built for a watch tower to guard the Sea of Marmora and the Bosphorus. At present it is used more especially for detecting fires in the city. One evening at sunset, we climbed the two hundred and thirty steps to the top. The view was grand. It was an ideal Eastern sunset. The city lay at our feet; the Sea of Marmora and the harbor before us, the Golden Horn to our right, and the Bosphorus to our left. The sea and hills in the distance were all aglow in the rays of the setting sun.

As the muzzeins' call to prayer was heard from the minarets in every direction, we breathed a silent prayer that the day might soon come when Constantinople would once more be a Christian city and when liberty, justice, equality and unity might be enjoyed by the people of that land.

Bluffton, Ohio.

THE CITY AND HER MISSIONS

II

A. H. Leaman

In the January number of the Christian Monitor I tried to give you a glimpse of the home life in the slums of a great city. I want now to tell you of the struggles through which young people must pass either to make life a failure or a success.

At the age of about fourteen years the boy or girl of the home must go out to find work to help support the family. They start out looking for work. They enter a large factory, ask for the Employment Bureau, and there they find a sign in the window or on the desk, "NO HELP WANTED." They try another one and have the same experience, and so on until they have tried about ten. They get into the company of others of like experience, and hear stories of how people can make a living without hard work. They return home tired and discouraged. Next day they try again, and, as the days pass by, they again meet those whom they have met before and they begin to enjoy each other's company.

From the cut you can get an idea of the boys and girls looking for work. They have fallen into each other's company and are learning new things from each other. A few other children of school age joined the company to hear the stories told by the older ones. Right at this point is where the young are tested. Think of the boys and girls gathering into some alley as the day wears away and darkness comes on! Here is where their social life begins. Here is where the first break of confidence comes with the home. And I want to say my heart is touched when I see this break come. I feel sorry for the home as well as the child. In another article I will go more into detail about this social life and where it leads to.

This young life is not protected, and here is a splendid opportunity for the worker in the Mission to show himself a real man, or woman, in securing employment for these young people. I believe a young man or woman who would make this a life work would be doing the greatest service to humanity. But few wish to do it. It is hard work, it is unpopular, it is discouraging, it does not lead to public work. Many of the Employment Bureaus of our cities are run for money alone.

Two Newsboys

Think of these poor boys trying to make a living for a widowed mother! They are out in all kinds of weather, poorly clad and fed, and exposed to all kinds of temptation. Suppose your daughter were out on the street corner playing a musical instrument to make a living. Think of your daughter exposed to all the temptations that come to a girl in her teens, alone in a dark city. Think of the money offered for just one step in sin. Poor girl! I often think of that song in our Hymnal.

"In your costly home and praying,
'Let thy kingdom come, we pray,'
Are but words of idle meaning
If with these we turn away.
Boundless wealth with you is given
From His hand who holds it all,
And His eye beholds in heaven
What ye render back for all.
Church of God, awake! arise!
Christ, your Head and Master, cries,
Send the Gospel's joyful sound,
Unto earth's remotest bound."

Our Missions are not reaching this young life. This young life has no one to guide it. Look at the boys gambling behind a large factory building! Where is the man that will step in—and prove his Christianity? Thank God for the workers in the Missions who are putting their lives at God's disposal. Our Missions are as light-houses along the shores of time. Thank God for the young Christians now working in our Missions who have been saved for service. But let us pray, work and give to reach the untouched masses of young lives. Presenting the claims of Christ upon young life will solve the problem better than anything else.

In the March number of the Christian Monitor I want to tell of the boys and girls that are picked up on street corners by police officers and tried in the children's court, and of the work of the children's jail. The work that is being done is one of reform without Christianity in it.

Chicago, Ill.

(To be continued)

THE PROBLEM OF TRAINING WORKERS BEFORE APPOINTMENT

J. E. Hartzler

President Jordan of Leland Stanford Jr. University spoke very wisely and prophetically when he said: "Compared with the centuries that are past, the twentieth century in its broad outline, will be like the rest. It will be selfish, careless, devoted, fatuous, efficient. But three of its traits must stand out above all the rest to a higher degree than any other century has known. The twentieth century above all others, will be **strenuous, complex,** and **democratic."**

Because the present century is especially and essentially strenuous, complex, and democratic furnishes the reason why the call is coming from every quarter for "well equipped" men and women. This is the reason why the present age is demanding "prepared" and "efficient" men. It is not a question today of "no work," but it is a question of the "unprepared." There is a "job," a work, a position for every man if every man is prepared. "Service" and "efficiency" is the idea that is going into every piece of machinery today; why should it not enter every piece of human machinery?

In the field of religious activities particularly do we hear the constant demand for men "who are prepared." There is no tragedy like "The Tragedy of the Unprepared." The religious worker, the preacher, the missionary, as no other class does, must meet the peculiar needs of every other profession. Every human problem in its final solution is a religious solution. The preacher is called when the child is baptized, when the young man and woman are married and when they die. He has the first, second and last word. He is the beginning and the end and what he says is final so far as this world is concerned. Has not the world a right to demand that this man know whereof he speaks and that he be prepared for his duty?

Passing for a moment to the great heathen portions of the world we find an undisputable crumbling of heathen religions. The religions of China, Japan, India, and others are falling for the simple reason that these religions do not meet the intellectual, moral, social, economic and religious needs of the people. Such religions must crumble and that during the present century. Is it not evident that the man upon whom the Lord will lay the responsibility of introducing the good news of Christ in these religiously destitute countries will be the man who is prepared for the task? This is no time for the unprepared to experiment on human souls.

What is true concerning preparedness in the Christian pulpit, in the mission field, at home or abroad, is equally true, or

Should These be Seeking Employment?

at least fast coming true, in every other institution of the Church. "The children of this generation" are in preparation; they are economizing every possible means of "efficiency." If Christian men, Christian institutions expect to survive we must at least take the hint. I have no apology to offer when I say that the institutions and movements of the Church that will endure the strenuousness, the complexity, and the democratic spirit of the present century will be institutions and movements directed and managed by prepared men. In the front line of battle is no place to practice to become a sharp shooter. Beside a death bed is no place for a young man to begin practicing and experimenting with medicines. There are human, religious and spiritual laboratories in which men may get the working principles with which they can successfully deal with sin-sick men.

If This Were Your Daughter?

SOME COMMON FALLACIES

There are some erroneous views held by even good meaning people which need correction. When a young man or young woman declare their intentions of making definite preparation for some definite Christian service they are frequently met with the following or similar arguments:

1. **They are told that Consecration is sufficient.** The young man is advised that all the preparation that he needs is simply to "give himself up to the Lord and that the Lord will use him." He is reminded of the "little" that was placed into the hands of Jesus when He fed the 5,000 and how wonderfully it increased and what a multitude was fed. So he is advised that he need simply give himself to Jesus and that Jesus will do the rest.

While it is absolutely needful and essential for men to consecrate their all to God, it is equally needful and essential that they have something to consecrate. "An empty and broken vessel" may do for a song when we are safely seated in a country congregation on a Sunday morning worship with hundreds of good Christians about us, but it will not win the heathen from his gods to the King of kings and the Lord of lords. "Oh, to be nothing" may do for a moment's devotion, but it will not stop the mouth or convert the heart of the atheist, the blasphemer and the agnostic, nor move this old world an inch nearer to heaven. God made man to be something rather than nothing. Consecration is good provided we consecrate something.

2. **They are told that experience on the field is sufficient.** Many a young man is told that the only preparation needful is that gained in actual service. No one will deny that actual experience is one most fruitful part of one's preparation when such actual experience is properly directed and supervised. There is no preparation that can take the place and do the service of actual experience. Few people are prone to boast of being "self made men;" and what kind of men are they, may I ask? Judge for yourself. No man who is doing this world good is a self made man. We have some "self made men." Thank God they are no more numerous! The lives that lift are those which study the failures, the successes, the good and the bad in those gone before and profit by the same; they incorporate in their lives the good found in the lives of others. If experience on the field is a sufficient preparation then let us abolish our Medical Schools, our Normal Schools and our Professional School and insist that our doctors, our public school teachers and our professional men enter at once the field of practice and actual experience. If experience on the field is all the preparation needed let us elect the boy cashier of the bank before he learns addition, subtraction or the multiplication tables. No, the human mind is so made that it must grow; it must be trained; it must be prepared before it can enter upon the serious and active duties of life and succeed.

3. **They are told that scholarship alone is sufficient.** This is another extreme. Scholarship is a good thing; an essential thing, but alone can not produce the desired results. A scholar is a man with a trained intellect. Scholarship lives somewhat ~~in~~ the past. It interprets dead languages, deciphers ancient heiroglyphics, unearths things and events which are forgotten, and all this is good and necessary, but in itself is not sufficient preparation to insure success. Scholarship, the discovery of truth, the bringing to us the events of the great past, has always been the friend of Christianity. The trained mind must not be underestimated, neither overemphasized. The contractor may work a keen edge to his tools, but this will not erect the building. The material may even be delivered to the building site but this does not insure a structure. Scholarship is but the sharpening of the mind's tools and the collection of building materials. This collection alone may become merely a heap of disorganized intellectual brick, lumber and mortar. It is a good thing, a necessary thing to have a good supply of intellectual material, but this is only the beginning.

4. **They are told that education is not needful.** Still another extreme. Men tell us that D. L. Moody was not educated; that George Washington was not

Juvenile Gamblers

educated and that these men succeeded remarkably with no education. There are two great fallacies in this line of argument: (1) Moody and Washington were educated men. (2) Moody and Washington would not succeed today with their training and their methods. Moody and Washington were educated according to the standards of their day. For their day and for their problems they were well educated. With the religious, social, financial, political, economic, and international conditions of today these men would find themselves seriously handicapped. What would Washington do at our national capital today? He was a great success in his day, but that day is past. These great men of the past were successful because they were prepared for their particular duties. They were educated. By education I mean the ability to live properly in the present and to build wisely for the future. I mean the ability to get in close touch with every-day affairs of life with the mind trained to think rightly and a heart striving for right living. By education I mean the ability to interpret the present with its problems and to propose satisfactory solutions before the problems are upon us. This Moody and Washington were able to do. They were educated.

THE FACTS IN THE CASE

1. **Preparation is according to the Divine plan.** The oft quoted statement of Paul to Timothy—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth," is but another expression for preparation. "Give attendance to reading. . . . Neglect not the gift that is within thee. . . . . Meditate on these things. . . ." and similar expressions are but Paul's ways of urging preparation for Christian service. Paul himself was a living example of the prepared man, and one who was prepared before entering his particular field. At the age of nine years he begun his study of the Law under the greatest student and teacher of his day. The great and continued success with which he met in his Christian efforts was due in a great measure to the fact that he was prepared for his task.

Moses, no less than Paul, was a prepared man for a great task. At the age of forty years he attempted the method of "experience on the field." He meant it well and good, but his dead Egyptian did not deliver Israel. Forty years in the wilderness herding sheep was needed before he was ready to lead Israel out of Egypt. Eighty years of preparation was not too much for the Lord to require of Moses for forty years of actual service.

2. **The men on the field are demanding more than ever prepared workers.** Certainly the man nearest to the problem is worth listening to first. A number of men who are actively engaged on the field who were consulted recently on this question were very emphatic in stating that the prospective worker should have special training before entering the field. One superintendent says: "Humanity is too precious to be spoiled by an incompetent preacher, Sunday school teacher and a lot of untrained men. . . . I am ashamed of some of the botches some of our men have made in the work. It is an object lesson for us not to do the same thing." One superintendent says: "The men who have not changed their methods in this city are falling behind. . . It pains me to see the incompetent men destroying even the best that is in men rather than helping men." The same man says that a lot of people who are coming to the cities to do mission work want to "See the sights and some want to go real often to see the red light district. . . . I am tired of the way people are getting into mission stations."

But the worst I have not quoted. One superintendent had an untrained worker who was surprised that there were so many "roads" in town. If you are in question whether or not we need trained workers just appeal to the superintendents of our missions both at home and abroad.

3. **Lack of preparation causes failure.** One mission station reports that their station has had during its history 113 different workers. To the question—how many in your judgment of these workers were a failure and why? the superintendent replied: "About 19 failed because of ill health; 23 failed because they had to support parents or take care of home interests. About 16 got married and gave up the work, and about 25 just could not adapt themselves to the work. They meant good but could not make it go."

It need not be inferred from this that those caring for home interest, and those getting married were failures. They may or they may not have been. But it does mean, at least in many cases, that their services were more or less temporary, and temporary service is generally a problem and an economic waste.

Compare the lives of Saul and David as kings over Israel. Saul the man who was taken and made king against his will, a man who knew that he was not prepared for the task. Was taken and anointed on very short notice. And see him later on Mount Gilboah falling upon his own sword. The tragedy of the unprepared! See David from a child in preparation. He knew what his life work was to be; there was no question in his mind. Every step in his life was a preparation to serve as king over Israel. His shepherd life, his relations with Jonathan, his dealing with Saul were all great stepping stones to the throne of Israel. He is a perfect picture of the prepared man for a great task.

4. **The Church, especially her different Boards, should expect and encourage preparation on the part of her workers and leaders.** If the mind of the child is of importance enough to demand prepared teachers for our public schools; if the physical body is important enough to demand trained men in anatomy and medicine to care for it in sickness, certainly the soul, the eternal of man, is important enough to demand prepared men to administer its eternal needs. Is there a single good reason why we should give the souls of men over to any one who may volunteer to administer its religious needs? None whatever. Mysticism and superstition should never be allowed to enter our ideas of God's operations on the soul. It is right to trust God, but I fear we trust the wrong man too frequently. Because a man may be willing to undertake a service is no evidence that he is capable of performing such service. We dare not allow the "heads or tails" of a penny decide these weighty questions for us.

THE PROBLEM IN SOLUTION

1. **A well informed Church.** It is not in the spirit of criticism when I say that the great masses in our Church are very sparingly informed of the real conditions in our mission fields and our different Church institutions. It is difficult to advocate prepared workers when the people are really uninformed of the actual conditions. Ignorance has always been our most formidable enemy. Only those who are acquainted with sin-sick humanity can fully appreciate the value of preparedness for service.

2. **The School of the Prophets.** Fifty young men in the school of the prophets gives us evidence of the principle of preparedness even in the days of Elijah. Every Church denomination, if she would maintain her identity must have her schools. Whether the "school of the prophets" for the Mennonite Church be at Goshen, at Hesston, in Chicago, or elsewhere we should give it our loyal and practical support.

3. **A careful study of the field before entering.** Nothing can be more disastrous than the entering of an unknown field unless it be for the purpose of study. The first thing David Livingstone did in Africa, and practically the only thing, was to explore the field. We must know the people, their failings, their problems, their sympathies and their religion before we can help them to any great extent. We must be able to diagnose our field before we can administer an effective cure.

4. **Culture of mind, will and determination.** After all is said the world will after all listen to **the man who knows.** It is the cultured mind, the mind trained to think, that plans and executes the world's progress. It is the will trained to execute, and the determination which knows no defeat that does great things for God and man.

"The drudge may fret and tinker,
Or labor with lusty blows,

(Concluded on page 440)

BIBLE STUDY

THE SERMON ON THE MOUNT

The temptation of Jesus was followed by His return into the country, but He avoided the districts in which John had been laboring. The scene of His first ministry was in the northern districts, in Galilee and Capernaum. His first ministry was that of teaching in the synagogues and healing the sick. His fame spread abroad and many came to Him to be healed of sicknesses. All heard His teaching gladly and wondered at His gracious words. This introduction to His great work gave Jesus large audiences and an influence over the hearts of His hearers. Jesus should not be judged a strategist in winning His way into the hearts of men in this manner. His mission was one that was based on mercy and not on popularity. He was laboring and teaching for the sake of the good that He was able to do the suffering children of Abraham and to shed light on their hearts concerning the great truths of the Word of God.

Matthew records the words, "Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom" (Matt. 4:23). This is the first place in the New Testament in which the word "Gospel" is used. It is the introduction to the great Gospel of Christ. At this point there seems to be a separation made between the Law and the Gospel. The Law seems to pass away and the Gospel supercedes it. It might be a question whether there is a distinct change made or a transition from one to the other. There is a distinct difference between them, but the point of difference may be one of character more than of time.

In the use of the terms, "Law" applies to the methods of God's dealing with men up to the time of Christ, and "Gospel" applies to the character of His dealing with men since the days of Christ. Again, the terms apply to teaching under which the people lived before Christ and since His day. They also apply to the spirit of life or the principles underlying the life of those living under their respective dispensations. In some respects there has been a transition in the age between the Law and the Gospel. There will always be a question as to the exact time when the Law ceased and when the Gospel began. But there is no question as to when the Gospel was first preached. The word means "Good News." It was the glad tidings of salvation which Jesus brought to the world. It was the message of hope and comfort from the Father in heaven.

In the preaching of the message Jesus declared the love and mercy of God towards men. It was a message rich in holiness, tender in love, and perfect in all of its applications to human conditions and needs. His preaching was accompanied by His works of mercy and of power. As He preached He healed all who came to Him. This again proves that the healings performed by the Lord were intended to be an expression of His grace and power more than a means of attracting the people to His preaching. He was the "Word made flesh"—the "God-in-Christ," who in that manner revealed the nature of the Gospel. It was to John the Baptist, who inquired, "Art thou he that should come?" that the Lord returned the message, "Go and shew John again those things which ye do hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised, and the poor have the Gospel preached to them. And blessed is he, whosoever shall not be offended in me." His works were an accompaniment of the Gospel and expression of His character, a revelation of God who loved His people and thus revealed His love through His messages and His works.

The Gospel was first preached in the country of Galilee. "He went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom." From town to town, from village to village the Lord continued His journey. In the synagogues He opened the books and read from Moses or from the prophets or Psalms, the messages of God to His people. He expounded to the worshipers the truths of the Word, and spoke to them concerning the mission which He had come to fulfill. (Cf. Luke 4:16-32). We may be certain from the text of the reference that the messages were not always received with the same faith, but, whether they were accepted or rejected, the Lord continued preaching the same gracious words. It was from those same Scriptures that Jesus continued to preach the story of the Gospel. His last sermon to His disciples was an exposition of the Scripture concerning His suffering, death and resurrection (Luke 24:27, 44-48). His messages often contained references to His suffering and death, and those declarations were but little understood, even by His disciples, but they contained the truth of the Word and unfolded the depth of God's messages of love to His people.

During this tour of Galilee Jesus healed all manner of sicknesses and diseases among the people. He fed hungry multitudes. He was moved with compassion towards them. He saw their need and He met it with His love and ministered to them through His power. There could have been no personal interest in this ministry of Jesus. He desired no honor. How could the honor of men benefit Him? Of what benefit could it have been to Him to have multitudes gather about Him and throng Him? On several occasions such as that He withdrew from them and went away alone to pray and to prepare for service in some out of the way place, perhaps to meet a demoniac in a cavern or a few swineherds. Jesus sought to instruct men concerning the law and nature of God's Kingdom, and, when the thoughts of men wandered from that truth to Himself as a person of honor and glory separated from that kingdom He turned from the multitudes. How was He to draw all men to Him? By His words, His miracles, or by His thoughts? It was to be by that which men do not by nature adore that Jesus was to draw men to Him. We must find in the Gospel which Jesus taught that which agreed with His conception of the power which draws men to Himself and saves them in His kingdom. In His ministry He saved men, He gave Himself to men, He poured out His love, His power, and His life for their sakes.

How pleased was Jesus when some one recognized the fact that the spirit of the service which He performed was not that of overbearing honor or glory, but that of humble and willing service. "I am not worthy that thou shouldst come under my roof." "The dogs eat the crumbs that fall from the Master's table." Such were they that had faith greater than that in Israel. They caught and appreciated the spirit of the Gospel manifest in the work of Jesus. Those persons who received those special gifts had humbled themselves and had recognized the humility of Him who served them. They knew that He did not minister for the honor of men, but for their happiness, and that because He loved them. To them He became the love of God and His words were to them the message of God's love.

It is with deep interest that we often have followed Jesus on those journeys through the towns and cities of the Holy Land—reading the records of that wonderful story of the Gospel. The few verses at the close of Matthew 4 tell of long journeys and many days of service and events that filled hearts with joy and praises to God. There is no doubt but that many proclaimed Him the Messiah, for, if the Messiah comes would He do more miracles than this man.

There is no case too hard for the Lord. Sick people with divers diseases and torments; those possessed with devils; lunatic and palsied; He healed them all. Can we imagine that any came to Him at any time and went away saying, "He **would not** heal me," or "He **could not** heal me?" "Him that cometh to me I will **in no wise** cast out." In this respect also the works of Jesus bore testimony to His words. The great throng followed Him because they had learned that they were welcome. "Send them away," said the disciples, but Jesus was "filled with compassion." Would not that have been a time when tears might have glistened in the eyes of the Savior? The multitude was welcome to Him. He came to give Himself to them. The soul that comes without an invitation, only bringing his need, is welcome to Him. But to many who do not realize their need the message of the Gospel says, "Come unto me." This is the message of the Gospel of the kingdom.

AMOS AND HIS PROPHECIES

God has chosen the weak things of the world to confound the mighty. This has often occurred in the providences of God and is especially exemplified in the character of Amos. We know nothing of his physical qualities. We know him only as a shepherd—from among the shepherds—of Tekoa. He did not belong to the schools of the prophets. He was only a keeper of sheep, but of that grand company of shepherd leaders whose leading brought God's flock into green pastures and beside still waters; their rod and staff comforted the sheep; their cup often overflowed to refresh them; the oil of their ministry and salvation anointed the heads and received the fainting ones. He loved the flock of God and was sent to minister to them at a time of great danger.

Amos stands forth as one of the boldest of the prophets. His messages are declared without fear. There is no intimation of apology for the forceful language and direct messages which he delivers to both Israel and Judah. He does not take the usual course of the prophets who first declared to the people their sins and appeal for repentance. Instead, he utters judgments and series of judgments, and one series after another. If Elijah was a prophet of fire, and Elisha a prophet like a "still small voice," Amos was a whirl-wind prophet.

The three prophets were closely related with each other in time as well as in character. Elijah came to Israel in the time of Ahab, testifying against the sin of Israel in forsaking God and turning to the worship of Baal, which worship was introduced by Jezebel. He came repeatedly in the presence of the king and reproved him for his sins and pronounced the terrible judgments of God upon him, his consort, and his kingdom. Elisha followed with his quiet testimony, his miracles and his messages, and completed the ministry of Elijah by anointing the successor of Ahab, Jehu, and the scourge of Israel, Hazael. Amos was the immediate successor of Elisha, who prophesied until the days of Jehoash, king of Israel, and Amaziah, king of Judah. Jeroboam II succeeded Jehoash, and Uzziah succeeded Amaziah. In the reign of these two kings Amos declared the judgment of God against the kingdoms in which were sown the seeds of iniquity by the idolatrous kings of the north and by the waywardness of some of the south. Amaziah, the father of Uzziah, had brought to Jerusalem the gods of Edom and had served them. Uzziah had presumptuously attempted to burn incense before God and was smitten with leprosy. Jeroboam II had the evil record of Jeroboam his predecessor. While God used him to deliver Israel from the terrible oppressions of the Assyrians, his sins resulted in a declaration against him from God, foreshadowing a future chastisement for those sins. Under these conditions Amos uttered his prophecies against Israel and Judah.

The prophecy is remarkable with respect to the figures and illustrations used. The first figure used is that of a roaring lion, "The Lord shall roar from Zion." Cf. 3:8. Nearly all of his illustrations are taken from the scenes of his shepherd life. He was a keen observer of nature and the effect of his prophecy is greatly strengthened because of the aptness and truthfulness of his applications. God is made to appear a living power moving before them and in judgment drawing near to them. Their sins are shown to be the snare which has taken them, the cause of their failure and their judgment. Clearly is their doom portrayed and the judgment one that they cannot escape. As one reads these graphic passages he is made to feel the reality of God and the truth of His Word as perhaps in no other prophecy. The language of the prophet is strong, grand and interesting from a literary standpoint, but the message is stronger because of it. He spoke for spiritual effect; his purpose was to save the people and that conception of his mission and God's purpose through him clothed his language with its mighty power.

There are three divisions given in the book of this prophecy. The first is a series of judgments of fire, showing the certainty of God's visitation of wrath upon those who trespass His commandments. The judgments are described as fire. Seven instances of such judgments are declared. Beginning with the judgment upon Damascus the prophet picture Gaza, Tyrus, Edom, Ammon, Moab and Judah. Note the seven illustrations in which God declared He would send fire to destroy the city. He then shows that for "three transgressions of Israel and for four," the Lord will not turn away the punishment thereof. The repetition of that expression, "for three transgressions and for four," and the repetition of the judgment "fire," groups this first series into one message for Israel. How then shall Israel escape? If other nations have fallen for their sins, Israel cannot escape.

The next section is a series of declarations to Israel in which the expression, "Hear this word," is used and ending with a final message of "woe." See chapters 3-6. The first of these messages deals with the evidences of Israel's sins. They have agreed with sin. The "lion has roared"—the snare is sprung; God has shown it to the prophet; all the nations may see Israel's sin, and God will destroy her and only a remnant will be spared. The second message declares the warnings which God had already sent to Israel. And the third is a lament for the fallen condition of Israel. The woe which the prophet pronounces concerning Israel, is for the certainty of the captivity which awaited Israel and the thought that they were not expecting it. They trusted in their ease and power, but did not realize that a strong nation was being prepared for their overthrow.

The third section is a series of visions in which judgments are declared. The first is a wasting of their land by a plague of locusts; the second a judgment of fire against the great deep; and the third a judgment as by a plumb-line. It was this vision which Amos declared that caused king Jeroboam to hear of his message, and the order of the priest, Amaziah, that he should return to his own country and prophesy. The fourth was the vision of the summer fruit—the token of decay—"The end is come upon my people Israel." The fifth vision, the closing one, portrayed the Lord in judgment upon the altar of Bethel, the seat of Israel's trespass against God. It was that altar which Abraham had erected; Jacob had honored; where Samuel had worshiped; and which Jeroboam had desecrated by his unholy approach and use of it in the service of his golden calves. This was the final expression of judgment The door of the house of the altar was to be broken down. Its worshipers were to be pursued with the sword, from which there was no escape in hell or in heaven; even serpents would seek them out and destroy them. The picture of this judgment closes with the declaration that God is the author of it and He will certainly bring it to pass.

In common with all prophecies for Israel, the prophet pleads with Israel to repent and return to God. With what terribleness the judgments are declared, but with what tenderness its mercy is expressed! "I will not utterly destroy." "I will sift the house of Israel among the nations . . . . yet shall not the least grain fall upon the earth." Only those who disbelieve in the word of God shall fall. The purpose of the judgment is clearly manifested to be a reproof for the ungodliness of the nation. The hope of those who repent lay in the promise of a restoration, a renewing of the promise to David, a reviving of their strength which would make them a blessing to their kindred and to the nations of the world. In Christ that blessing is fulfilled. The Gentiles worship in the sanctuary of David's Son. In Christ Israel shall have her hopes fulfilled.

In the study of this prophet one should be impressed with the depth of truth and the strength of the Word, which God has given for the edification of men and the salvation of their souls.

The Workers' Column

(These outline studies are prepared to give additional help to those who desire to study the topics for Young People's Meeting. The dates given with each outline correspond with those found under the topics in the Y. P. Meeting department of this issue.—Ed.)

ISRAEL'S SHEPHERDS

February 13

I. The Shepherd Father—Abraham.
1. His call.—Gen. 12:1-4.
2. The peoples' promise.—Gen. 17:1-8.

II. The Shepherd Leader—Moses.
1. His call.—Ex. 3:1-6.
2. The promise.—Ex. 3:7-10.
3. The shepherd's warning to the people.—Deut. 30.

III. The Shepherd King—David.
1. His call.—I Sam. 16:11-13.
2. The promise.—II Sam. 7:1-17.
3. David's charge.—I Kings 2:1-4.

IV. The Shepherd Prophet—Amos.
1. The call.—Amos 1:1; 7:14, 15.
2. The certainty of judgment.—Amos 9:1-10.
3. The gracious promise.—Amos 9:11-15.

THE TESTIMONY OF THE SPIRIT
Acts 2

February 20

I. He Testifies Through Believers in Christ in Whom He Dwells.—vv. 1-4.

II. He Testifies According to His Own Will.—v. 4.
1. The believers were filled with the Holy Spirit.
2. They were in the power of the Holy Spirit.
3. They did not speak as they chose, but as the Spirit gave them utterance.—v. 4.

III. He Testifies of God.—v. 9.
1. He did not speak of Himself.—Cf. Jno. 16:14.
2. He declared the wonderful works of God.

IV. He Interprets the Scriptures Concerning the Things of Christ.—v. 16.
1. He knows the Word of God.—v. 17.
2. He interprets and applies the truth of the Word.—vv. 17-21.

V. His Testimony Declares Christ the Savior.—vv. 22-36.
1. As the one approved of God.—v. 22
2. As the hope of the Scriptures.—vv. 23-36.
3. As the crucified one.—vv. 23, 36.
4. As the risen Lord.—vv. 24, 32.
5. As the ascended Lord.—v. 33.

VI. Convicts of Sin.—v. 57.

VII. Points Men to Christ for Salvation and the Gift of the Holy Spirit.—vv. 37-40.
1. They believe on Christ.
2. They enjoy peace.—v. 41.
3. They keep the word of Christ.—vv. 42-47.

VENGEANCE AND JUDGMENT
Matt. 7:1-5

February 27

1. Vengeance rests upon personal judgment.
2. He that judges is made liable to judgment.—v. 1.
3. An error in judgment will be recognized by God.—v. 2.
4. The greatness of one's own faults disqualify him for finding fault in another.—v. 4.
5. No one should condemn another who is guilty of a similar or greater infirmity.—v. 5.

Note.—The law was intended as much to shield men from judgment as to correct those who did evil. The man who took upon himself to avenge a transgression against himself invited that same law to visit upon himself the adequate penalty of any transgression which that law was able to discover in him. God invited men to Himself for the sake of having mercy toward them. Those who reject His mercy fall under His vengeance. In His righteousness He judges, showing mercy to the guiltless and judgment to the sinner. Sinful men should never attempt to take the place of God who is the judge of all.

SIMPLE RULES FOR A SIMPLE LIFE
Col. 3

March 5

I. Love the Things of Heaven which Endure.—vv. 1-4.
1. They are of God.
2. They belong to the Christian life
3. They will continue in glory.

II. Renounce the Affection for all Fleshly Desires.—vv. 5-8.
1. Lustful passions.—vv. 5-7.
2. Passions against fellowmen.—v. 8.

III. Be Honest in Conversation.—vv. 9-11.
1. It is Christ-like.
2. It is excusable in no one.

IV. Be Merciful Toward All Men.—vv. 12-15.
1. Because Christ is forgiving toward us.
2. Because it is conducive to peace.

V. Be Devotional.—vv. 16, 17.
1. Read the Word.
2. Witness with the Word.
3. Revere God with a holy life.
4. Reverence Him with a prayerful life.

VI. Be Christ-like in the Home.—vv. 18-25.
1. A Christian wife.
2. A Christian husband.
3. Christian children.
4. Christian parents.
5. Christian servants.
6. Christian masters.—4:1.

A Railway Gospel Car in Egypt

A little railway car, fitted up as living quarters for the workers, is proving a valuable adjunct to the missionary work which centers at Tanta, Egypt. Rev. W. R. Coventry writes that during the first 55 days that the car was in use, 19 towns, ranging in population from 5,000 to 40,000 were visited. Of these 19 towns, 7 have some kind of mission work in them, the other 12 have no work in them, and some had never been visited by a missionary.

When they arrive at a town the car is switched off in the freight yard and the mission home is established in a new spot.

The officials of the town are formally notified of the arrival of the missionaries, and various calls are made. Often people are found who have had some point of contact with the mission, such as having been a patient in the hospital at Tanta One or more meetings are held while the car remains in the town, but the visiting in the homes is considered by the missionaries an even more important feature of the work.—Sel.

A Prisoner and the Bible

"From Nishimura Koneshin, who was dead in sins and was raised to newness of life through the light of Christ." So begins a letter recently received by Rev. Dr. Albertus Pieters, of the Reformed Church Mission in Japan. It is a striking illustration of the power of the Bible, without human agency, to transform a life. The writer is serving a fifteen year sentence in a Japanese prison. His motherless boyhood was distinguished for wickedness, so that his father placed him in the Doshisha University. There the Bible teachings apparently made no impression upon him, and he went from bad to worse, being repeatedly imprisoned and growing more and more hardened. In 1909 he was sentenced for his present term, and began to think soberly of his sins. He says: "I got a Bible, and began to read it with the greatest sincerity and earnestness." He was soundly converted, and now longs to devote the remainder of his life to God's service.—Sel.

EDUCATIONAL

SCENES BY THE WAY

C. L. Shank

June 5, 1915, four missionaries sailed from San Francisco for India. Before their departure the Editor made a special request of them for descriptive articles of their trip for publication in these columns. Each one of the missionaries responded and the fourth and last of these interesting articles is here published. The first (in Sept. issue) described the voyage to the Hawaiian Islands and the interesting city of Honolulu; the second (Oct.) the voyage from Honolulu to Japan and their experiences in the Island Kingdom; the third, (Nov.) some of the Chinese ports; and this article the final lap of the journey from Hongkong to Dhamtari. These missionaries are now hard at work, two of them resuming the work they left for a furlough, and two are wrestling with a foreign language and familiarizing themselves with the customs of a new country. Since these reached their destination two others have returned and are again at work bringing the Gospel to the needy.—Editor.

Passage for our party from Hongkong had been engaged for us by "Cooks" before we arrived on the fifth of July. We were informed that our new steamer, "Laisang," was a freighter of about 3,700 tons displacement, and that she would sail on the seventh, with sixteen days to Calcutta. Of course we were in high spirits as we knew passage was difficult to get, and Calcutta only eighteen days away was better than we expected. But the "Laisang" was a freighter and freight in the hands of coolies moves slowly, so she was deferred to the ninth, then to the eleventh, and finally to the thirteenth. After each postponement the time, the food, and the heat seemed to hang heavier upon us; for when it is really hot in an Oriental port city accommodations are either meager or expensive. In vain we tried to secure other passage, then settled down to wait.

The "Laisang" was a fair appearing vessel, but was not equipped with wireless and many of the conveniences and safety appliances usually found on sea-going vessels. She was manned by a Chinese crew with English officers, and carried a full cargo of betel nuts and sago flour besides about seven hundred Chinese coolies, fifty Indian soldiers returning home, six American and two English first-class passengers.

The sea was calm, the sky was clear and we glided out of the harbor into the open sea almost without knowing we were really going, much in contrast to the actions of "Rolling Mary" as the Nippon Maru, our other ship had been nicknamed. We met nothing but beautiful sunsets and starry skies and lovely, sunny days with sometimes heavy showers sandwiched in to cool us off, and, almost before we realized it, we had entered the harbor of Singapore. There was cargo to shift which would take two days; one day to unload and one to load. But by the end of two days they were still unloading so we decided to double the time which came nearer the correct estimate of coolie speed.

This little wait enabled us by judicious use of raincoat and umbrella to see some of the international city of Singapore—international I say, and advisedly, for international is stamped on the city in more ways than one. It is said to be the most cosmopolitan city in the world, and we found no evidence to the contrary. On learning that a famous American was to speak in the afternoon of one fine day, Bro. Lehman and I determined to hear him though we had three miles to go with several street car changes, and only twenty minutes in which to do it; however, we arrived in time to hear the address by Robert E. Speer who is making a tour of the world in the interest of Missions. After the meeting we met almost every nationality of the white race, almost I say, for German missionaries were not there. We received a cordial invitation to visit the American Methodist English-School which we accepted and enjoyed very much. The manager of the school told us that during the previous year they had as many as fifty-seven different languages and dialects represented by the student body. The English language is taught exclusively as an effective compromise with this variety. We also looked in at the large book store of the city which is under the management of the same missionary society.

We used an opportunity to visit the public gardens of the city, which are very beautiful. Here the management is not put to the trouble and expense of building glass houses for tropical plants, and they grow in great profusion with little care. There are hundreds of acres of trees of varieties hardly any two alike, combining the novel, the curious and the beautiful in a seemingly never ending but ever differing scheme. On the way out and back we rode in two-seated "rikshas" of which there are thousands. It is said more men are making a living in the riksha trade, in Singapore, than in any other city in the world.

The business men here as in all cities try to arrange and advertise so as to appeal to the largest number of people, and the little show windows and shops often present a peculiar motley of purchasable goods. Occasionally one sees a buyer who in his buying has almost forgotten his nationality, and indeed would require an expert to establish it from circumstantial evidence. As an illustration, we saw one man wearing an Indian's shoes, an European's trousers, a Chinese coat, an American's stiff hat, from beneath which hung a long "pigtail" that might easily have been Burmese. In one street an enterprising European barber's pole sticks out over the sign, "International Hair Dressing Shop." The streets are narrow and overhung by verandahs so that in a bright sun there was scarcely the light for a snapshot with the kodak. The four days in Singapore were very pleasant, for though it is less than two degrees from the equator, the place is usually cool but damp and rainy the year round.

Shortly after leaving the harbor we steamed almost into one of the waterspouts of which we used to read in the geography. What seemed to be a solid column of water estimated at twenty or thirty feet in diameter, extending from a black cloud and swaying with the wind, fell into the sea, which seemed to splash high up on all sides from the impact. It was almost directly ahead of us though several miles away and the vessel changed its course to avoid it. It was interesting to say the least, for I have never read any description that exactly corresponded to it. At Penang, our next port of call we stopped one day to exchange cargo and then steamed out across the Bay of Bengal.

I will not describe in detail the rest of our sea voyage. Our captain said we followed the tail end of a cyclone for the most of the way—you may allow your imagination to supply some of the consequences. I think I should have been disappointed if I had not received some first hand experience with a rough sea on our trip, but now I am willing to travel through life without another storm at sea. There were five days when it was not safe to let anything lying loose, and, when in moving about, one was compelled to grasp for stable things; but in the words of Captain Mooney, "The old Laisang rode the rollers like a duck," and we entered the mouth of the Hooghley and the harbor of Calcutta only one day behind our schedule, the thirtieth day of July. After one night of rest and one day of business in Calcutta we boarded the mail train for Raipur, where we got a train on the narrow gauge railway to Dhamtari, forty miles away.

We encountered India in her beautiful green dress just after the rice was up. It was hard to see where the three hundred millions of people lived, for, except for here and there a man and a buffalo in a rice field, all seemed to be on the frontier of a wilderness of green. But here and there also, by looking closely we saw brown patches that proved to be the roofs of low huts in the villages where people were being sheltered from the rain.

On the first day of August exactly eight weeks from the day of sailing at San Francisco, we arrived in Dhamtari where we were met by the missionaries from all the stations, and a crowd of native Christians and non-Christians. It is needless to say we were glad to arrive, and the hearty greetings and salaams we received everywhere made us feel welcome and at home at once.

Dhamtari, India.

THE GARY SCHOOL SYSTEM

II

N. E. Byers

The main feature of the Gary Plan, as was set forth in a previous article, is the provision for study, work and play during the entire day at the school by alternating classes in the various departments, so as to use the buildings and teachers in the most economical manner. A logical extension of this plan led to the development of three other lines of interest, viz., extended school year, community center interests, and provision for religious instruction.

The same arguments that are given for having the school keep the child employed during the entire day would apply to taking charge of him during the entire year. The need for this has been shown by the demand for vacation schools and playground supervision. The child needs employment and supervision and with the Gary equipment and organization this can best be offered by the public school.

The year is divided into four quarters and the child is required to attend any three for the purpose of taking the regular work. But during the other quarter he may take any part that interests him. Some take only the auditorium entertainments or play ground activities. Others take special interest in continuing some manual training work, or make up some academic branch in which they are weak. Some prefer to get off in the winter for work—or travel and others may lose a quarter because of ill health and so these take the regular work during the summer. This reduces the number of pupils during the winter and uses the plant during the entire year for a larger number of pupils. The teachers may also take any quarter off or teach the entire year for extra pay.

Four evenings of the week the school plant is open for the use of any person in the community. Auditorium entertainments, gymnastic classes, club meetings, social functions and special night school classes attract large numbers to the school. The regular teachers are in charge, but each teacher serves only two evenings per week and is paid at the rate of $1.00 per hour.

Thus far in the description of the plan we note that the school has taken into its province and co-ordinated various activities and interests that have usually been taken care of by other agencies. But there is one need of the child which the American public school cannot supply—that is religious instruction. No religious sect would be satisfied to have their children taught religion by teachers of other sects. This instruction must be furnished by the Church. The Sunday school aims to supply this need, but the instruction of one half hour per week with inadequate equipment and usually poor methods and courses, can accomplish very little at best.

Educators have become keenly conscious of this weakness in our system of education, and various plans have been suggested as to how the school may in any way encourage better provision for religious instruction. The Gary Plan permits pupils to be excused from certain play or entertainment exercises for several hours each week provided they wish to attend a Bible class conducted by some Church.

Since different grades can be excused at different hours of the day, one teacher employed by the Church can teach a large number of children during the week. Several small Churches can combine to employ such a teacher, this makes it possible to have a well prepared professional Bible teacher doing work just as systematically, regularly, and thoroughly as the pubic school work is done.

In both Gary and New York where this plan has been inaugurated practically all religious sects are availing themselves of this advantage and large numbers of children are being taught the Bible, Church history and doctrines, hymns, etc. Moreover the Churches are uniting in making a systematic effort to interest all children in the various districts in some one of these Bible schools.

Some have imagined that this is a plan to give the Catholics in these cities a special advantage in teaching their religion to all classes of children. In fact the "Menace" has become almost hysterical about it. But any fairminded student of the system will see that it can favor no sect and that the public school has no responsibility whatever for the teaching of religion. It keeps religious instruction in the Churches and gives every denomination the same opportunity to reach any one in the community during the week that it now has on Sunday.

It is true that the Catholics, being organized for school work and having teachers and courses of study ready, were better prepared to take up this work than the other sects, but this is rather to their credit than otherwise. If Protestants were equally interested in the religious instruction of their children no doubt some such plans would have become general long ago. It may also be true that the Catholics will discontinue the teaching of the secular branches in their parochial schools and will by this plan be able to use the public schools and still be able to give their children religious instruction, but this will, it seems to me, be an advantage in every way. No institution can do more to remove class prejudice and hatred, and unite all classes in loyal support of our national institutions than the public school. It is the great democratic, socializing force and no one should be excluded from this beneficent influence.

If this plan becomes general in our cities it will mean great opportunities and responsibilities for our Mennonite city Churches and Missions. It calls for a new class of trained specialists in religious work. They will need to know their Bibles and other sources for religious instruction and should also have the pedagogical training needed to adapt their teaching to the various grades of pupils in the common and high schools. The Churches that are ready at first to do this work will have the advantage of reaching the most pupils with their teachings. As there are 10,000,000 children who are not now attending Sunday schools, there will be plenty of work for all to do their very best in this great movement.

There are several other plans for giving week-day religious instruction and these will be taken up in another article.

Bluffton, Ohio.

Governor Whitman, of New York, has signed a bill inceasing the penalties for bomb-throwing. The maximum penalty is forty years' imprisonment.

Statistics show that college women have smaller families than uneducated women, but that a larger percentage of their children live to maturity.

A BOOK THAT HAS BEEN A GREAT HELP TO ME

Life in the Word, by Philip Mauro.—I can not say which book outside the Bible has been of the greatest help to me, but this one at an opportune time helped me in a very substantial way.

The nature of the book may be seen from the contents:

1. The Incarnate Word, and the Written Word: both are living.
2. No definitions of life.
3. Perennial freshness.
4. The Bible does not become obsolete.
5. Science and the Bible.
6. The Bible is indestructible.
7. The Bible is a discerner of hearts.
8. The translatability of Scripture.
9. The Word exhibits the characteristic of growth.
10. The life-giving Word.
11. The life-sustaining Word.
12. The life-transforming Word.

This book led me to regard the absolute authority of the Bible. The Bible now speaks to me "as one having authority," and here conflicts with the popular idea of democracy in which the supreme authority is **man—the people.** The authoritativeness and inspiration of the Bible have been established. The help received from this book affords me the greatest protection from the greatest dangers of these "last days" and "perilous times."

J. D. Charles, Hesston, Kans.

Jesus is Coming, by W. E. B.—I am glad for this opportunity to tell about a book that I appreciate very much. I should like to see it in the hands of young believers as it came in mine and helped me to realize more keenly the hope of the Church and my position in this present evil world. However, it is not only good for young believers, but for everyone. It can be obtained through the Publishing House at Scottdale, Pa.

Its contents will be helpful in the study of the coming again of our Lord and many other subjects associated therewith. It contains about 250 pages and is divided in twenty-two chapters. The contents of the book, if stated here would more than occupy the space allotted to us, however, we desire to sum up the chapter divisions. The fact of Christ's Coming, Literal or Spiritual Interpretations, What His Coming does not mean, Arguments showing how and when He will appear, The characteristics of the days preceding His Coming, The Christian's attitude, Israel's relation to His Coming, Some objectons to the Doctrine Considered, Its relation to Missions and the World, Signs of His speedy Coming, etc., etc.

J. L. Stauffer, Altoona, Pa.

With Christ in the School of Prayer, by Andrew Murray.—This book deals with the way Christ approached the Father, not as divine, but as human, and as such His prayers are an example for Christians to follow. It is an excellent help in devotional Bible study, explaining the difficulties in the way of successful praying on the part of many Christian people, the heart conditions necessary to receive answers from the Father, His patience and forbearance with our mistakes, and His certainty in answering our petitions at just the time that is best for us. The author must have had the experience of real fellowship with the Father for he seems to suggest a remedy for every ailment the Christian might have with reference to his prayer life.

This book has been very helpful to me in several ways. It has increased my faith in the power of prayer; it has given me more real joy in prayer; it has caused me to search more deeply into my own life to see if there were hindrances; it has brought me into closer touch with God and revealed Him to me more fully as a loving, sympathetic Father who is interested in the smallest details of my life.

—Hannah Brenneman, Denbigh, Va.

DIARY NOTES REREAD

III

D. S. Gerig

"Alt-Heidelberg, du feine,
Du Stadt an Ehren reich,
Am Neckar und am Rheine
Kein' andre kommt dir gleich."

Thus sang the poet Scheffel years ago in praise of this famous old university town. And well may we allow him to exult over the natural beauties and advantages (or disadvantages) of Heidelberg for few towns can vie with it in the beauty of its environs and its historical interest. Already as early as 1155 Conrad of Hohenstaufen selected Heidelberg as his principal residence. For five centuries it remained the capital of the Palatinate, until Elector Philip, owing to ecclesiastical differences with Protestant citizens, transferred his seat to Mannheim.

The old town is squeezed in between the castle-hill, known locally as "Jettenbuhl" and the river Neckar. Aside from the quaint houses, the irregular streets and the odd appearances and customs of the inhabitants, the two objects of interest to visitors are the Old University and the Castle.

In origin the university is one of the earliest in Germany. Only those of Prague and Vienna are its seniors, and neither of these is in Germany proper. The University of Heidelberg was founded in 1386 by Elector Rupert I. During the 16th and 17th centuries its fame was greatest. At this time it was the center of "Humanism" and the chief Reformed seat of learning in Germany. Relics of the famous old institution and of these thrilling times are still to be found in the newer buildings. As the bulwark of Protestantism during the wars of religion, its library contains many curious and interesting manuscripts in Luther's own handwriting. The old university prison, too, with its gloomy stone cells and its heavy iron-barred door, give evidence that the problems of school discipline then were far different than those over which school authorities puzzle at the present day.

The large "Aula" or Chapel Hall all finished in black walnut is another sign that the economic life at the time when this school was young, was differently constituted from our present notions and values. So there are many other points that stand in bold contrast with modern life and institutions. These impress one as one rambles through the halls of this institution that for so many centuries has served an unbroken train of young men in their pursuit for knowledge. A review of its alumni, too, reveals the fact that many of them have not searched in vain, for

The University Town of Heidelberg

many have won fame and renown in their quest for learning and truth and have also been the standard bearers of religion and civil progress, and are deservedly named among the greatest benefactors of the race. There may alas, have been all too many who have not won this distinction, but who would lay that to the blame of the institution itself!

When one now ascends from the narrow valley in which the town is situated and mounts to the elevated plateau that overlooks the river, one comes to the second striking object of attention. This is the massive and imposing "Schlosz"—castle. Perched upon the wooded heights, near the junction of the Neckar and Rhine rivers, these fabled ruins are the admiration of all travelers.

The castle was founded by Count Otto von Wittelsbach. Since then parts were added to it according to the taste or whim of the princes who ordered them to be erected. Thus the component parts represent many styles of architecture, yet the whole presents a construction of remarkable beauty and peculiar interest. Almost throughout the beautiful red sandstone found in the Neckar valley is used as the main material. The castle has been many times besieged in the course of history. Several times it fell into the hands of the French. A number of times it suffered in times of siege and hence repairs have often been necessary. It suffered most under Louis XIV when upon the evacuation of Heidelberg, the French general ordered it to be set on fire. In 1742 the restored castle was burned again by a fire caused by a thunderbolt. Since then many parts have remained in ruins and now, half covered with ivy, are picturesque in the extreme. Of famous relics, it contains the immense Heidelberger tun capable of holding 300,000 flasks of wine and of itself a masterpiece of construction.

The Cathedral in Cologne

But I have tarried all too long in this historic old spot.

Our course now took us to the city of Mannheim, different from other European cities largely in the fact that its streets are laid out perfectly regular while others are not. From here we proceeded to Frankfurt, the native place of the great German poet, Goethe, whose home, now a municipal museum, we visited. Hastening from here we came to the city of Mainz, also associated with many points of historical interest, but now in many ways mainly a modern commercial city. At this point we boarded a Rhine steamer for in many ways this classic stream is the most beautiful between Mainz and Cologne. Any person going down the Rhine for the first time desires nothing so much as a bright day in order to enable him to see all its beauties at their best. But good luck denied us this favor, for the day was rainy and cold, so much so that it often was quite uncomfortable to be on deck and from the small port holes of the cabins little or nothing could be seen. Knowing, however, the many historic and fabled places that were being passed and

(Continued on page 446)

SCHOOL NOTES

Goshen College

During the holiday vacation a large number of students returned to their homes, others visited in various sections, and some took part in the school activities that were outlined for the vacation. A number of the teachers also spent the vacation in their home communities, and others were called elsewhere to assist in religious work.

Bro. Paul E. Whitmer spent over a week in Mifflin county, Pa. He took part as an instructor in a Bible conference in that community.

The brethren, J. E. Hartzler, I. R. Detweiler, and B. B. King accompanied a large number of the Short Bible Term students to Nappanee, Ind., for the purpose of making a study of the adjoining rural districts. Owing to the illness of Bro. J. K. Bixler, who was to have special charge of the rural phase, the program had to be altered somewhat. A great interest was shown by the community visited and the work was much blessed in various ways. Bro. B. B. King is spending several weeks at the College as an instructor in the Short Bible Term. He has the work on city Missions. His many years of experience at the Ft. Wayne Mission qualify him for the work.

A group of students including the brethren, Raymond Hartzler, Louis L. Miller, W. E. Oswald, William Stoltzfus, and Frank Stoltzfus, worked for ten days with the Barker Street congregation in Michigan. The church was much helped and six souls made the good decision to accept Christ. Bro. Miller has been visiting and working with the congregation each Sunday for several months.

Hesston Academy and Bible School

The work of the school after the Christmas vacation began on Jan. 4. On this date the Special Bible Term also began. The number of special students registered at this time is considerable above that of any previous year. At this time thirty-three have registered. These come from ten different states and a province in Canada.

The work given by Bro. D. D. Miller, our special instructor in Bible during this month, is considered both interesting and highly instructive. His two lines are Doctrinal and the Book of Acts.

Eleven special evening lectures are scheduled for the Special Bible Term. The first two, given by Bro. J. D. Charles on the Fallacies of the Theory of Evolution, were scholarly and convincing. His third and last lecture will be on Evolution and the Bible. The three announced for Bro. J. B. Smith will be along the line of the Bible and Higher Criticism. Bro. Miller will give three on Life Problems and their Solution. Sister Florence Cooprider will give one on the Human Eye, and Bro. J. B. Kanagy one on Agriculture.

Our present attendance taxes our capacity to its utmost, but there is hope that work on the new building will be resumed in the near future, which gives prospect for more ample accommodation.

The opening address of the term was given by Bro. J. B. Smith on the subject, "The Educative Value of the Bible." The leading point emphasized was that aside from the fact that all educative truth is found in the Bible, without the Bible there can be no true education.

THE YOUNG PEOPLE'S MEETING

AMOS.—Amos 7

Topic for February 13

MOTTO

"The Lord hath spoken, who can but prophesy?"

THE STUDY HOUR

I. **The Prophet Amos.**—We have little said of the ancestry of Amos. He lived in the land of Judah and was likely of the tribe of Judah. As we study the character of Amos, we truly must think of him as the Lord's instrument, as all the prophets were. He lived the life of a common man, engaging in occupations for a living that kept him in touch with the common class (Amos 7:14, 15). Having borne the burdens of the humble class, he could understand their needs and could develop an unprejudiced view of justice because he was free from personal ambitions for a place of power in the nation. Being an inhabitant of Judah would show that in his ministry to Israel there was no selfish end in view. There could be no inducement to meet people who had no welcome for him, but rather ordered him out of the country, unless it was the prompting of love and a sense of obedience to the Lord. He directed his message toward the class who oppressed the poor and the leaders who brought corrupt religious practices into the land. He had no taint of professional preaching. He did not learn the art in the schools. He spoke, as from God, the message he brought in such language as fitted the times. His personality is used of God in a way fitting a time of apostasy. Apostasy comes from artificial life among the people of wealth and learning, and hence must receive its rebuke from one fitted by example and conviction to point the way to real life. His eloquence is astonishing in view of the manner of his life, just as the eloquence of all God's true messengers is.

II. **The Text, Amos 7.**—This chapter gives a good general view of Amos and his message. Here are three visions showing progressively God's dealing with Israel. Although they deserve destruction, because of the prophet's earnest prayer, they are spared. After they have a standard of right set among them through the prophet's message as a plumbline, then will follow judgment. The opposition which the prophet met is here stated also, and the fearless manner in which the prophet meets it.

III. **Outline Study.—The Message of Amos.**

1. God is no respecter of persons in punishment of sin.—1:3-2:8.—Damascus, Gaza, Ashdod, Edom, Ammon, Moab, Judah, and Israel also.
2. Israel is sinful.
   a. In forsaking God.—2:9-3:2.
   b. In practice of injustice.—3:9, 10; 4:1; 5:11, 12; 8:4-6.
   c. In following idolatry.—4:4,5; 5:5.
   d. Hardheartedness in luxury and pleasure.—6:1-6.
3. "Prepare to meet thy God."
   a. God is warning by His prophets.—3:7.
   b. Israel will be torn.—3:12.
   c. Israel will go into captivity.—5:3, 27; 6:7, 14; 7:17.
   d. God has sent chastening.—4:6-13.
   e. A famine of the word of the Lord. 8:11, 12.
   f. Certain destruction.—9:9-15.
4. A remnant finds mercy.—9:9-15.

(See article in Bible Study Department.—Ed.)

PERSONAL THOUGHT

Are we as unprejudiced in our views of right and wrong as is the prophet Amos? Happy is the messenger whose life is not entangled in the affairs of life to the extent that his message is blighted and darkened to his own sight.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Thus saith the Lord.**
2. Object Lesson—The Plumbline.

For Young People.—
1. Give the Illustrations that Reflect the Occupation of Amos.
2. What has been Revealed about God in Amos?
3. What Relation should Men Hold to One Another According to Amos?

For Older People.—
1. Describe the Principle Traits of Character Noticed in Amos.
2. Apply the Message of Amos to Our Day.

THE VISIONS OF AMOS

I. A series of visions is: Locusts (7:1); Fire (7:4); Plumbline (7:7); Basket of ripe fruit (8:1); The Lord standing by the altar (9:1).

II. Indication of a climactic order in these visions may be noticed as follows:

1. Prayer is made and answered in the first two; it is not found in the last three.
2. The fire is more severe than locusts.
3. The prayer in the second is more intense than in the first. Destruction is threatened in both the first and second.
4. "I will not again pass by them any more" in the third is indicative to Amos that it is neeedless to pray. By the plumbline decision has been rendered. Destruction is assured in the third.
5. "I will not again pass by them any more" is preceded in the fourth vision by the words, "the end is come upon my people Israel." This is a decided advance upon the plumbline vision. Destruction is imminent in the fourth.
6. The Lord is represented as Himself giving orders, and superintending the demolition of the structure and the slaying of the people in the last vision. Destruction is represented as in progress in the fifth.—Studies in Old Testament Characters.

THE FRUIT OF THE SPIRIT-FILLED LIFE.—Gal. 5:22, 23; Jno. 15:1-17

Topic for February 20

MOTTO

"Fruitful in every good work."

THE STUDY HOUR

I. **The Topic.**—It is well to know the fruit of the Spirit-filled life because there are so many counterfeits of the Spirit that those who are not careful to prove the spirits will be deceived. But how can we prove the spirits if we do not know the fruit they bear? People are apt to build on their experience and say, "I know I have the Spirit because I feel it." But while it is true that the Spirit will produce a feeling, it does not follow that other spirits will produce no feelings. The greatest manifestation of feeling we have witnessed were not the product of the Holy Spirit. Our Savior was very pointed in His teaching when He said, "Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit." But then our standard of goodness is so varied in different individuals that again we should be at a loss to know the facts if we had not the Word of truth to guide us. We often hear it said of men whom the Word of God condemns, "This is a good man." Men are ready to eulogize the dead when there is no evidence by the Word that they knew God, or submitted to His Word. The final conclusion must be that we can only know the fruit of the Spirit-filled life by the measure of the Word of God. Let us earnestly study this lesson in the light of these facts.

II. **The Text.—Jno. 15.**—Under the figure of the vine, Jesus teaches the important lesson of our fruitfulness. Only as we are branches that abide in the true vine are we fruitful to the glory of God. The Word as the sap must be in us continually. This word is the language of the Spirit in the Scriptures and the incarnation of the Spirit in the life of Jesus and in our life when we abide in Him in obedience to His Word (vv. 5, 10, 7). There is a response on both sides in the fruitful branch. The branch "abides" in the vine and the sap ("my words") abides in the branch (v. 7). Mutual love is the law of continued life (v. 9). The Comforter is the Spirit of truth and shall be in all who believe in Jesus.

Gal. 5:22, 23.—Here the fruit of the Spirit is named in terms of character.

Love—
1. The bond of perfectness.—Col. 3:14.
2. Greater than all other qualities.—I Cor. 13:1-3.

3. Includes the other virtues.—I Cor. 13:4-8.

Joy—

1. A companion of gladness.—Matt. 5:12; Luke 1:14.
2. A source of power in trial.—Heb. 10:34; I Thes. 1:6.

Peace—

1. Passeth understanding.—Phil. 4:7.
2. Affects our relation with God and men.—Rom. 5:1; 12:18; Jas. 3:13-18.

Longsuffering—

1. Waiting and enduring.—I Pet. 3: 20.
2. Bears grief and suffering.—I Pet. 2:19-23.

Gentleness—

1. Considerate of others.—Eph. 4:32; Rom. 15:1-3.

Goodness—

1. Soundness of character.—Rom. 15: 14; II Thes. 1:11.

Faith—

1. Confidence in the unseen God.—Heb. 11:1-6.

Meekness—

1. Helpful lowliness.—Matt. 11:29; Gal. 6:1.
2. Submissive teachableness.—Jas. 1: 21; 3:13.

Temperance—

1. Power to stand for the right in every part of our being.—I Thes. 5:23; I Cor. 9:25-27.

PERSONAL THOUGHT

Let the Lord enlighten your understanding that you may know the fruit of the Spirit-filled life and be prepared against the fruit of ungodliness.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Commit the nine qualities of the fruit of the Spirit.
2. Adapt the Meaning to Experiences in Childhood.

For Young People.—

1. Assign One of Each of the Nine Qualities for Study and Development in Practical Application to Life.

For Older People.—

1. The Fruit Bearing Branch.

SEED THOUGHTS

"Fruit" in the singular is attributed to the Spirit. It would therefore be impossible to have one quality as a product of the Spirit without also having the others.

Substitutes for the fruit of the Spirit in the form of special benevolent acts or striking deeds of heroism, may be tested out by applying the whole list of qualities to the life of those who forward them.

JONAH FLEEING FROM GOD

Jonah 1:1-17.—(Junior Meeting)

Topic for February 20

MOTTO

"The Lord our God will we serve, and his voice will we obey."

THE STUDY HOUR

I. **Jonah Hears God's Command.**—Jonah lived in the land of Israel. He knew of the wicked city of Nineveh in a far away land. God had looked down from heaven upon the wickedness and saw that He would have to do something to stop it. He spoke to Jonah and said, "Arise, go to Nineveh that wicked city, and cry against it." But Jonah did not like to go to that city because he was sure God was merciful and would save them if they would repent. Jonah did not love Nineveh because they sometimes came to his country and robbed it. So Jonah wondered if there was a place to go where he could get away from hearing God speak to him. He ran away. He thought if he went to some other place he would not hear God.

II. **Jonah in a Great Storm.** — When Jonah reached the sea at Joppa he found a ship going to Tarshish. He bought a ticket to Tarshish and got on the ship to go. He crept down into the sides of the ship and went to sleep. He thought now that sure enough he would not hear God. But God is on the sea just the same as on the land. He wanted to teach Jonah a lesson about His power. He sent a great storm on the sea so that all the sailors were scared. They were throwing all the stuff overboard so that they could keep from sinking. At last they found Jonah down there in the place where he had hidden, fast asleep. The sailors had been praying to their idols and could get no help. They now waked Jonah and said, "What meanest thou, O sleeper, arise and call upon thy God." Then they cast lots to see whose fault it was that this storm came. The lot fell to Jonah. Then Jonah told them about the God of heaven from whom he was running—a God who had made the sea and the dry land. When they heard about God they were afraid and asked what they might do to have the storm cease and the sea become calm.

III. **Jonah Cast into the Sea.**—Jonah told the sailors to throw him into the sea so that the storm would stop for them. They did not like to do it, but after they tried hard to get to land and could not, they did as Jonah told them. Then the storm ceased. This caused the sailors to worship the Lord and make promises to Him. But what of Jonah? A very strange thing was done. God prepared a fish large enough to swallow him. He was in the fish three days and nights, alive. Then Jonah began to pray to God out of his strange grave and God heard his prayer. He made the fish vomit Jonah out upon the land.

IV. **Jonah now Ready to Obey God.**—God again told Jonah to go to Nineveh and preach what he was told to preach. Jonah now arose and went. He now knew that it is foolish to try to get away from God. When the people of Nineveh heard Jonah say, "Yet forty days and Nineveh shall be overthrown," they were ready to repent and call to God for mercy. God saw that they were turning from their evil ways and so He also turned from the punishment that He had said He would do to them.

V. **Jonah's Lesson Finished.**—Jonah had not yet learned to love mercy for the people of Nineveh. He felt very angry because God had been good to Nineveh. He prayed that his life might be taken away. But God said, 'Doest thou well to be angry." Jonah thought he was right in being angry. He went and sat down outside the city to see what God would do. God made a gourd grow over his head to keep off the sun and to make him happy again. This made Jonah glad. Then God sent a worm to eat the gourd vine and cause it to wither. When the sun came up it beat on his head and made him faint. This made Jonah wish to die again. But God taught him that it was foolish for him to have pity on a gourd and not have pity on the great city of Nineveh that had many little children and dumb animals that did not know right or wrong.

PERSONAL THOUGHT

God is everywhere. I cannot get away from Him. The more I try to have my own way the worse it is for me. I will do all that He bids me, and go where He sends me.

SUGGESTIVE ASSIGNMENTS

Have the children prepare to tell the story of Jonah in detail. Develop the points of the story that will bring out the following truths:

1. God speaks to us in various ways. In the Word. By the storm. By His goodness. By preaching.
2. God is everywhere. No one can get away from Him. No one can hide from Him.
3. God hears and answers the prayers of those who repent and humble themselves. He heard the sailors, and Jonah, and the Ninevites.
4. Obey God in everything. His ways are always right.

Have the children commit passages from the book of Jonah.

SELF-INJURY BY REVENGE.—I Jno. 2:8-11

Topic for February 27

MOTTO

"Vengeance is mine, I will repay, saith the Lord."

THE STUDY HOUR

I. **Revenge** is the spirit that seeks to return evil upon the one who inflicted evil. Just recompense inflicts as much evil as the person has himself inflicted. The government of God is one of strict and unfailing justice. No sin can by any means escape a just recompense of reward. In no other way could God be a righteous God doing His full duty.

But what is strict and exact justice no man has wisdom to judge without a decision from God Himself. On this principle God reserves the right of vengeance for Himself. Whatever vengeance was placed into man's hand in ages past was only his right in strict accord with God's Word and no further. God's mercy does not destroy His justice. He has laid upon Christ the stripes that bring a satisfaction for the sins of the whole world. Love prompted the gift of such a Savior. But even so, no soul can be able to escape the justice of God at an accountable age without receiving the One whom God has given. Rejection of the Savior under the present plan of God not only leaves the rejecter subject to wrath for his evil life, but also for the refusal of a costly atonement. How can men pass by the evil that one does to them? For Jesus' sake the enemy may be forgiven with the hope of their acceptance of the salvation you have already received. "Forgiving one another, even as God for Christ's sake has forgiven you." Vengeance under such conditions is shameful ingratitude, presumption and ungodliness. As we measure to others it will be measured to us again (Luke 6:35-38). What evil we inflict upon ourselves, if we take revenge on **those who do evil to us!**

II. **The Text, I Jno. 2:8-11.**—This scripture presents the fact of love in the children of God as being the result of the true light.—v. 8. If one still hates, it is evident that the true light has not dawned upon him or else its rays are darkened by the prince of darkness. He is not saved. (cf. Jno. 3:15). Here then is where men destroy the light that is in them, when they give way to the flame of passion and take vengeance in their own hand.

III. **Outline Study.**

1. The command.—Matt. 5:38-45; Rom. 12:17-21; I Pet. 2:20-24; I Thes. 5:15; I Cor. 6:7.
2. Results of revenge.
   - a. Shuts mercy's door against us.—Matt. 6:15; 7:1, 2.
   - b. Blinds from the truth.—I Jno. 2:11
   - c. Marks our place among the dead. —I Jno. 3:14.
   - d. Stirs up more strife.—Prov. 15:1; 30:33.
   - e. Makes us disobedient to Christ.—Jno. 18:36; Matt. 7:21; I Thes. 1: 7, 8.
   - f. Destroys our power for overcoming evil.—Rom. 12:21.

PERSONAL THOUGHT

I am glad we have a righteous Judge to whom we may commit all. Praise God for the spirit of forgiveness by which I may find mercy and show mercy to others.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Mercy.**
2. Good for Evil.

For Young People—
1. Heaping Coals of Fire on Our Enemies.
2. What the Man of Malice Loses.
3. The Blessedness of Suffering Wrong Patiently.
4. Triumphant Mercy.

For Older People—
1. The Vengeance of a Righteous God.
2. Vengeance Unmeet in a Dispensation of Mercy.

SUGGESTED READING

"Love," Page 591, in Bible Doctrine.
Nonresistance, p. 535, in Bible Doctrine.

SEED THOUGHTS

Nothing humbles and breaks the heart of a sinner like mercy and love. Souls that converse much with sin and wrath, may be much terrified; but souls that converse much with grace and mercy, will be humbled.—Thos. Brooks.

Consider this,
That in the course of justice none of us
Should see salvation; we do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy.
—Shakespeare.

The best manner of avenging ourselves is by not resembling him who has injured us.—Jane Porter.

THE SIMPLE LIFE.—Rom. 12:1-16

Topic for March 5

MOTTO

"Little children, keep yourselves from idols."

THE STUDY HOUR

I. **The Topic.**—It often happens that the truth most precious, held before us most faithfully by those who love us best, is undervalued by us because it becomes such a common theme. Some times the theme of the simple life is used to emphasize some particular phase of life to the neglect of other phases. Simplicity in attire is most consistently beautiful when the whole life is transparently simple. Simplicity of manner is beautiful if it is the expression of an unassuming character. Simplicity of speech is beautiful when it comes forth from a meek and lowly heart. Simplicity in our homes by way of furnishings, eating, drinking, entertainment of company, etc., etc., is truly restful and satisfying to all who have learned in Christ Jesus to be honest and true in all things.

The perversions of our surroundings call for many side issues that in reality falsify life's true purpose. Go into the stores of our cities and see what men and women demand in these days. Look on the bookshelves and in the schools and behold what men's minds feed upon. Look over the sphere of politics and national activities and behold the complex machinery of greed and self-aggrandizement. Look into the churches and their equipment and find if you can the simplicity of devotion to our Creator.

II. **The Text, Rom. 12:1-16.**—This passage if made practical in our life will bring that simplicity in our whole being pleasing to God.

1. We need to belong to only one Master without reserve.—vv. 1, 2.
2. Our relation to our fellows should be without self exaltation.—vv. 3-5.
3. We should go about our work in earnest and simple devotion.—vv. 6-8.
4. Love, affection, fervency, joy, patience, sympathy, forgiveness, humility, and peaceableness should characterize our life in the Lord's service.—vv. 9-21.

III. **Outline Study.**

1. The simplicity of unadulterated faith.—II Cor. 11:1-3; Gal. 5:6.
2. One aim in life.—Matt. 6:33; Phil. 3:7-14; I Cor. 10:31.
3. Fruitful, according to our profession:
   - a. Words.—Matt. 12:35.
   - b. Prayers.—Matt. 6:5-7.
   - c. Fastings.—Matt. 6:16-18.
   - d. Secular cares.—Matt. 6:19-24.
   - e. Adornment.—I Pet. 3:3, 4; I Tim. 2:9.
   - f. Service.—II Cor. 5:14-20.

PERSONAL THOUGHT

Yielded to God in all things will help us to put off all that is superfluous.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Serve.**
2. Whose Child are You?

For Young People—
1. The Foundation of the Simple Life.
2. The Adornment of the Simple Life.
3. Simplicity in the Home.
   - a. The Family Altar.
   - b. The Family Board.
   - c. The Home Furnishings.
4. Simplicity in Our Church Service.
5. Simplicity in Soul-winning.
6. The Curse of Extravagance.

TRAINING WORKERS

(Continued from page 430)

But back of him stands the thinker,
The clear-eyed man who knows;
For into each plow or sabre,
Each piece, and part and whole,
Must go the brains of labor
Which gives the work a soul!

"Back of the motors humming,
Back of the belts that sing,
Back of the hammers drumming,
Back of the cranes that swing,
There is the eye that scans them,
Watching through stress and strain,
There is the mind which plans them—
Back of the Brawn, the Brain!"

5. **Acquaintance with world problems.** This is needful because every institution of the Church meets in some form or other representatives of a strenuous, complex and democratic world. It is needful because the world has practically become a great neighborhood. Many of the more important movements which affect the welfare of humanity are taking on the international and world-wide elements in their scope. Once movements were local; then state wide; then national; then international, and now world-wide. The world has been much reduced in size by modern means of travel and communication. Because men are essentially alike social, moral, religious, educational and economic problems are observed, viewed and solved from the view point of the entire world. Because a man has a black skin, or a brown or a tan, is no evidence that he is the less a human being. The day is past when we can successfully fence about us in an effort to shut out the world and limit our activities to our own little communities alone. We meet our legitimate neighbor now from every part of the world, and serious will it be for us if we pass by without a Christian greeting.

Finally, brethren, we may safely assert that the world's work must and will be done. God's plans must be executed; His Kingdom must come. Prepared men will be placed to the front. The Church needs to take this problem seriously and act upon it in a constructive manner. We might walk to the Niagara Falls and say to them: "Quit," but the Falls will roll on just the same. A well meaning man, a success in his field, may sail to Europe with the intent to have "every soldier out of the trenches before Christmas;" he may raise his greasy hand to thirteen great European powers at war and say: "Quit!" But who cares? Blood thirsty nations are still after each other's throats. Men may lift their hands against the "spirit of get ready" for Christian service, but we go on getting ready. Young man, young woman, "Only be thou strong and of good courage!"

Goshen, Ind.

"You can't get a grain of faith into a disobedient heart."

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL AS AN EVANGELISTIC AGENCY

A. M. Eash

"There is that in the Sunday school today as an institution, in its work and possibilities, which will fire the imagination, stir the heart and stimulate the best in every worker. Let us glance at a few of the great definitions of the Sunday school in its aim and purpose. 'The Sunday school is the world's greatest institution for popularizing the world's greatest book.' 'The Sunday school is an organized and scientific effort for religious education.' 'The purpose of the Sunday school is to teach religious truth, chiefly through the Bible, for the formation and development of religious character.' F. B. Meyer says, 'If the world ever is to be saved, it must be through its childhood.' D. L. Moody said, 'If we can save one generation of children the devil will be put out of business.' Wm. E. Gladstone, England's greatest parliamentarian, said, 'Talk about the questions of the time; there is but one question—how to bring the truths of God's Word into vital contact with the minds and hearts of all classes of people.'"

The above quotation from the book entitled, "The Superintendent and His Work," by Frank L. Brown, Secretary of the World's Sunday School Association, gives a faint idea of the exalted position the Sunday school holds in the minds of men who are giving serious thought to its work and problems.

There are in the Christian Church of today various lines of activity, each devoted to some distinct line of work; and among these activities the Sunday school is the one whose sole work is the teaching of the Bible. With this fact in mind, there are several facts that present themselves for consideration.

"How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?" This quotation implies most emphatically that a knowledge of Christ is an absolute necessity before there can be faith in Him. "He that believeth. . . . . shall be saved." Here are two conclusive statements; a man must believe in order to be saved and he must be taught before he can believe. "Search the Scriptures—they are they which testify of me." "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Apparently the primary purpose for giving the Scriptures was that Jesus Christ might be revealed to men to the end that they might be saved; also, although there are today many agencies at work whose aim it is to reveal Jesus Christ to men, there is none that does it so beautifully and clearly as do the Scriptures. When men say that the life of a teacher or preacher speaks louder than his teaching or preaching they are simply saying that the Word is expressing itself more vividly in the life than the spoken word. Having in mind these facts; that there must be faith before there can be salvation, that there must be knowledge before there can be faith, that the Scriptures are the source of the knowledge, and that the Sunday school is the Scripture teaching institution in the Church, we are ready to consider the subject of this paper, the Sunday school as an evangelistic agency.

As stated, the work of the Sunday school is Bible teaching. **The school, therefore, that is true to its work devotes itself to that work and is organized wholly with the purpose of making that work as effectual as possible. It seeks to select its material so that it will properly fit the minds of the pupils in the different stages of development. It seeks to develop a teaching force that will be able to properly present the teachings. It is organized and graded so that the largest possible number of pupils will be benefited by its ministry.**

The statement that **the true Sunday school devotes itself to Bible teaching, seeking to select for its material such as is adapted to the minds of the pupils in the various stages of development will hardly be questioned.** It is a fundamental consideration. Every reader is agreed that the Sunday school session is not the proper place in which to teach current events, make the promotion of social or civic reforms a prominent characteristic, or even to promote some "pet" theory of Bible interpretation. We are unanimous in our attitude that the teaching of the Scriptures is the great work. There is, however, one point on which we either greatly differ at times, or else to which we fail to give proper consideration. No stock raiser expects his newly born colt or calf to thrive if its feed is exactly the same as that of its parent. He knows that food is needed, but he knows also that the food must be such in nature as is suitable to the animal while in that immature state. The same principle is observed in the food given to the child. When the mind of the child is concerned, even a more marked difference is noted. No parent would for a moment consider sending a six year old child to an institution of learning in which the instructors would endeavor to teach him algebra, Latin, civics or physics, although that same parent would be perfectly agreed to having his child study these subjects when he arrived at the age of sixteen. In other words, the parent expects the institution that gives the secular training to grade the material given to conform with the ability of the pupil to comprehend. Quite different has been the position taken on the subject of religious instruction. This principle has been sorely ignored and the Church has tried to teach to the child mind historical events, Bible doctrines and principles of living, the comprehension of which has staggered many a mature mind. When Paul used the expression, "rightly dividing the word of truth," did he not have in mind the proper apportioning as well as the proper interpretation? If the Sunday school would be true to her evangelistic aim, she must observe the principle of **rightly apportioning**. Then, further, where is the man of peace who can be true to his profession in the principle of peace and at the same time practice the teaching of accounts of wars under the leadership of God-directed men? Oh, consistency thou art a jewel! Is it not reasonable to insist that the material taught to our boys and girls—young and in their teens—be the kind that will point them to the One whose presence in their minds is so essential?

In the second place, **the Sunday school that is true seeks to develop a teaching force that will be able to properly present the Bible teachings.** In the physical and intellectual world we insist that a man be trained before he enter upon the practice of his profession. This is true of the lawyer, the physician, the teacher, the carpenter, the engineer, the farmer—in fact of every workman who works with material of value and who, because of incompetence, might incur loss. Presuming that it is proper to take such an attitude when physical and intellectual values are under consideration, is it not far more imperative that efficiency be insisted upon when the material consists of God's eternal Word and man's everlasting soul, and the loss might be a soul doomed to eternal destruction? Is it unreasonable to insist that he who deals with these factors be trained in his knowledge of the material and the craft of working with it? **Where is there a calling that is higher than Bible teaching, one in which the material is so precious as God's Word and in which improper handling might involve a greater calamity? Let it be repeated that the Sunday school that is true to its evangelistic aim seeks to develop a teaching force that is efficient for its work.**

In the third place, **it is so organized and conducted that it will serve the largest number of individuals possible.** If the Gospel story is good for some men, it is good for all. The teaching that all men should be told the story is explicit. The very spirit of the whole work of Christ was the giving of the message to others. It was His concern, His aim, His effort and His instructions. Can, then, any attitude that does not express and practice that same spirit and attitude be in accord with the Master's? Two things ought to be true of every Sunday school in this connection. There ought to be organized effort to win others into its membership. It ought to be missionary in practice. The soul won by direct missionary activity in the school is as precious in the Master's sight as is the soul in India or Chicago that is redeemed through the instrumentality of the missionary it sends or the money it donates. If the Gospel is good for your family, it is equally good for your neighbor's family. Then, also, the Sunday school ought to be so organized and conducted that their will be the smallest possible opportunity for leaks—for pupils being lost out of its membership. No normal Sunday school is holding its own if it is not growing in membership. There are constant natural increases through births and other sources that under average conditions exceed the number lost by deaths or removals. If a school is not gaining in membership, it is losing ground—failing.

A final consideration—one that would permit of lengthy discussion—is the evangelistic results of Sunday school effort. God's Word will not return to Him void when it is given out (Isa. 55:10, 11) and the history of the Sunday school movement furnishes abundant proof of the truthfulness of this scripture. **The Word rightly divided and given by real teachers will and does accomplish definite results.** It reveals to men their true conditions, discovers to them their Savior, and, supported by the wooings of the Holy Spirit, leads men to the feet of Jesus. Statisticians try to tell us that 85 per cent. of the conversions of today come from the ranks of the Sunday school and through its ministry. Whatever the percentage may be, we may assure our confidence in this fact that the Sunday school as the Bible teaching institution of the Church is the one activity that is wholly devoted to the work that is absolutely necessary before men will find Jesus Christ as their Savior.

Sunday school workers, our work is a real one and may we, with a holy zeal, go forth in the great endeavor to make it more truly evangelistic, rightly dividing the Word of truth, giving it to all men, and praying the Father to honor the effort.

Chicago, Ill.

WHAT CAN THE SUNDAY SCHOOL DO IN BEHALF OF SOCIAL BETTERMENT?

Golda Yoder

Social service is that form of effort for man's betterment which seeks to uplift and transform his associated and community life. As such it is the social application of Christian principles, and is a new name for that spirit of service which is as old as Christianity.

Some have objected to giving social service a place in church and Sunday school work, saying that it is the Church's work to save souls. True, it is, and also true that this work is a real factor in soul-saving. It is one thing, as it has been observed in this connection, to save a soul, and another to keep it saved. A person rescued from the depths of sin is more apt to fall again if the pitfalls are not removed. To improve the surroundings, then, is to prepare the way for the coming and reign of Christ in the heart. Looked at in this light social service becomes a spiritual service.

Great evangelists have always tried to conserve their converts by making better conditions in society in the community in which they live. John Wesley was one of the greatest preachers that ever lived. He was also one of the greatest reformers. We study Jesus at His work and note that He considered the social welfare of the people to whom he brought His Gospel. He improved the bodily surroundings and reached from a satisfied physical nature to the inner temple of the spiritual.

The importance of the Sunday school as an evangelizing agency is due partly to the fact that it reaches the young when they are most susceptible to religious influences. Almost every normal child will respond to religious teaching unless other strong adverse influences counteract it. For the great majority of children the Sunday school affords the only means of instruction in the things of the kingdom. It is of course very unfortunate that such is the case. Responsibilities, which under a properly balanced system of public education should be borne in part by the home and the school, of which the home ought bear a large part, thus devolve upon one institution.

It would not occur to many parents to send their children to Sunday school with the direct object of learning good manners. Yet the Bible principles on this subject are as persuasive as upon others which are given a place of marked importance.

Peter and Paul both have something to say in their letters to the churches of this gentlest and Christ-like virtue. "Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." "Be kindly affectioned one to another with brotherly love; in honor preferring one another." From childhood to old age this verse never fails of sweetening the life which makes it a part of its own. Most Sunday school teachers teach the love chapter of Ist Corinthians. In these verses we find the fullest directions for producing the most perfect-mannered boy and girl, man or woman. The Savior's own rule of life, known as the "Golden Rule" is full of self-sacrificing courtesy. With this wealth of Bible authority may we not make the Sunday school a place of practical teaching, in politeness with an entire sense of fitness.

There are children entrusted to our care for an hour on Sunday, into whose lives on week days there never come the little loving attentions, the consideration for the weak and the old, the unselfish thought for another, which is the very essence of Christ's teaching. To teach little unused lips to say, "Excuse me" or "Thank you," to use titles of respect in speaking of their elders or superiors, to be gentle in motion and unselfish in action is helping the child socially and spiritually. The child sent home from Sunday school with a desire to practise the Golden Rule brings profound thankfulness to the mother's heart.

It is one of the beautiful things about good manners, that when really learned, they are ready to pour balm upon many waters, in the home, on the playground, in the day school, as well as in Sunday school.

As a rule older people are fixed in their habits and so they are more difficult to reach, but if we can get the children interested in Sunday school work we will have accomplished a work, the results of which will be felt in the morals and society of a community.

The Sunday school can, and should be, a mighty factor in any community. It can do more to keep the people united than any other factor. It will ward off petty quarrels and neighborhood feuds. Many a man accustomed to going to Sunday school will hesitate to start a quarrel with his neighbor for fear it will injure the social center function of the neighborhood. This meeting together once a week keeps country people from becoming sour. Living comparatively alone, unless one is especially sweet natured, he soon will be harboring sour thoughts, brooding over

(Concluded on page 447)

CURRENT EVENTS

Conscription in England.—When the European war began England's army at home and abroad, including the reserves and territorials, numbered fewer than 800,000, only about 250,000 of which were trained and experienced soldiers. Soon after the war began officials in England realized that an army numbering millions must be organized and trained. Within twelve months an army of 3,000,000 was armed, equipped and trained. More men were needed, but volunteers did not come forth in sufficient numbers. Early last spring conscription was suggested, but this was resented by the people. Finally last fall Earl Derby was designated to conduct a campaign for volunteers. According to his plan every man was to have an opportunity to enlist; those found fit and willing for immediate service would be taken at once, the others being left in their usual occupations subject to call. Unmarried men would be summoned first, those with families would be called later, according to age. According to a statement given out by Premier Asquith more than 2,500,000 men were recruited under this plan, but that there were still 1,100,000 able-bodied men who had not presented themselves. In order to compel every able-bodied man to enlist either to fight in the trenches or to help at home to manufacture supplies for the fighting armies, a bill has been introduced in the House of Commons which provides for drafting for military service all unmarried men between the ages of eighteen and forty-one. The bill passed the first reading by a vote of 403 to 105. Organized labor it is said strongly opposes conscription, as also do the Irish. It is even hinted that possibly a provision will be made in the bill to exclude Ireland from its operation. For a time indications were that the Ministry would fall as a result of differences on this question, as it was, three members have resigned. By excluding married men from conscription a compromise was effected.——Later reports are to the effect that the Irish opposition to the bill has been withdrawn.

War in the Garden of Eden.—Mesopotamia along the Tigris and Euphrates rivers, the legendary site of the Garden of Eden, has been the scene of bloody battles during the past year. The British in November, 1914, landed an army at Fao, Persia, on the Persian Gulf, for the capture of the ancient city of Bagdad, 600 miles inland. A year later, after overcoming great obstacles due to the arid country and disease infested swamps along the Tigris river, and after battling with the Turks they came almost within sight of their goal when they suffered a reverse and were driven back over a hundred miles where they are now occupying a strongly fortified position. The Turks are trying to surround them and force their surrender before aid can reach them. The defeat is attributed to the fact that the Turks with the aid of the Germans were able to send strong reinforcements in time to check the enemy. The reason for carrying the war into this ancient country may be a mystery to some. The reason given by the British is for the purpose of maintaining control of the Persian Gulf over which they have had the mastery for 300 years, and by capturing Bagdad, the proposed terminal of an eastern railroad in which Germany has been interested for a number of years, it was hoped to end Germany's ambition to secure access into Asia by an overland route. To have Germany secure control of this ancient territory would seriously threaten British influence in the far East, hence this effort to capture Bagdad.——Later reports say that England has sent an expedition to the relief of the army driven back from Bagdad. Reports from this theatre of war are conflicting. The Turks claim they have surrounded 10,000 British left in a strongly fortified position to guard the retreat of the army, and that their capture is imminent, and also that the expedition sent to assist them has been defeated. England denies these reports and claims the enemy is being driven back.

Bound Our Own Hands.—The illegal interference with neutral commerce by Great Britain has not only been an annoyance and loss to these countries but an injustice as well. Virtually the same excuse for this illegal interference is proffered that Germany gave for the violation of Belgian neutrality—"military necessity." The United States has protested but with very little results. It is said that President Wilson expects to bring stronger pressure to bear upon England to persuade her to respect the rights of neutrals. But high officials of the Government are of the opinion that the United States is virtually helpless because of the peace treaties made with England, France, Russia and Italy by Ex-Secretary Bryan, which provide that all differences whatsoever shall be arbitrated and are subject to a year's discussion. England has not yet replied to the protest made last October. If the United States would threaten to break off diplomatic relations England could invoke the Bryan treaty and we could not sever such relations honorably. It is thought these countries forsaw the advantages of this treaty, for it was not until about three months after the opening of the war that these four countries signified a willingness to attach their signature to the peace treaty. If it is true that these treaties have the above mentioned effect the United States is virtually helpless to protest vigorously enough to demand a consideration of the protest and expect alleviation from the illegal interference with her commerce which is inflicting a loss of millions upon our manufacturers and merchants.

"One for All and All for One."—Secretary of State Lansing recently delivered an address before a scientific congress in Washington comprised of scientists of North and South America. In the course of his address he advocated pan-American unity urging that all the countries on this hemisphere should constitute a united bulwark against any unjust invasion of aggression upon a neighbor, stating that we should be "one for all and all for one." Secretary Lansing seeks to bring about an agreement among these countries that will prevent future wars. The chief menace to such a peace are boundary disputes and revolutionary activity. It is suggested that if all boundary disputes are submitted to arbitration, and all the pan-American nations bind themselves to prohibit shipment of war materials to any other but established governments peace among these nations would virtually be assured. Secretary Lansing is taking this matter up with the different countries with a view of coming to a definite agreement. It is said the proposals were well received by the representatives of the different countries present at the scientific congress Such an agreement it is thought would serve to preserve peace among the nations in the Americas and would unite them against any foreign aggression.

After a Slice of Mexico.—Gov. Hunt of Arizona is furthering a movement to secure from Mexico sufficient land to extend the boundary of Arizona and California to the Gulf of California. His proposal is to have the United States government offer to cancel all indemnity claims for loss of life and damage to property during the Mexican revolution in return for this strip of land. Gov. Hunt is seeking the cooperation of Gov. Johnson of California.

GOSHEN COLLEGE
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China a Monarchy Again.—In the December issue of the Christian Monitor we chronicled the fact that the decision had been made that China should discard its republican form of government for that of a monarchy. The change has been made and President Yuan Shi Kai was asked to accept the throne. He did not accept until the second request was made. Japan is opposed to Yuan as emperor, fearing that he will be a hindrance to Japan in carrying out her policies with reference to China. That Yuan anticipates trouble may be surmised by the fact that rumors are afloat that a large number of German officers—men who were in Chinese ports when the war broke out and were unable to return to Germany—are engaged in training the Chinese army. Yuan is said to be showing rather a friendly attitude toward Germany and manifesting a coolness toward the Allies, which is causing the enemies of Germany grave concern. The motives of Yuan are variously interpreted, it is generally conceded that he is spurred on by selfish ambitions, but that he also has a sincere desire to promote the best interest of his country. There are those who think that the monarchial form of government under capable Chinese rulers is best suited to China. The unheaval that resulted in the formation of a republic was directed against the Manchus who had imposed the rule of 8,000,000 aliens over 400,000,00 natives. Already revolution has broken out in the province of Yunnan, and six other provinces are reported to have declared themselves against the monarchy. This revolutionary movement is getting strong support from the Chinese in America.

Typhus in Mexico.—As a result of almost constant warfare in Mexico for five or six years typhus is prevalent in many sections of Mexico and "unless checked will go down as one of the great plagues of history." This is the statement of a business man just returned from Mexico City. The Mexican government is endeavoring to hide the real conditions from the world. In December of last year American physicians in Mexico City estimated there were between 30,000 and 50,000 cases of typhus in the city alone. Whole villages have been depopulated by the plague. In Tachuac the disease is so prevalent that an American smelting company has secured consent to take over the health work. There had been 3000 new cases of typhus in one week. The efforts of the American Red Cross have been opposed, it is said, by the officials. According to the statement of this business man business conditions are in a state of chaos and that there is no metal money in circulation. The Americans in Mexico, he alleges, are a unit in their opinion that "Carranza is a vain, arrogant, incapable lying fellow," who will fall like Huerta, and that there is considerable dislike expressed among them for President Wilson because of his recognition of Carranza. Almost daily battles are fought within three miles of Mexico City between Carranza troops and those of Zapata, who controls about one-fifth of Mexico.

Our Educational Army.—According to the annual report of the Commissioner of Education there were during 1914 22,000,000 persons enrolled in educational institutions in the United States. Of this number more than 19,000,000 were in elementary schools, 1,374,000 in secondary schools and 216,000 in colleges and universities. Close to 100,000 were in normal schools preparing for teaching. The teachers for this army numbered about 700,000, of whom 566,000 were in the public schools. The public high school presents the most impressive figures; the enrollment for 1914 is greater by over 84,000 than for the year previous. The estimated cost of education for the year was $750,000,000. "This amount is a relatively small sum when compared with other items in the public expense," declares the report. "It is less by $300,000,000 than the cost of running the federal government; it is less than one-third the nation's expenditure for alcoholic liquors; it is only a little more than three times the estimated cost of admissions to moving picture theatres in the United States for the same year. Measured in terms of products of the soil, the United States spent somewhat more for education in 1914 than the value of its cotton crop, somewhat less than the value of its wheat crop, and less than half the value of the annual harvest for corn."

The Financial Condition of Uncle Sam.—The Secretary of the Treasury has estimated that it will require $1,286,000,000 to run the Government during the next fiscal year, an increase of $170,000,000 in a single year. A reduction instead of an increase was promised. The Administration program for next year provides for an expenditure of 365 millions for the army and navy, an increase of 125 millions over this year. The deficit this year so far amounts to 43 millions, as compared to 47 millions for the same period last year. Our export trade now is greater than at any other period of our history which accounted for the fact that during November last the revenues were 12 millions greater than for the same month of the previous year. The stock of gold coin and bullion in the country amounts to over $2,198,000,000, which is by far the largest amount ever held by any country. Despite the prosperity at present it is admitted that a large sum will have to be raised by taxation. Different taxes have been proposed, such as a tax on automobiles and explosion engines, gasoline, bank checks, etc. These taxes are being opposed for political reasons and on the grounds that the burden falls more heavily upon those not so able to pay.

Forgotten by Their Government.—To be in charge of a lighthouse on a little reef in the Gulf of Mexico too far from the mainland to reach it by a small boat, not to receive any supplies whatever from the Government for four months, and faithfully keep the lamps burning is an experience that comes to but a few and one that is not to be coveted. On December 23 the captain of the vessel, Mexico, happened to turn his glasses on the lighthouse in question and noticed the signal of distress. He at once changed his course and sent a lifeboat with provisions and the ship's surgeon to investigate. The inhabitants of the little islet, two keepers, their wives and three children, were found much emaciated, having had nothing to subsist on for three weeks except water and a few fish. The wife of one of the keepers had died a short time previously chiefly of starvation. The surgeon prescribed food for them and the vessel left a supply to last for more than a week. All their supplies except water and oil were completely exhausted. When the vessel reached Vera Cruz the Government officials were notified of the plight of the faithful Mexicans "on duty for whatever government might be on top."

Crowding Out the Liquor Ad.—The liquor interests are finding it increasingly difficult to find a medium for advertising their wares. Many magazines and daily newspapers reject all such advertisements, and some of the prohibition states prohibit any periodicals to come into the state that contain liquor advertisements. Some publishers who carry liquor advertisements either cut out such advertisements in magazines going into these states, or publish a special edition. Not only do many periodicals reject liquor advertisements, but they also wage an active campaign against the liquor traffic. A well-known publisher, William R. Hearst, who controls a number of influential newspapers in different cities, recently issued orders that all liquor advertisements, and those of preparations containing habit-forming drugs, be rejected, and, that his papers wage an active campaign against these, and urge the enactment of stringent laws to regulate the sale of preparations containing alcohol or habit-forming drugs.

Coal Famine in Denmark.—Due to the war Denmark has difficulty in getting coal from England upon whom she has been depending. In order to relieve the situation plans are being made to cut wood from the government forests and to increase the production of peat. The coal fields of Greenland are also to be more extensively developed than hitherto, although this coal is not as good as that from England. It is believed that the copper deposits in Greenland are extensive and rich enough to be developed with profit, and the government is taking an interest in their development.

Jewish Philanthropy.—One-twentieth of all the Jews in the world are under arms in the European conflict. They are found fighting in virtually all the armies. The destruction of towns and cities in the war-swept areas has made millions of Jews homeless and penniless. These homeless Jews have friends and acquaintances in America. Their plight has stirred the hearts of their race in America so that the Jews here have launched a movement to raise $5,000,000 during 1916 for the relief of the millions of Jewish sufferers through the war. The effort was launched in New York on December 21, at a meeting attended by 3,500 persons. Such an enthusiasm and generosity were aroused by the tales of suffering in Europe that nearly $850,000 was then and there contributed in cash and pledges. Four men gave $100,000 each on condition that $1,000,000 be raised. It is said the poor contributed to the extent that they emptied their pockets on the platform, taking their jewelry from their persons and even depriving themselves of the car-fare to return home. There are about 2,500,000 Jews in America, or one-fifth of all Jewry.

Molasses for Fuel.—From the Hawaiian Islands comes the report that from the waste in the molasses industry a byproduct has been developed which is good for fuel. From a letter addressed to the government Bureau of Domestic and Foreign Commerce we take the following extract:

"Not only has improvement been made in extraction of sugar from the cane but equal savings have been effected in reducing the losses in the factory from other sources, such as waste molasses and press cake. Until recently, 70 to 80 per cent. of the exhausted molasses from the Hawaiian factories was thrown away as useless. Furnaces are now being installed which burn this molasses, the heat going to funish steam for the factory and the ash from the molasses, which contains 33.32 per cent. potash and 4.60 per cent. phosphoric acid, is used as fertilizer." It is said some of this fuel will be shipped to California where it would compete with California oil.

Women Workers in France.—The war in Europe will create a new industrial situation in more than one of the belligerent countries. The enlistment of the men in the armies left vacant many positions to be filled by women if the industry was not to be impaired. It is said that there are 25,000 women working on the railways of France as porters, cleaners, conductors, or agents. These employes are giving good satisfaction and as a whole render better service than the men, this is especially true of the lighter work. France has been noted for its dirty cars, but since the women have the job of keeping them clean there has been very little complaint. They are more courteous to the public and consequently there are less disputes with patrons. It is very likely that many of these women will be retained after the war and that henceforth women will find employment in other occupations in which formerly men only were employed.

Americans Murdered in Mexico.—On January 10 a train bound for a mining center in Mexico with a number of mining men on board was attacked by Mexican bandits, followers of Gen. Villa Latest reports state that eighteen men were shot the train looted, and the murderers escaped. It is asserted that the Mexican government promised to protect the train, but such protection was not given. It is alleged that Gen. Villa has given orders to his followers to slay all American citizens. This murder has caused much concern to officials at Washington. It raises serious doubts whether the government under Carranza is able to bring about a condition of order and suppress the rebellious factions. If Carranza cannot deal with the situation and punish the murderers there is some talk in official circles that the United States may yet be obliged to send troops into Mexico to round up Villa and his forces and punish them for their crimes.

Withdrawal from the Dardanelles.—The latter part of December the British withdrew their forces, estimated at 100,000, from the Anzac and Sulva bay regions of the Gallipoli peninsula. The forces occupying the tip of the peninsula remain. Thousands of lives were sacrificed in the campaign without any definite results to show for the sacrifice. Thousands were slain in effecting a landing, and in repeated assaults against the strong defenses of the Turks thousands more fell.——The first week in January the Allies evacuated their position at the tip of the peninsula, thus abandoning the futile effort to force the Dardanelles after almost a whole year of endeavor. This campaign proved a costly one, as it is estimated that England alone lost over 100,000 men in killed, wounded and missing, and that the cost of the operations exceeded one billion dollars.

The Steamship Persia Sunk.—On the afternoon of December 30, the British steamship, Persia, was sunk in the eastern part of the Mediterranean with a loss of approximately 300 lives. According to the stories of survivors the explosion occurred amidship without warning, and the Persia disappeared five minutes later. No submarine was seen but the destruction of the vessel is generally conceded to have been the work of a U-boat. An American consul enroute to his post of duty at Aden is reported among the missing. The incident is being investigated by the United States and if it is conclusively proved that the enemies of England torpedoed the vessel resulting in the loss of the life of American citizens, another note of protest will likely be dispatched to the guilty country.

Labor Riot in Ohio.—East Youngstown, Ohio, was the scene of a serious labor riot on January 7. Men employed in several of the large steel industries had been on strike for higher wages. The riot was suddenly precipitated and soon a mob of drunken men swept through the town looting and burning as they went. Three lives were lost, a number injured, some fatally, and six blocks of the city burned to the ground. Stores and saloons were looted and the torch applied. The state troops were called out and after their arrival they searched the homes and secured a large quantity of goods that had been taken by the looters, and arrested hundreds of the rioters. Order has been restored and the differences between the men and their employers adjusted. The cause of the riot is being investigated.

The 1915 Lynching Record.—According to the records kept by the Tuskegee Institute there were 69 lynchings in the United States last year. Of this number 55 were negroes and 14 whites. The preceding year the record was 52, of whom 49 were negroes and 3 whites, making an increase of 17 for the year 1915. In at least four instances it developed that the victims were innocent of the crime charged. The offences committed by the victims included murder, resisting arrest, stealing, insulting women, wife beating, etc. Georgia leads the states in the number of lynchings, having 18 scored against her, Alabama comes next with 9. Fifteen states have their 1915 record marred by lynchings.

Japan's Part in the War.—When the Japanese Minister of Foreign Affairs was asked what Japan was doing to help her allies he replied:

"Japan has furnished and will furnish an ample supply of arms and munitions for Russia. Two Japanese arsenals are working incessantly, producing immense quantities. Russia has no need of men since only a third of the men mobolized are under arms. By the end of December (1915) Japan will have done much to arm the other two-thirds. Hitherto we have not considered the eventuality of sending an army to Europe, but, if it appeared desirable, Japan could immediately dispatch a very strong force, as she would not run the risk of a defeat."

New Head for Tuskegee.—Major Robert R. Moton was chosen principal of Tuskegee Institute to succeed the late Booker T. Washington. Major Moton has been connected with the Hampton Institute, Va., for twenty-five years. He is a negro, forty-eight years old, and his theories in regard to the education of his race are similar to those of his predecessor.

The Panama-Pacific Exposition.—On December 4 the gates of the Panama-Pacific Exposition were closed. During the ten months its gates were open it was visited by 18,875,974 persons. The gross receipts were a little more than $6,000,000, yielding a "net profit of $1,410,876." Approximately $12,000,000 was spent by visitors in the grounds. The total cost of the Exposition was about $50,000,000. "This included the acquisition of the site, construction, adminstration, maintenance, repairs and the final removal of the buildings, and was met by various exhibitors." While this Exposition was in progress the California-Panama Exposition at San Diego was also in progress. Some of the exhibits at the San Francisco fair will be taken over by the fair at San Diego, the gates of which will be kept open until the end of 1916.

Tin from South America.—After a year of informal negotiations with the Bolivian government an understanding has been reached which it is claimed will revolutionize the tin industry of this country. A big smelter has been erected in New Jersey for the purpose of smelting Bolivian tin ores. The United States uses about half of the tin output of the world, 90 per cent. of which comes from British settlements, but high export duties imposed by England compelled American buyers to seek other sources of supply. Contracts have been signed for a large bulk of the Bolivian ores, and it is said, that eventually Bolivia can supply two-thirds of the tin required in the United States. It is thought that this agreement opens the way to business that eventually will mean $100,000,000 to the foreign trade of the United States.

Decrease in Emigration.—The European war greatly affected the tide of emigration. According to official reports the emigration to the United States reached its lowest point in more than twenty years during the past fiscal year which ended June 30. The total number of immigrant aliens fell from 1,218,480 in the previous year to 326,700 this year. The departure of aliens likewise showed a notable decrease. In the fiscal year of 1914 departures were 633,805; for 1915; 384,174. During the fiscal year of 1915 the excess of arrivals over departures of aliens was only 50,070. Last year the excess was 769,276 Immigrants admitted this year showed the immigrant officials money in their possession aggregating $19,568,000.

Associate Justice, Joseph R. Lamar, of the United States Supreme Court, died early in January, following an illness which began several months ago when he suffered a stroke of paralysis. He was in his 59th year. In Dec., 1910, he was appointed a member of the Supreme Court by President Taft, and took up his duties the following month.

Gen. Huerta, former dictator and Provisional President of Mexico, died in El Paso, Texas, on Jan. 13. Until his illness became serious he was a prisoner of the United States, charged with having conspired to violate American neutrality. It was Gen. Huerta's refusal to salute the American flag that caused the landing of American marines at Vera Cruz in April, 1913. He was 62 years old.

DIARY LEAVES REREAD

(Continued from page 437)

that an opportunity for a return trip was not likely to be due soon, the storm and weather were braved time and again in order to gain lasting glimpses of these renowned places.

Such a place is Bingen. Who has not heard of "Bingen-on-the-Rhein" either in prose or rhyme. Who does not know the story of the wicked bishop Hatto and his auspicious "Rat Tower" that he built here on a small island in the river. Though the story is told in many versions, the English poet Southey's versified one will perhaps be the most familiar to my readers. His graphic portrayal of how the rodents avenged themselves on the wicked bishop, when known to the traveler, even though it is not given credence, produce feelings that are not friendly as one sails by this weather-beaten and grim-looking old landmark. If legend has produced the story, the tower remains as an object of interest to the traveler and the story itself is not without point. Seeking revenge for the greed and avarice of the bishop rats go

"In at the windows and in at the door,
And through the walls, helter-skelter they pour,
And down through the ceiling and up through the floor,
From the right and the left, from behind and before,
And all at once to the bishop they go."

A little distance beyond and opposite Bingen lies the much sung "Lorlei" rock. In early times it was the dread of sailors and because of its large toll of lives that the river has claimed at this point, many legends and stories have grown up around it. The one that has gained widest circulation and that is almost universally known and sung in Germany, and among students of German literature, is the one in which the rock has been personified into the maid who lures and beguiles unwary sailors to a watery bosom. The best known poetical version of it is that by the German poet, Heine, and may not be unfamiliar to many readers. Its first stanza runs:

"Ich weisz nicht was soll es bedeuten,
Dass ich so traurig bin,
Ein Marchen aus alten Zeiten
Das kommt mir nicht aus dem Sinn."

Aside from the historical and literary associations, the natural beauty of the region and the stream, the diversified banks, broken and irregular, the hills well-nigh reaching low mountains, make the scenery along this point of the Rhine such that is not easily forgotten when once viewed and altogether merits the fine praise which has so often been accorded to it.

In rapid course we now approached the university town of Bonn, which is likewise a famous seat of learning. A kindly disposed guide showed us through all the turnings of the spacious main building, once an old palace. Not even did he omit the "Fechtsaal"—fencing hall—commonly closed to visitors. It is here that the crown princes of Germany get a part of their training, and according to the report of the guide, are taught "fencing," but are later forbidden to practice it for want of a peer. How fortunate it would be if all German students would have to refrain from it too, for the many scarred faces that come directly from this practice, which leads to student duelling, are far too numerous to go unnoticed.

In a brief journey from here, we found ourselves in Cologne. This city is large and modern and has long been prominently known on account of its large and beautiful cathedral. This edifice differs from others that we have seen in a number of ways. It is in a fine state of preservation and repair, and so large that the imagination has difficulty in fairly comprehending it. In plan it is cruciform. Its total length is 570 feet; breadth 200 feet; the height of its walls 150 feet; while its roof reaches to 201 feet. Its double spires are symmetrical and reach the towering height of 515 feet. This enormous mass of masonry is enlivened by a profusion of flying buttresses, turrets, gargoyles, galleries, cornices, and other decorative features. It justly excites the admiration and wonder of the beholder and is undoubtedly the finest Gothic edifice in Germany. What stories of devotion and sacrifices, yea perhaps of cruelty, oppression and even of slavery could it not tell if it could open its stony lips to reveal its own history. But to tell of it even in a modest way would require much more space than is allotted to me and my rambling notes have already become too prolonged.

Goshen, Ind.

$5 TIME ON 5c. JOBS

(Continued from page 418)

One and all we need the health-giving power of ordinary things done better than ever for Christ's sake and because of a new realization that it is his way. Souls that seem to themselves to be beating against the bars, and to have no proper outlet for the power that is within them, may come to find with John Keble that they are all the time dealing with matters that are too big for them, and that their chief need is larger souls, not larger tasks. There can never be spiritual atrophy where one is doing with his might what his hands find to do, and doing it heartily as unto the Lord.—Editorial in Sunday School Times.

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THE S. S. and SOCIAL BETTERMENT

(Continued from page 442)

little things. But the moment he meets those people in friendly converse all such thoughts take wings.

Better living, better homelife, better day schools, better farming, better neighbors, a better community spirit, and above all, a better people are the result of a real live Sunday school. Whenever the call comes for help to perform a service of community nature the response should be liberal.

Our possibilities along this line of Sunday school work are limited only by our lack of vision of the need and our unfaithfulness in responding to that vision when once acquired.

West Liberty, O.

PSALMS

(Continued from page 424)

Jehovah is my strength and song,
He is become my salvation:
This is my God, and I will praise him;
My father's God, and I will exalt him."
—Exodus 15.

"Make a joyful noise unto God, all the earth:
Sing forth the glory of his name:
Make his praise glorious."—Psalms 66.

"Hallelujah: for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready."—Rev. 19.

(To be continued)

Goshen, Ind.

"To put off repentance another day means one more to repent of and one less to repent in."

Miscellaneous

ARMENIA AND THE ARMENIANS

The word "Armenia" has almost ceased to be even a geographical expression. As Hester Donaldson Jenkins points out in the "National Geographic Magazine," Armenia, to us Americans, means a vague territory, somewhere in Asia Minor. Roughly speaking, it is the tableland extending from the Caspian Sea nearly to the Mediterranean. Sovereignty over this area is now held by Russia, Turkey, and Persia. When Armenia itself was a kingdom it consisted of 500,000 square miles, extending from the Black Sea and the Caucasus Mountains to Persia and Syria. This tableland reaches an elevation of 8000 feet above the sea, and then ascends abruptly to the peak of Mt. Ararat, 1000 feet higher than Mount Blanc.

This is a good grazing and farming country, so fertile that two melons are said to be a camel's load. It produces grapes, wheat, Indian corn, barley, oats, cotton, rice, tobacco, and sugar; all the vegetables that we know in America, and such fruits as quinces, apricots, nectarnes, peaches, apples, pears, and plums. The country also has great mineral wealth which the Turkish Government has never permitted to be exploited.

Of the people who have lived for many generations on the Armenian tableland, this writer says:

"Their appearance is definitely eastern; swarthy, heavy-haired, black-eyed, with aquiline features, they look more Oriental than Turk, Slav, or Greek. In general type they come closer to the Jews than to any other people, sharing with them the strongly marked features, prominent nose, and near-set eyes, as well as some gestures we think of as charcteristically Jewish. The type is so pronounced that to those who are akin to them they seem often very handsome, while to westerners they seem a little too foreign-looking. Of course, the type is not always preserved; white skins, even an occasional rosy cheek, may be seen, and there is a small number of fair-haired and blue-eyed Armenians.

The resemblance to the Jews does not stop with physical features, for the fate of the two peoples has been sufficiently similar to bring out common traits. Like the Jew, the Armenian has been oppressed and persecuted, and has developed a strength of nationality, a love for his own people, and a persistence of type rarely seen elsewhere. Like the Jew, he has learned to bend, not break, before the oppressor, and to succeed by artifice when opposed by force. How else had he survived? Like the Jew, he has developed strong business instincts, and like him he has a talent for languages, a power of concentration, and unusual artistic gifts. Both Jews and Armenians are very clever actors."

These resemblances, both physical and mental, have led scholars to question whether the Armenians may not be descended from the lost Ten Tribes of Israel; but philologists have concluded that the Armenian language is not Semitic but Aryan.—Review of Reviews.

BEFORE THE JOB AND AFTER

The following conclusions have been reached by a Philadelphian, after studying local conditions:

After a man gets a political job he is not supposed to think. He doesn't need to. If the job pays $5,000 a year he can hire a clerk for $1,000 a year to do the work.

A practical politician spends all his energy getting his job—and he has none left to do his work after he gets it.

The difference between the salary he draws and the wages he pays somebody else to do the work is political profit. Some people call it graft, but it is merely political profit.

A man who works hard for his party and still harder to get a job is entitled to a profit.

If there were no profits in politics, there would be no politicians. And if there were no politicians, there would be no government.

Political profit is the grease that makes the wheels of State revolve. Without it all the machinery of government would clog and stop.—Sel.

A SCENE

C. Hutt

With cheery scenes and ripened fruit,
The days are passing by.
With sunny days and life so sweet,
We never more should cry.

If days be long and very hot,
To do our best we'll try
To look so sweet and very best
When friend are ever nigh.

Massillon, O.

The Federal Match Co. of Patterson, N. J., produces almost 1,000,000 sulphur matches per hour. Did you ever stop to consider how cheap this daily household necessity really is? And yet a smile or a good word actually costs less, but kindles a nobler flame. Has this also become a household necessity in your family?—Sel.

"A lame foot may tread the right road. Better be a lame man on the right road than a good man on the wrong road."

"One day in which the will is yielded to Him is worth a hundred of toiling self will."

SPECIAL ANNOUNCEMENT

On Jan. 1, 1916, practically all our Bible publishers withdrew their former prices on Bibles, Testaments, etc. Just what the new prices will be, we are not in a position to say definitely and no doubt there will be no specified fixed price as long as the present war conditions exist in Europe. From what we have gleaned thus far, we will be obliged to pay an advance of about 15% over the old prices for stock purchased at this time. Although we have a large stock of nearly all the Bibles and Testaments listed in our catalogue, we will be obliged to re-order on some numbers at once. This will mean an advanced cost to us but we are willing to maintain the old prices until some of the other stock which we now have on hand is moved out. We will therefore guarantee our present prices as given in our 1915-16 catalogue **only until March 1, 1916.** We invite all those who are contemplating the purchase of such stock, to send in their orders at once and we will give them our prompt attention. It is our desire to be of the best service possible to our people and we shall always be ready to give any information along this line that may be of general benefit.

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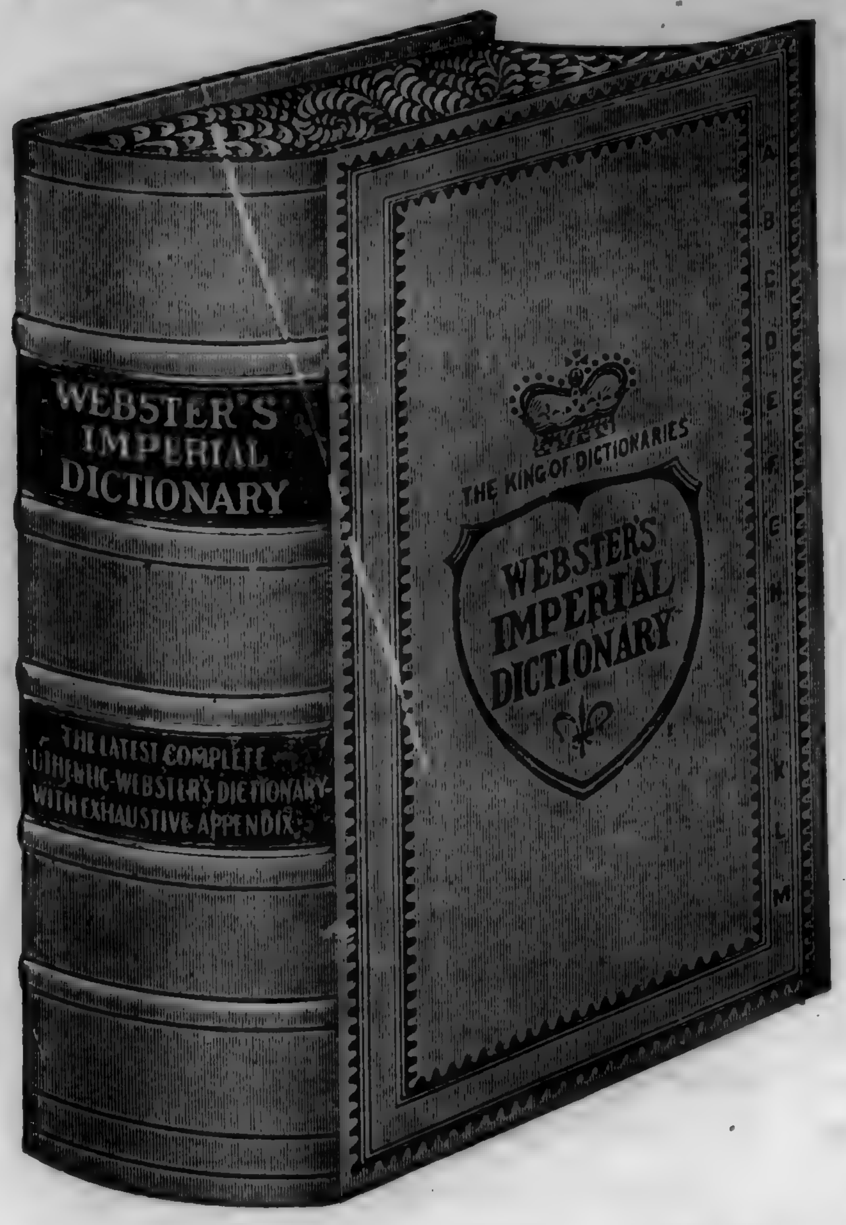
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CHRISTIAN MONITOR

MARCH, 1916

CLD GLORY GUARANTEES SAFETY
Cluster of Lights to Show Flag at Night

(See page 466)

SELECT READING

HERE IS WHAT A MOTHER WILL DO FOR HER BOY

David Grayson, discouraged and disheartened, left the city and began his adventures in the country and on the Friendly Road. These adventures he has been describing in the "American Magazine." This periodical, realizing that the country is full of David Graysons who have had similar experiences, offered prizes to its subscribers for the best David Grayson letters. The prize-winning letters were published in the May number. The following letter, which tells a wonderful story of mother-love, won first prize:

"She was a fine old woman, well past sixty years of age. I knew she had brought up a large family of sons and daughters, and I was very much surprised to see her in the mill one day seeking employment. At my request the foreman set her to work, and thereafter she walked two miles each morning and evening to and from the mill. From my desk near the window in the office I often watched her hurrying by, but she was never too hurried to glance in and nod and smile. Then for several days I missed her. I thought the old lady must be ill, and I had decided to investigate when, to my relief, she reappeared.

"'Oh, no, I haven't been ill,' she said in reply to my question, 'but Peter was home. You see,' she explained, 'all the rest of my children have married and gone away. The only one left at home with me now is the youngest, my boy Peter,' and the old lady's face lighted up. 'I was left a widow,' she continued, 'when my children were very young, and I did not have the chance to give any of them much of an education except Peter. Peter was graduated from high school a year ago, and now he is at Yale. After he finishes college, he plans to study law. Peter is very sensitive and very determined, and if he knew I had to work in the mill in order to keep him at college no power on earth would induce him to remain there. So when he comes home for a few days I stay at home until he returns. That is the way I fool him.' And the old lady laughed merrily.

"'And when Peter has finally finished college and law school, opened an office and become self-supporting, he will probably marry, assume new obligations, and forget all about the debt he owes you. That is what usually happens,' I said.

"'I am not worrying about that,' she beamed. 'I want him to marry just as soon as he can. If he only turns out to be a good man and makes good use of his education, then I will be proud of him, and I will be quite content. I am growing old, and I don't need much, anyway, and God is good, you know.'"—The Watchword.

WE CAN NEVER TELL

Recently a young woman of Toronto—a business woman—learned that an acquaintance was to be in the city for a few days, and likely to "put up," at a boarding house. She wanted to invite the friend to stay with her, but feared that her home was too unpretentious. However, she finally decided to do so, and made up in thoughtfulness to her guest what her home lacked in luxuries. Among other thoughtful actions performed for her guest's comfort was to place a generous supply of writing material near at hand and on top five one-cent stamps. The visitor pounced on them at once. "How lovely! I can post my cards home right away," she said. On leaving, the guest placed a five-cent piece on top of the stationery and put the remaining three stamps in her purse, thinking, "They will come in handy on my journey." She had not gone many miles before a weary-looking girl on the seat directly in front attracted her attention. She entered into conversation and learned that the girl was traveling from Michigan to Boston. "I promised mother I would write and I have a post-card all ready; but however am I to get a stamp? Do you suppose I could manage to get one any way, and to post it somehow?" she asked. So right away one of the stamps that had come down from the little room in Toronto was produced and at the first stop the card was posted—from a little Ontario village, back to the Michigan farmhouse, where a mother was anxiously waiting news of "her baby," and the welcome news came so early—because of the thoughtfulness of the little Toronto stenographer. The other two stamps were used in much the same way; one going to Vancouver, the other to Nova Scotia. How much the little action of the Toronto girl accomplished! How far-reaching was its influence, and perhaps it still goes on. Oh, the possibilities of our commonplace actions! How limitless the train of events that may follow. Surely it is fitting that each of us should be offering up that beautiful prayer of Frances Ridley Havergal:

"Lord, take my mind and think through it."—Selected.

SIFTING FOR DIAMONDS

One of the most attractive exhibits at the great Chicago World's Fair was that showing diamond-washing as it is done in the Transvaal. All day long crowds of curious people watched the black earth poured out before them. Here and there in the unprepossessing mass were little lumps of mineral matter, which, when cut and polished, would be diamonds, so they were told. Perhaps there would be but a single diamond of any size in a bushel of dirt, yet it well repaid the miner to take out carloads of the dirt and sift it over to get the precious particles.

Daily living is much like the process of sifting dirt from the Transvaal. We have to go through with a great amount of humdrum, unrewarding toil, and the prizes of life are few and far between. We have to work at many things that seem to carry no reward at all. We have to sow our seed liberally on all sides of the path, knowing that much of it will be lost. We have to go to some trouble to show friendliness to scores of people who take advantage of our good will and go upon their way making no return. Yet the prizes of life are well worth while. If only one leper out of ten returned to give thanks to Christ, we need not expect a larger proportion of gratitude. One diamond to a bushel of dirt, one success to a dozen failures, is a rich reward.—Sel.

GEESE THAT WEAR BOOTS

There is probably no place in the world where geese are raised more extensively than in Poland. Warsaw is the great center for the trade in these birds and it is the town of Dvinsk, near which the Russian and German armies have been fighting so furiously of late, that has largely supplied the Warsaw market. Dvinsk, too, is probably the only place in the world where geese are shod.

The Polish farmer does not send his birds to market in coops and by train. That would be considered expense. He drives them on the highway, the flock often numbering several hundred. That they may walk to Warsaw without getting sore feet, he shoes them. They are first made to walk over a patch of road covered with warm tar and then over another patch covered with sand. In this way the feet get a coat of tar and sand, and they make the journey without becoming footsore. They are able to travel over the hard roads at the rate of a mile an hour or about ten miles a day.—Sel.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. VIII SCOTTDALE, PA., MARCH, 1916 No. 3

HOW THE CALL CAME

"Well, Gussie, what shall it be; shall we go out this evening or have a cozy evening at home with our studies?"

"I do not know," said Gussie. "Inclination says, 'Stay at home.' The examinations will soon be on and I need every minute. Still it seems a shame not to go. I don't expect the church will be packed for a missionary meeting. 'China' is an interesting subject. Perhaps we had better go. What do you say?"

"I do not know," said Lois. "The roads will be dark and muddy, and it will mean getting up very early in the morning to be ready for our classes."

"Never mind," said Gussie. "We will go. You know the singing is poor, and we were especially asked to be there to help with the singing."

These two friends were junior teachers in a well-known school in the south of England, and were both working and preparing for an examination which would enable them to procure promotion in their profession. Three miles out in the country stood a little church where the two girls often went to help in the Sunday school or on special occasions with the singing. On this particular night a request had come that they both be present at a missionary meeting to help. After their decision they very soon donned their outdoor garments and were trudging along the muddy road.

The church was a small square building, lighted with oil lamps. A deacon was on the lookout for them and expressed his pleasure that they were there. "You must come up to the front," said he. "You will better help the singing there.".

The speaker told a wonderful story of China and its needs, and it seemed to the two girls as if his eyes were fixed on them. They listened, fascinated with the story of that great land and her needs, of the "open doors," of the harvest waiting for the laborers; and when at the close of his address he made an appeal for young lives to dedicate themselves and go as laborers to this far-away field, his eyes appeared to be looking into their hearts.

"Gussie," whispered Lois, "I feel I must say I will go. What do you say, will you go?"

Something felt very full and bursting "inside of Gussie at that moment, but she answered, "I can not, oh, I can not. I could not leave my home, my father, my sisters. No, I will not go."

The meeting closed; the two girls were hurrying away when a hand was laid on Gussie's arm. She turned to see the speaker of the evening. "I would like to shake hands," said he. Gussie shook hands and introduced her friend. "And now," said he, again addressing Gussie, "what about your life for China?"

"Oh, please do not ask me," she said. "I could not leave my home and country. No, indeed, I could not."

A few more words and then he said. "I want you to promise one thing. Will you pray for China?"

"Yes, I will do that," she said.

"Well, good-bye, the Lord bless you. I know you will be in China some day."

A few months passed, the examinations were over, and the girls parted. Lois went as an assistant teacher in a school in the north of England, and Gussie to become principal of a school within walking distance of her home. Lois developed a bad throat, and all thoughts of the foreign field had to be abandoned.

Two or three busy, seemingly happy years passed away for Gussie. She entered into the activities of the church What more could she do? But was she quite happy? Ever and anon the voice would come, "You will be in China some day." Then those prayers for China. How they worried her! Often when praying for Sunday school scholars a voice seemed to be whispering. "You know what you ought to do. You have heard the call."

The climax came one Sunday evening. Gussie was in her accustomed place. The minister gave out the text, "I was not disobedient unto the heavenly vision." Gussie's heart gave a big jump. She could not say that. She well knew she had been disobedient. She well knew that she had not been willing to answer the call, that she had tried to drown it in the work at home. Yes, that was the bare truth—disobedient to her Master—the Master she professed to follow.

After the service she sought the minister in his study. "Oh, Mr. Smith," she said, "I have been disobedient to the heavenly calling."

The minister looked puzzled. This was one of his most promising helpers. "Is that so?" he said. "Would you like to tell me about it?"

And so Gussie told him how she had been holding back, not willing to pay the price.

After hearing, he sighed and said, "I am glad for you, but I can not help thinking of your father." Yes, and Gussie thought of that much-loved father, to whom she had been such a companion, and of her sisters also. But she dare not be disobedient any longer, and so she sought her father and, trembling, told him of her struggle and of her desire.

The father's lips quivered. "My child, do not ask it of me. I am not ready to say yes. You are working for Christ at home. Will not that suffice?"

A little more talk and Gussie promised her father she would not go without his consent. Her father's life had always been her inspiration, and Gussie made up her mind that she would not worry or talk to him about it, knowing that God in His time would have His way with him. She had responded to the call, and the waiting time did not matter.

Another year of really happy and fruitful work passed away. Gussie could pray now without the burden she carried before, and she had the joy of seeing some of her Sunday school scholars come forward and declare themselves on the Lord's side.

Her father said nothing more, but Gussie felt sure he was not happy. This fact was specially evident on missionary Sundays when as superintendent of the Sunday school he seemed embarrassed and ill at ease. But God's time came. Evangelistic services were being held in the town and Gussie and her father were both helping. The closing night arrived, and the evangelist spoke from "The Alabaster Box." Was there anybody in the audience who had an alabaster box and who was not willing to break it, to give it to the Master?

A pause, and Gussie, who was on the platform, saw a stir in the audience and, yes, it was her father on his feet. "I wish," he said, with tears in his eyes and voice, "to tell you that for more than a year, I have had an alabaster box and have refused to break it, refused to give it to my Master. To-night I lay it at His feet to use as He will."

(Concluded on page 479)

EDITORIALS

"THE NERVE OF MISSIONARY ENTHUSIASM:"—The question of arousing and maintaining a strong missionary enthusiasm is much discussed by those interested in evangelization and those responsible for evangelistic activities. Many are the suggestions made, many of which are helpful and needful to make men conscious of their responsibility in this matter, but to rely upon these various methods entirely is but to fail. Missionary literature, mission study classes, sermons, conferences, etc., are but means to an end—and that end is to bring the individual in such a relation with Christ that he will receive a vital, compelling and permanent interest that will arouse an enthusiasm that abides and ever increases in force.

The nerve of this missionary enthusiasm is Christ Himself. That enthusiasm which does not have its source and sustenance in a Christ who died, now liveth, and who shall come, is short-lived.

There are those who tell us that by emphasizing the second Coming of our Lord we "cut the nerve of missionary enthusiasm." They would minimize the importance of this great doctrine upon which there is more scripture in the New Testament than on any other doctrine. They would discourage the study of unfulfilled prophecy, disregarding the fact that the only book in the New Testament that has a definite blessing pronounced upon him who reads it deals largely with events yet future. The wise builder always studies the complete plan in order that he may be able to work according to the plan. This is equally true of the believer. He must have some conception of God's plan for the ages, and this plan centers around Christ, who is yet to appear for the second time.

It is of interest to note that some of the best known missionaries, and some of the best known missionary movements have, and are, giving this precious doctrine of His Second Coming a prominent place in their work. We here give the testimony of Dr. Dinsdale Young, given in an address at the annual midsummer meeting of the Regions Beyond Missionary Union:

"There are some things about this Regions Beyond Missionary Union that have always greatly impressed me. You find a great inspiration in your missionary work from that precious doctrine of the Lord's return. One of the chief inspirations of your missionary service lies there. I have long been of the increasing persuasion that the doctrine of the Second Coming of Christ is one of the most neglected factors in modern missionary achievement. I have been most deeply impressed with this fact—that the Second Coming of Christ has been the most powerful motive of some of the most ardently-devoted friends of world evangelization. That was true of Robert Murray McCheyne, of Andrew Bonar, of Hudson Taylor, of George Muller, and it has been true of some of the most outstanding missionary leaders of modern times. **I believe that if only the modern Church had a more vivid realization of the great doctrine that pervades the New Testament as no other doctrine does—The Return of our Lord Jesus Christ—it would inspire us to missionary devotion such as never thrilled our breast in past years.**

"One other thing. I rejoice very much in the evangelical element that pervades your Union. You believe in the Bible. You believe in it not as a miscellaneous collection of human information more or less inspired, but as the Word of God. You believe it, but not because you can understand it all; you believe it because it is the Word of God. If ever missionary societies have lax views on the Inspiration of Scripture, then missionary societies will fail, and, I venture to say, ought to fail. I would not give one penny toward sending any missionary out who had not a strong view of the Infallibility of the Word of God. **You may depend upon it that once we concede to rationalistic views of the Bible, we shall cut the nerve of missionary enthusiasm.** Stick to your Bible. Never mind if people call you old-fashioned. If they tell you you are not modern thinkers, reply that you do not want to be modern thinkers after the pattern of some modern thinkers. I am more and more convinced that we must bear our testimony on every possible opportunity to the old Divinity, the Divine Christ. It was that Divinity that gave the Church its early victories; it is the lack of that Divinity that brings the Church defeat. It is that Divinity that has given your missionaries their success."

OUR SUPREME NEED:—What is the supreme need of the Church today? When this question is asked different replies are given. The pastor will likely say, more good shepherds of the flock; the missionary, a stronger missionary spirit; the educator, more trained workers; the editor, the reading of more good literature; the mother, more Christian homes; the farmer, more Christian tillers of the soil; etc., each one sees the need from his own particular angle of interest. All fair-minded Christians admit that all these are needed. But is any of these our supreme need?

The one great cry of today is efficiency. Efficiency demands specialization. To become efficient a man must know one thing, and know it well. Each year professions are becoming more highly specialized. It is becoming so that he who would succeed in a profession must concentrate his efforts upon a particular phase of that profession.

The Church is always more or less vitally affected by the ever changing conditions in the world about her. It is not strange, therefore, that the same cry for efficiency is heard within her walls. Instead of the Church taking the clue from the world, the order should possibly be reversed. Christ intended that the work of the Church should be carried on by specialists, at least He gave gifts to men, "some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Perhaps the world is several millenniums behind the plan given by Christ to the Church! Be that as it may, the fact remains that God has endowed men with special gifts for His service, and He intends that these gifts shoudd be stirred up

There are men in Christian work today who have spent years in careful preparation, and also men who have had no special preparation, who are inefficient and powerless in His service. On the other hand there are those who have had very little special training with but a meager education, and also those with an extensive education and preparation, who are highly efficient and a mighty power in the work of the Lord. Why this difference? We must conclude that the cause for the difference does not lie in the training or lack of training, since in both classes are found the trained and the untrained. The fact remains that the gifts with which we are endowed, whether trained or not, are efficient in His service to the degree in which they are consecrated to God and sanctified by Him. This is our supreme need—men and women who are fully yielded to God so that they may be channels for the Holy Spirit to use to present Christ to others. Is your life emptied of pride, self, confidence in your own ability, sin, etc., and filled with His Spirit? If so, you are meeting God's efficiency test. The believer only is efficient to the degree he is under the perfect and absolute control of the Spirit of God. There is no question but that he who has his powers well trained will add to his efficiency if fully under the control of the Spirit.

The one great truth that needs to be emphasized anew and with force is that it is God working **through** the believer rather than the believer working **with** God, that makes for efficiency in the service of the Lord. This truth is sorely neglected in this age in which man and his works are exalted and man-made efficiency so strongly emphasized. It is men and women who have made an absolute surrender to God, whom He can use as intercessors and fishers of men, that God needs and can use. The men and women who today are making their impress upon the world for true righteousness are those who magnify the works and power of God and discount the value of their own gifts apart from God. We need those who humble themselves under the mighty power of God. Through such God is glorified and can work mightily. The taking of this attitude does not foster indolence and indifference, but on the other hand engenders intense activity and concern for the things of the Master.

THE CHURCH AND HER YOUNG PEOPLE:—There are numerous problems that are intimately related to the one great task of the Church—the preaching of the Gospel. One of these is providing proper social activities for the young people. To ignore their social requirements and make no provision for them, is fatal to the best interests of the Church. Christ does many things for the believers, but one things He does not do, and that is, recast our physical, mental and moral makeup over the same mould. Not only do all individuals differ in their makeup, but also different periods of life have their own peculiar characteristics. These God-given characteristics must be recognized by the Church, and she must adapt herself to them, if she would render her best service.

It is gratifying to note the growing interest in our young people. Ministers and others in congregations are studying the problem and endeavoring to meet the needs. The recognition of a problem is the first step toward its solution. The problem is largely a local one and must be worked out from the angle of local conditions. A successful plan in one community may be a failure in another. A sincere and honest effort will be owned of God and bring its rewards. It is better to try and fail than never try. We cannot afford to have our young people get away from us. We need them now and will need them worse in the future. We suffer loss if we allow them to grow up inactive in Christian work. They have a right to expect and even to demand that the Church provide legitimate activities for their social, intellectual, and spiritual welfare. May we make a more thorough study of our young people and their needs and seek to more nearly supply that which is best for them.

In the Christian Life department of this issue is given a plan for providing these needs for young people. This plan is set forth by one who has been, and is, in vital touch with the work, and consequently writes from experience. Read it. It may give you some helpful suggestions.

"MONEY, MEN, PRAYERS":—Logically this order should be reversed. Only as we pray for the evangelization of the world will men and money for the great task be forthcoming. The lack of funds and dearth of workers is primarily due to prayerlessness. There are those in the Church today who would be giving all of their time to direct Christian work if they had prayed with a burdened heart for the salvation of the lost. There is money in the possession of men and women today, which, if they had prayed earnestly, would be in the service of the Lord. Such money will not prove to be a blessing, but a curse. That which we give to the Lord we keep, because it is converted into treasures in Heaven for us. Agonizing prayer results in laying all upon the altar of service, both our life and possessions. Oh for more intercessors! Intercession is the hardest but most fruitful ministry the child of God can engage in.

Prayer—the key that unlocks to man God's wonderful storehouse of unsearchable riches necessary to render efficient and acceptable service for Him.

Men—the human channels, the instruments, through whom this power of God flows out to others.

Money—that which provides the material necessities for men to enable them to be channels of blessing.

We need these three, but the greatest need is **Prayer.**

BLANKS:—Blanks have their mission. First, as a gentle reminder; second, to bring home the coin. At least that is the mission of the subscription blanks found in all of the March numbers of the Christian Monitor of those subscribers whose subscriptions are due. Before you forget it fill out the enclosed blank, insert it in an envelope with remittance for renewal, and forward to this office.

Until March 1, new subscriptions will be received at the 50 cent rate, after that 75 cents. May we be favored with your renewal at your earliest convenience and also with some new subscriptions from your friends.

CHRISTIAN LIFE

THE CHURCH AND THE SOCIAL LIFE OF HER YOUNG PEOPLE

A. J. Steiner

The problem relating to the social life of the young people is one that has come to us in a way that it merits our best thought and effort. It is a strange composition of religious and social conditions. For generations people have been advised, taught, warned and criticized with all manner of results. Many yielded and made the best of it; others in spite of warning have gone to wreck. Some became confused and scarcely realized what they were doing, while still others took the advice but showed a rebellious nature. In more recent years, however, the study of the adolescent age and organized work among our young people, we have learned to better understand them, and to recognize the fact that they have a distinct place to occupy in the social and religious values of the Church.

The peculiar compositions and combinations of the age from twelve to twenty-one makes it both critical and puzzling to handle, especially by such who have not given the subject much thought and who are inclined to jump to a quick conclusion and then throw aside the very tool that would enable them to lay hold of the boy and girl in order to train and develop them to the highest possible standard. It is a time in which the religious and social awakening takes place. It is a period characterized by heroism, doubt, moral perversion, estrangement, restlessness and anxiety. The human heart is so constituted that it craves for social intercourse and will find it if possible. This fact has been proved to us many times. The period of formation of young manhood and womanhood is the most critical of all the ages for which the Church must provide. This leads me to where the discussion of this subject resolves itself into this:

I. The Church owes to her young people a provision for necessary religious activity. This she has done in a commendable way in many localities at least. The Sunday school, Young People's Meeting, Teacher Training and Mission Study classes, Sunday school normals and conferences, and other activities have in a large way contributed to the religious interests of the young people and Church. Young Christians desire something to do and it is the responsibility of the Church to provide proper channels through which the activities of our boys and girls may be manifested and naturally grow and develop.

II. The Church should provide legitimate social activities for the country congregations. The congregations in the Mennonite Church are largely made up of rural people. Not a few of her members in recent years have moved to the city. A number of reasons might be given for this. We shall not stop to speak of them now. But conditions in the country as well as in the city are continually changing. The farmer has his telephone and can talk to his neighbor any minute. The mail comes to his door daily and puts him in touch with the world at large. He has access to an abundance of books and papers. Fraternal organizations have taken advantge of the situation and invaded rural America. A great many farmers with their wives and children belong to one or more of these organizations. The lodge has made a powerful appeal to the country folk in many parts of the country. In fact they like it. The ritual appeals to them so impressively that in many cases they are satisfied with its vague religious instruction.

There was a time when the average country man could scarcely have thought of going to town more than once a week. The idea of going to the city church did not appeal to him. Today it is different The inter-urban trolley lines and automobiles and improved roads have removed the barriers of distance. Miles have been cut in two. Distances no longer figure with most of the country folk.

What is become of the country church? is the cry everywhere. This is a subject discussed by ministers' meetings, farmers' institutes, religious conventions throughout the whole country. It seems to flaunt itself in the face of every denomination having a rural membership. Many congregations have astoundingly dwindled in their membership. Where once the room was graced with promising youths it is now, in many cases, sparingly occupied by a few of the middle-aged and those whose silvery locks are ripe for the grave.

Fortunately our Church does not seem to have suffered to such a noticeable degree, but we are face to face with a most critical situation. Influences from without are growing stronger daily. Opportune doors are thrown open to our young people as never before. When we stop to think we notice a great change in the Church of today compared to what it was fifty years ago. The old-time Sunday gatherings are a thing of the past with most rural churches. The Sunday school, together with other religious services, have completely changed the old customal visits and habits. The social side of life has been neglected. We failed to sufficiently recognize these instinctive qualifications in our younger generation and as a result we have suffered much loss. It is an undeniable fact that young people will seek company and mingle with others. It is born into them. The only logical solution to this most vital problem is obtained when we meet the young people on their own grounds and work from that angle. This leads me back again to the fundamental fact that the Church must provide legitimate social activities.

I doubt if any one is in a position to offer a definite solution for the problem. Conditions vary and must largely determine. There are general principles that will hold good in most instances. When we undertake to work out in detail the policy of our social activities we must remember that city and rural conditions are by no means identical. Their needs must be met and the problem worked out from their respective angles. In suggesting the following I have in mind the rural society more particularly.

1. One of the essential factors to a good society is strong leadership. The pastor, if he is one who understands the adolescent age and is in sympathy with the young people, makes an excellent leader. However, it need not necessarily be the pastor. There usually are those in an average congregation who can safely shoulder the heavier burden and responsibility. The pastor by all means should keep in touch with his young people in order to know their needs and how to meet them. Provide strong leadership to safeguard the society.

2. A society must be organized to do efficient work. How much would an unorganized Church, Sunday school, or Young People's Meeting accomplish? The same principle holds good with a society. Place responsibility upon some one and that person will usually get convictions. Responsibility and conviction go hand in hand. A large society should have a fuller list of officers than a small one. Local conditions must largely determine its policies. A common mistake is to do the very things others are doing. Imitativeness is the besetting sin of social workers. The plan of another may be the best to follow sometimes where there is no natural leader or organizer. A society of average size should have a President, Vice President, Secretary, Treasurer, Critic, Chorister, and Program Committee. Other offices may be created and committees appointed as needs demand. One of the first things to do in organizing is to work out a good constitution. I have personally assisted and carefully observed these things worked out and in every case it was agreeably surprising to see the good results follow. With a little care and safe-guarding this can usually be done. Give them a chance and they surprise you every time.

3. **The aim of the society must be to create fellowship and reach out to the highest good and pleasure of all men.** It is not an individual affair. Others must also figure in it. "We three and no more," "the upper ten," or "the big six" cannot thrive or exist if the aim is to create real fellowship to the best interests of all. This principle should be incorporated in every constitution. I have seen societies voluntarily take the initiative and set up high standards in morals and Christian principles and wonderfully change the "atmosphere" of their immediate surroundings.

4. **The nature of the meetings as a general rule should be educational.** The social side must be kept in mind and given due recognition. To have all meetings strictly educational will have a tendency to disinterest those not inclined that way, who are likely to drop out and seek other society. On the other hand simple programs and meetings have a tendency to develop fickle natures and destroy the purpose of the organization and lower the ideal and highest interests of the society. An old custom practised for years was to meet and devote some time to singing and spend the evening in a social way. That seems to have served its purpose in its day, but hardly satisfies the average society now. The environment of the centralized school, together with the numerous high schools so freely patronized by our people, has brought our young people face to face with critical, social problems. There is something doing in school that appeals to the average boy and girl. To counteract some of these outside influences, so as to preserve the usefulness of our young people to the home and Church, we must give them something to do worth while their time and effort. We must somehow keep in touch with them and get them interested in the work of the society. Vary your programs. Make them informal as much as possible. Make your programs and gatherings meet the demands of society in a Christian way.

5. **The safest place to hold these meetings is right in the homes of parents.** A very common condition is a sort of an estrangement between the old and young. With the proper encouragement the young people usually are glad to confide in the parents and ministers. Young people will seek company, they will court and get married, and it is right provided it is done right. It is the responsibility of those who have direct oversight of the son and daughter, both in the home and Church, to provide such wholesome influences that will naturally direct them of their own choice and free will to do that which is the reasonable and right thing to do. Keep these meetings as near you as possible. You are always safest when you have your son and daughter in your own home, or at the home of some friend whom you know to be in sympathy with your ideas. It may put you to a little inconvenience and extra work sometimes; they may possibly soil your carpet or scratch your furniture and such like, but you can buy new carpets and purchase other furniture a whole lot better and easier than regain a character that is ruined. Throw open your homes and invite the young people in and mingle with them.

III. **The Church owes special provision for the social interests of our young people in our city congregations.** The city work in the Mennonite Church is just in its infancy. But the infant has its problems and apparent needs. Every year more of our members move to the city. Some of our most representative people live within its domain. I do not propose to offer a solution for the social needs of the city congregation. My experience is too limited for that. Theory is not always a safe thing to advocate or rely upon. What we need is a practical, workable solution. Somebody must do it for the time is here to meet that situation. It occurs to me that the city pastor has wonderful obligations and opportunities. The social activity of the city congregation presents a problem in itself that is large enough and ripe enough to demand the best thought of our ablest men.

IV. In conclusion I again want to bring this question before you face to face. That there have been many leaks in the Church all will have to admit. Most of you will further agree with me when I say that one of the leading causes for these leaks has been the social question. The issue is before us and it must be faced squarely. We can do one of two things; neglect the social life of our young people and see them scatter to the winds, or else effect some organization that will in a Christian way meet the demands for a clean, wholesome society.

In our discussion of this subject we tried to hold to a workable principle. We tried to be careful so as not to give theory, but plans and ideas we had personally had a hand in working out with a result so gratifying that without any hesitation we freely submit the matter to our congregations for further consideration. On the one hand we need to exercise care and necessary precaution; on the other, it is needful to lay some of our petty notions and theories aside and submit to a sane solution of the problem. Give the average young man and woman a chance to make good and they will agreeably surprise you.

North Lima, O.

PSALMS, HYMNS, AND SPIRITUAL SONGS

II Hymns

J. D. Brunk

Now that we have had a look at the Praise-song let us turn our attention for a while to the HYMN. We trust that since our study in the February issue you have been trying to decide when you see a song whether it is of the Psalm type or not. After this talk is through you may be able to divide songs into two classes at least. We hope you will make an effort to do this.

The Hymn

There are at least three senses in which we use the word Hymn. In our Text Eph. 5:19 is the sense we shall try to clear up in our mind as we go on into this study. We say we sing hymns at church services. That means any sacred song, words and music, for congregational use. Then if you remember the Song Book we had just before the Church and Sunday School Hymnal you will recall its name as HYMNS AND TUNES,. The book we used before that one had only the words and no music at all. It was a HYMN BOOK. In the sense of the name of the book, Hymns and Tunes, we use the word hymns to signify the words of a church song, or the poem. In the one sense, then, it means the words; in another, it means the words and music. In this article it is used to classify the sentiment of the words. Should I say, the hymn of the hymn we sang is a hymn. you would accuse me of poor English, and rightly so, but if you apply the three meanings properly, the sentence would say: The sentiment of the words in the song we sang was that of worship.

Psalm and Hymn Compared

A Psalm we agreed is a praise song, but means especially—the Psalms of the Old Testament. When we praise we thank God for all the good things we receive. The Scriptures teach us that all the things which are allowed to come to those who love the Lord, are good. In the same paragraph from which I have taken my text we are told to give thanks always for all things in the name of our Lord Jesus Christ to God, even the Father. More particularly are we inclined to give thanks for the material blessings which are ours; houses, lands, things to eat and wear, friends, etc. While there are other elements coming into this idea we are mentioning only the one most prominent. The Hymn is a song of worship. When we worship we come before God as it were, face to face and acknowledge before Him His attributes. We acknowledge His Goodness and Mercy, His Power and Might, His Majesty and Divinity. In doing this we at once see our own frailty. This brings a true feeling of reverence commingled with awe and fear. Now since Christ came and gave us a new dispensation we read into our idea of worship more of the sentiment of victory and our personal friendship with Him, and for that reason, being conscious of a nearness to Him, we see more beauty and less fear. In the Psalm, then, we ought to give praise in a joyous, glad style while in the Hymn we adore, revere, bow to, honor, worship.

Modern Hymns

While in modern times the general term "Hymn" is used to denote any sacred song for congregational use, meaning the words and the music, the sense of the term "Psalms" is quite different. By the hymnology of our time we must refer to the song-poems written since the Christian era began. The Eighteenth century marks the beginning of this kind of writing. There were not so many hymn-writers at that time, but they multiplied very rapidly until in the middle of the Nineteenth century they were legion. These writers did not aim to keep apart the ideas of praise and worship. They combined the two with even others in the same poem. There is no argument against this kind of song-poem even if it makes some trouble in placing them into a clearly defined class. We think it will satisfy the Pauline classification to let "Psalm" mean the Old Testament Psalms and allow such modern hymns as will be mentioned below to be used in the Church as the "Hymns" mentioned in our text.

Among the early Hymn-writers were Watts, C. Wesley, Doddridge, Anne Steel. Cowper, Toplady, and Newton. Among the early American writers were Anne Bradstreet, Nettleton, Dwight, Hastings, and Fannie Crosby.

Some of the great hymns of this early period are, "O God Our Help in Ages Past," "Jesus Shall Reign," "When I Survey the Wondrous Cross," "Rock of Ages," "There is a Fountain Filled with Blood." During the Nineteenth century there were produced some strong hymns of worth. Heber's, "From Greenland's Icy Mountain," "The Son of God Goes Forth to War," and "Holy, Holy, Holy, Lord God Almighty," and Newman's, "Lead, Kindly Light," are fine examples. Then there are Miss Eliotte's, "Just as I am;" Mrs. Brown's, "I Love to Steal a While Away;" Lyte's, "Abide with Me," and Adam's, "Nearer, My God to Thee," songs possessing a fine shade of tenderness,.

Music for the Worship Song

Could you imagine a Christian who had come into the very presence of God uttering the fullness of the heart in some childish melody and trivial rhythm? It appears to us that such an experience as this would call for an answer from the entire being. Nothing short of a full-hearted, large-throated expression of wonder. of reverence, of contrition uttered through the mighty symphonies of the soul, could be adequate homage to bring in such moments as those. In the presence of such scenes, such sentiments, such grandeur, nothing short of soulful melodies and rich harmonies could give musical expression to our real desires.

Technically speaking, in musical composition there are three elements—rhythm, melody, and harmony. It has been shown in the History of Music that these elements have developed in the order named above. To the child they appeal in the same order. In our study and appreciation of music it is the same thing told over again. The light music is dominated by the lighter elements—rhythm and light melody. The heavier songs are characterized by the more solid elements—harmony and rich melody. The popular song, the song which the masses like, is the one which has the light rhythm and an easy singing melody. Rhythm is the physical element. Harmony is the coloring element. Rhythm lends speed. Harmony brings weight. These two are then somewhat opposed one to the other. The praise song needs some of the movement and physical of the former while the worship song needs much of the latter because of its strength and grandeur. Melody is the **Tune** element and is needed in all songs. Melodies are, however, individual and some are more somber and others are brighter according to their construction, but much color or sentiment is contributed by the harmony.

The best and most satisfactory music for the greater number of worship songs is the CHORAL (often spelled chorale.) This type of tune reduces the rhythm to the lowest possible degree and gives greater freedom to the melody and the harmony, and particularly the latter. The choral is a rich heritage for the Protestant Church. It is fruit from the Reformation. The new impulses needed a new form for their expression. What Plain Song was and it to the Roman Church the Choral was and ought to be to the Protestants. We are aware that the times are changing and that there are again new impulses and demands which the Choral does not answer. We are not urging that we should sing only Choral type of tunes, but may we not plead that we shall **worship** in our singing and that for this purpose sing the kind of music which shall express the words in an appropriate manner? Much value would come from such practice. Some examples of Choral tunes are: Dundee, No. 49 (Hymnal); Old Hundred, No. 410; Watts, No. 413. The writer also interprets, Holy, holy, holy, No,. 30, as Choral.

How Should the Choral Be Sung?

Since the rhythm is reduced to the lowest degree in the Choral there is the opportunity for the melody and the harmony to come to the foreground. The tunes mentioned above are what we know as Plain Chorals. All parts move from one chord to the next at the same time,. In the Figured Choral the various parts may have independent rhythmical motions as will be noticed in the "Passion Chorale," No. 490, (Hymnal). In the Plain Choral, then, there is the greater chance for the harmony to make itself felt. In rendering this type of song accent all the tones alike making the hold at the end of each phase prominent and strong. Let the volume of tone be large, sincere, and deep. Let the song take on the expression of adoration. The effect ought to be that of exultant joy, triumphant faith, or reverential worship. The Choral is best brought out when a large body of singers is filled with inspiration and all sing mightily.

To enjoy this type of song is like learning to appreciate many other good things —we need to sing them and study them and then let them become a part of our very being.

The Church Needs to Provide Her Own Music

A glance through the History of Music will make it clear that the Church will need to provide her own music now, as has been the case in every epoch of the past. There has been present at all times the tendency to have the secular music accepted in the Church. Some seem to drag it in by special effort and others allow it to come in. In all ages this point has needed guarding. It would be strange if this age should be an exception to that rule. Our time is one, when the world is "entertainment crazy," when we might expect that the secular would make great inroads into the Church if it were no safeguarded in the same strong way. This situation can be most easily met by supplying the needed material and providing means by which it may be well rendered in the Church service.

The writer is not contending that Psalms and Hymns and the Choral are the only things which the Church may have. We do, however, believe that the congregations of the Mennonite Church will be greatly benefited by using more Chorals and many more of the songs of the standard Hymns type. Take about twenty-five of the songs at the opening of the "Supplement" to our Hymnal and with few exceptions they will represent the style, grade, and class of HYMNS which would make a large contribution to our Church music literature. These great songs belong more particularly to the preaching service. They are for adults,. It is right that the children should learn these songs and particularly in connection with the Church service.

We feel sure that we are voicing the

(Concluded on page 480)

• MISSIONS •

NOTES AND COMMENTS

One to Three.—"Two-thirds of the human race can neither read nor write." Those who are painting such roseate pictures of what our modern civilization will accomplish for the intellectual and moral uplift of the whole human race, and that soon Utopian conditions will prevail the world over, evidently are forgetful of the slow progress of the past and ignorant of the size of the task before them.

To the Memory of 34,000 Frogs.—The influence of Christianity in heathen lands is noticeable in the efforts of heathendom to incorporate some of the principles of the Christian faith into their own and to copy some of the methods of Christianity. In Japan there is a Young Men's Buddhist Association. Recently a branch of this Association held a meeting "to honor the memory of 34,000 frogs, 7,000 rats, 1,000 rabbits, and more than 500 dogs, cats, hens, and doves, dissected by students and faculty of the University of Kyushu." A memorial service was also held for the 280 men whose bodies had been dissected.

"Name" and "Deed" Christians.—"In India the natives make a distinction between 'name' and 'deed' Christians. One of the 'deed' class, whose enemies tried to poison her because of her change of faith, is thus described 'When her mother kissed her, stroked her face, spoke of her love for her, and finally, falling down, wept at her feet and kissed them, begging her to return home, I wondered if, loving my dear mother as I do, I could have had strength to put Christ first. But she did, and the day she was baptized was one of great joy to us all.'" A similar distinction is made concerning us by those with whom we come in contact. We believe the cause of Christ has suffered more at the hands of "name" Christians than by any other class. Those not interested in the salvation of the lost to the extent that they are willing to sacrifice for their salvation are of the former class. One thing is certain, if Christ once gets control of the individual, there will not follow a complacent inactivity, but concern and energy that will result in deeds

80,000,000 Moslem Children.—In his excellent new book, 'Childhood in the Moslem world," Samuel M. Zwemer, missionary to the Moslems, tells us there are about 80,000,000 Moslem children under fifteen years of age in the world. These children if they stood together, holding hands, would make a line stretching twice around the earth. "The Moslem children of India alone, marching with hands on each other's shoulders, would reach in one unbroken procession fifteen times the distance from New York to Chicago. The world of Moslem childhood, represented in this intensely interesting and instructive book, "would fill seventeen cities as large as London." Their environment and physical condition, their intellectual, moral and spiritual training, or perhaps more correctly, lack of training, are set forth in a most striking and impressive way so that personal interest in the Mohammedans is increased and a new appreciation for the blessings of a Christian home and community is attained. These people are without Christ, but are yielding to Christian influences. In the evangelization of the Mohammedan the Church perhaps faces her most difficult task.

The Bible Along the Amazon.—The British and Foreign Bible Society is to have an oil-driven launch for bringing the Bible to the tribes along the 50,000 miles of navigable waterway on the Amazon and its tributaries. "The plan adopted has been to journey up stream carrying a canoe in the steamer and then to return by the canoe, stopping from place to place. But canoe traveling in the swift currents and cross currents of the Amazon has proved perilous. Crossing from village to village on opposite banks is also difficult. The new steamer built at the modest cost of $3,000, will be able to carry a ton of Bibles, sufficient food, water (for the Indians often poison the water of streams in order to kill the fish) and will be provided with sleeping quarters where the colporteur can protect himself from the dangerous insects which swarm about the river banks." The theory is that the tribes further in the interior can eventually be reached by the converts of the tribes along the rivers. Many of the younger Indians are able to read and the Bible being the only literature in their language they are eager to buy it. We are wont to think of South America as inhabited by people coming from southern Europe, and hence speak of it as Latin-America, but the fact is that there are unknown millions of Indians in this continent who are ignorant of the Gospel. It is some of these Indians that are expected to be reached by this colportage effort.

Preaching Through the Newspaper.—There is a temptation to become very formal in our worship and Christian service. The Scripture enjoins order, but order does not necessarily imply rigid formality. Some people place their custom of doing things religious almost on par with Scriptural authority, and when someone comes along and does it differently they consider it almost sacrilegous. To such the suggestion of using the secular newspaper to preach the Gospel would come as a shock. Nevertheless the newspaper has been found to be an effective agent in preaching the Gospel, especially in heathen lands. Some of the Christian leaders in Japan recently conducted an evangelistic campaign during which articles on Christianity were extensively published in newspapers and thus brought to hundreds of thousands of readers who otherwise would not have heard the claims of the Gospel. The Church should avail herself of every legitimate agency to proclaim the Gospel of Christ. If every congregation would tactfully use every agency at its command for preaching the Gospel a great transformation would soon be effected in the community and the congregation.

Had No Time for Overwork

Working in a government workshop on the Nilgiris Hills is a young Badaga, who became a Christian and was baptized last year. During a press of work, most of the employees stayed to earn overtime pay. The young convert declined, and the manager sent for him and asked: "Why don't you stay in the evening and get extra pay like the others? Do you know you could nearly double your wages?" At last came the astonishing answer, "Please, sir, I can't; I am holding Bible class every evening." The manager, himself a Christian, inquired further, and found that this convert of only a few months' standing was going every evening to his own Badaga village to read the daily Scripture portion to the young men with whom he had grown up, and explaining it as far as he was able to do, and speaking to them, one by one, of his Savior. Three of these young men have since asked for and received, and a fourth is under instruction for, baptism.—Sel.

PRESENT NEEDS THAT CALL FOR MEN, MONEY, AND PRAYERS—IN THE WORLD

J. W. Shank

I. World Needs for Men

The greatest thing in the world is Christ in the soul. In order that He may be found by more soul-starved human beings there must be soul winners whose life purpose it is to bring Christ to men It thus follows that the world today needs **Leaders in Christian Evangelism**—men whose highest aims in life are to know Christ and to make Him known, whose sympathies are with the soul needs of the most insignificant human beings, whose lives are bubbling over with the good things that Christ gives to every truly converted child of His and who are anxious to give of their religious inspiration to others.

The primary purpose of all missionary effort is to evangelize the people of all lands. A greater per cent. of all missionaries are in evangelistic work than in any other kind, and aside from these there are native evangelists who have been trained and sent out to win souls for the kingdom. But with all of the evangelists, both native and foreign, there is yet a need for **leaders** in this work. Even a world war such as has been in progress for more than a year is destructive to the supply of workers in this field. Some are called home, while others are prevented from work in their fields because of the enemy. The whole world needs more men to preach Christ.

Missionary effort has come to include everything that is of intellectual, moral, religious or physical importance to communities where it is carried on. Because of this **leaders in practical education** are in great demand in every field. Teachers of formal and religious subjects are more numerous because these phases of education have long been emphasized and fairly well developed. But practical education has been coming to the front in all civilized countries in recent years and it is being recognized as a necessity also in mission lands. In manual arts of various kinds leaders are needed to teach and train men and women for lives of thrift. In order to change a heathen community from shiftless poverty to one of prosperity the youth must be taught to work with their hands as well as with their minds.

Ahead of the missionary and the emigrant to foreign lands have always gone the enterprising commercial men. But the sad thing to remember about this fact is that these men have always made a harder task for the missionaries because they were often not interested in moral values and were guilty of crooked dealings with their tradesmen. For the sake of greater advancement of Christianity in all lands there is a great need of **Business Men who are Endowed with Consciences.** If such men were more numerous in every land moral reforms would be easily made. The selfishness of business men has driven many a man from the Church of Jesus Christ. Not only is this true in heathen lands, but in our own land as well. Business selfishness sells intoxicating drink for money and causes the wreck of a man's life and often that of his family. It leads two rivals to dishonest dealings, that one may gain the advantage over the other. It leads nations into terrible warfare that is fought for the sake of commercial advantage—fought by nations who claim to be Christian. Indeed the world is sorely in need of men who are big enough in character to do business on Christian principles. Why should not the Christian business man accept the teachings of Christ that loving one's brother does not mean to be selfishly seeking business advantage at the expense of other men?

II. World Needs for Money

The world is great. It is costly to travel about and to live. Moral and religious workers cannot evangelize the world without help from those who are the earners of wealth in other ways. **MONEY MUST BE HAD FOR THE EVANGELIZATION OF THE WORLD.** If all the money that is spent for war were turned into channels of moral and religious uplift for the heathen world, what a great army of workers could go forth into evangelistic service! Great strides have been made in the contributions of Christan lands for this work within the last hundred years. The yearly contribution now is above $30,000,000, but this is a small sum in comparison to what is spent in our own little country for religious purposes each year,. In reality we give only a small amount of our earnings to this world-wide need. There are millions of souls who have not had the opportunity to hear the Gospel.

Again there is **Need of Money for Promoting Reform Movements Against Alcoholism, White Slavery, Child Labor** and various other practices which are crimes against the moral, spiritual and physical welfare of humanity. It was at the cost of much money that victories have been won against some of these evils in various parts of our country. And was it not eminently worth while for the preservation of the youth of our land against the snares of evil? Throughout the whole world these reform movements are going on and money is one thing that keeps them moving.

The world has always had another type of conditions that calls loudly for money. This is for the RELIEF OF HUMAN SUFFERING DUE TO WARS, FAMIES, OPPRESSIONS AND POVERTY. Jesus said, "The poor ye have always with you." We can bear testimony to the truth of this statement if we investigate conditions in the congested districts of all lands today. Hundreds of thousands of dollars have been sent to Europe for the relief of those who suffer as the result of the war and yet there is unspeakable suffering. There are charitable institutions in every land and yet people are dying natural deaths because of the oppression and poverty. Again Jesus said, "Thou shalt love thy neighbor as thyself," and in saying this did He not mean that we are duty bound to give liberally of our means for the relief of these conditions?

III. World Needs for Prayers

We must not get the idea that the supplying of any one of these three needs without attention to the other will solve the problem. Men are needed of the strong, noble type, but they alone cannot accomplish the task of bringing the world to Christ. Money is needed to assist the men in the stupendous undertaking of spreading the Gospel and giving educational training to those in need of it. Money is needed to build churches and schools, hospitals, and orphanages, to do countless things for the uplift of humanity. But more than money and men is needed. The words of the poet are full of meaning, "More things are wrought by prayer than this world dreams of." THE WORLD'S WORK IN RELIGIOUS AND MORAL ADVANCEMENT NEEDS AND MUST HAVE THE PRAYERS OF CHRISTIANS.

Every worker that goes forth needs the inspiration that comes only through prayer. His own life must be a prayer but in addition to that he should feel the power of praying Christians behind him. Only with this can he keep his purpose firm through the trials; keep his vital touch with God, the source of wisdom; keep up a courage that will face hard tasks where there is danger of failure Prayer will lend an impetus to the spirit of liberality in the home Church and through this more money will flow into the needy places. Prayer will awaken a revival of spirituality in any church where its power is felt. It will open the way for the more speedy evangelization of the world, for the greater enthronement of Christ in the soul.

La Junta, Colo.

Sixty-five to a Thousand.—A Sunday school missionary and colporteur laboring in the state of Arizona, says, "There are only sixty-five professedly Christian people to every thousand population in Arizona." This is not in Africa, but in our own United States.

PRESENT NEEDS THAT CALL FOR MEN, MONEY, AND PRAYERS—IN THE CHURCH

J. S. Shoemaker

All human needs, whether physical, intellectual, moral, or spiritual, are always distinct calls for the refreshing rain; the chilly blast calls for the warm rays of the sun; hunger is a call for food; thirst is a call for the refreshing drink; physical affliction calls for relief, or an effective remedy; ignorance is a call for instruction or information; moral depravity is a call for virtue and purity; spiritual darkness is a call for the light of the Gospel.

When we take a survey of conditions as they exist in our own Church at the present time we see needs of various kinds looming up on every hand. These needs are urgently calling for men, money, and prayers in order that she may be more thoroughly equipped to successfully carry on her mission interests at home and abroad, both in cities and rural districts. Although there have been hearty responses in the way of workers and money, yet the needs are far from being met. May it not be true that more men and money will be forthcoming if the prayers of the Church were more earnest and effective?

Faithful qualified workers are needed to open up work in new fields, and to better equip the work which has already been established in India and in the homeland. Consecrated missionaries are needed to launch the work in South America, and open up work in other countries so much in need of the Christian religion. Loyal men are needed to carry the Gospel into the rural districts in the various neglected sections that are without a resident minister. Faithful men and women are needed almost everywhere to carry on the various phases of church work. These needs are unmistakable calls coming to the faithful in Zion to respond, and with Isaiah say, "Here am I; send me."

The problem of supplying the present needs in the way of appointing consecrated workers to carry on and extend the mission and charitable interests of the Church would be more fully met if the following methods were adopted: 1. By giving to the Church in general fuller information as to the needs and results of our missionary effort at home and abroad 2. By ministers and other Church officials emphasizing the great responsibility of each individual member of the Church in helping to carry out the Master's great commission. 3. By the Church more clearly realizing her obligations to the unsaved in every community, city, and country. 4. By the Mission Board encouraging young men and women to prepare themselves for active service for the Master. 5. By arranging for special mission meetings for the purpose of giving needed information and helpful inspiration. 6. By the ministers in the various congregations acquainting themselves with the mission interests of the Church and preaching mission sermons at least once each month. 7. By encouraging the brotherhood in general to read literature which tends to inspire a missionary spirit, and create a desire to help build up Christ's kingdom wherever the Lord can use them to the best advantage. It should however be understood that the Church cannot use to advantage anyone except those who are prompted by the most noble motives to enter the Lord's work.

There is a possibility of the individual being prompted to enter the mission field through wrong motives; such as, having a desire to become popular in the Church; to become recognized as a hero; to be considered a leader of men; to be prompted by the love of honor, fame and prestige. All such motives are unworthy the cause of Christ.

Those who enter the Master's service in home and foreign fields should be prompted with motives as follows: A deep sense of having a definite call, the ignoring of which would be disobedience to God; a longing to be used of God to lead the heathen to accept Christ for salvation; a deep and abiding desire to be used of the Lord for the extension of His kingdom; a willingness to be anything and go anywhere in order to be of the largest possible usefulness and service to lost humanity; being burdened to obey the Lord's great commission; a supreme desire to serve as Christ served, and to tell His love to others; the love of Christ constraining one to make a full surrender of time, talents, and everything for the salvation of souls. When Christian men are prompted by these latter motives to take up special or definite work for the Master, then Christ's kingdom will be extended and great blessings will follow.

Emphasis must be placed upon the command of Christ to the Church, and the power of the Gospel to satisfy men's deepest needs, before Christian men will be made to realize that they are called to be workers together with Christ to evangelize the world. Not until the Church has a clear vision of her great opportunities and momentous responsibilities, will she rise to a supreme effort to fulfil her mission in bringing the Gospel to all men.

The present need of funds to better support the work and workers in India and America, to erect the much needed buildings in order to more successfully carry on the Lord's work, and to open up new stations in cities and rural communities, is an urgent call to the Church in general to support the cause of missions more liberally than heretofore.

In behalf of the Mennonite Board of Missions and Charities we hereby express our sincere gratitude to the many brethren and congregations who have so liberally and nobly contributed toward the support of the mission and charitable interests of the Church during the year 1915 We however regret that the offerings were not adequate to meet the current expenses of the various institutions which are under the auspices of the Board. The almost constant deficit in some of the mission funds might have been avoided had the Church been informed as to the amount needed to carry on her work at home and in India. Our people as a rule are ready to contribute of their means to extend and support the Lord's work provided they are informed as to how much is needed to carry on said work. This being true it should be the mission of the Church through its ministers, other officials, and Mission Board members to inform the various congregations of the financial needs of her mission and charitable institutions, and as much as possible lead the membership to see and realize that the contributing of money to support the Lord's work is just as sacred and as much of a Christian duty as it is to read the Bible, pray, and to observe the ordinances of the household of faith.

If the proper methods of raising money were adopted by all of our churches, deficits would be unknown in our Church treasury, and there would be sufficient surplus to extend the work faster than the workers could be secured.

Each congregation should adopt the system of taking monthly offerings for mission and charitable work, thus the funds would be forthcoming to meet the monthly current expenses of the various stations.

Each member should give as the Lord hath prospered. This is as much of a Gospel requirement as to observe the Christian ordinances.

No Christian should be satisfied to give less than the tenth, which was a requirement under the law. Those under the Covenant of grace should be constrained to give abundantly, as the Lord gives.

Those whom the Lord hath blessed with abundant means should (as some do) contribute large amounts for special phases of the work.

To turn over to the Mission Board funds in the way of annuities, is another way by which men of means can do much in the way of supporting and extending the cause and kingdom of Christ. "The Lord loveth a cheerful giver."

The present needs loom up as urgent calls for earnest, prevailing and effective prayer on the part of every Christian brother and sister for a clearer vision of all that the Church needs in the way of workers, money and equipment, and having this vision the prayer of faith should be offered incessantly to the Giver of all good that He would "abundantly supply" all the needs of the Church "according to his riches in glory by Christ Jesus."

It would mean much to the Master's

cause if on special occasions Christian people would join unitedly in intercession for the missionary work of the Church. Such meetings if they were held monthly, weekly or at more frequent intervals, would serve an invaluable purpose. Many who cannot go to mission fields to labor for the salvation of souls, may have a real part in the missionary labors of the Church if they will give themselves to the effective ministry of prayer.

It is more difficult to pray effectively for missions than to give money for their support. Only those who have entered into a life of communion with God can really prevail in their prayers for the extension of Christ's kingdom on earth. Note the Master's statement followed by a loving entreaty, "The harvest truly is plenteous, but the labors are few; Pray ye therefore the Lord of the harvest, that He will send forth laborers into **His harvest.**"

Freeport, Ill.

HOW TO SECURE MEN AND MONEY FOR THE LORD'S SERVICE

J. S. Hartzler

This question is becoming more and more potent every day. When we had but one mission, securing the necessary funds was something of a problem because the people had not been educated to give, and many did not believe that the giving of money was necessary for the spreading of the Gospel or that we were required to establish missions in the cities, and even in the country all had the opportunity to hear the Word preached if they so desired, and if they did not desire it why should we force it upon them? This has slowly changed. The brotherhood has learned more of the conditions of the city, and seeing the need are ready to give for the cause of Christ, but with all this the number of missions grew faster than the missionary spirit. This kept the Mission Board working and worrying to get the needed funds, and in a measure this is true even now.

When there was only one mission the question of workers was not so serious. There were a few in the Church who had a vision of the field and its needs. They were praying to the "Lord of the harvest to send forth labourers into his harvest." As is frequently the case, He sent these self-same persons. The work being in its infancy many of the problems facing the mission worker of today either were not seen or did not exist.

The work grew and more complete organization was considered necessary. The Mission Board was enlarged. With this came a corresponding hindrance. The Church as a whole knew very little about the needs or methods of mission work. Men were placed on the Board, not because they were full of missionary enthusiasm, nor because they were posted on the subject, and not infrequently some were chosen who were not interested either in missions or the Board, but because they were influential in the congregation or the conference. The more influential they were the worse it was for the Board, because their indifference tended to cool the ardor of those who were interested. Thus men were placed in positions where most earnest prayer and careful thought were necessary but they were not at all prepared for the place. These men very well knew that "the job was bigger than the man," but if they pleaded inability and asked to be excused, their request was not granted because it was frequently true that there was no one else in the territory which they were to represent who was any better prepared.

It frequently happens that a man is elected to some important worldly office who knows very little about the details of his new work, but for all that he may prove a great success. This is not true if he does not acquaint himself with it. He reads books, spends days and days looking over the work before his predecessor leaves. He asks advice and in every way tries to get information. Is it not a fact that there are a number of members on the Board who have never read a book on missions and whose sole effort to find out their duties and responsibilities consisted in stopping at a mission as they were passing through the city and visiting an hour or two with the missionaries? Imagine a Recorder of Deeds or a County Auditor trying to carry on his work with such a limited knowledge. As much as the work of the Lord is more important than the work of any secular office, so much more prayerful study should be given to it by every member of the Board. This would quickly change some from mere figure heads to well posted, active efficient Board members. If it is true that members of our Board have never read a book on missions, when they should have **read at least one each year, what can we expect?** The very, very important work to which they are chosen demands such reading and study. This would help more than I can say in getting both men and money The plea of "do not have the time" can not be accepted here. Most of these men read more than a dozen times that much in a year in books, papers, and magazines, the subject and contents of which are not any where near as important as information on leading men to Christ would be.

But there is another side to this. Many of the members would read more books if they had some one to aid them in making proper selections. The Mission and Executive Committees, as none other, should be ready to recommend helpful books for it would wonderfully help these committees if all the members of the Board were well versed on the subject. It would pay in men and money to have a small circulating library (if there were only a dozen books) paid for by the Board and sent out to all who would read, and return them to some one appointed to look after the matter.

Then, too, the Board lacks in means of giving missionary information to the public. True, a Field Worker has been appointed for that purpose and he is making an honest effort to accomplish this end, but with preaching the Gospel, holding Bible Conferences and revival meetings, looking after his own needs and those of his family, and taking care of a congregation he can not be expected to teach the Church from the Atlantic to the Pacific what the needs of the field are. There is a limit to the powers of man. God could bring about such conditions that one man could inform the whole Church. His powers are unlimited but He will never do such a thing in order that other men need not study or in other ways apply themselves to this task.

The Mission Letter is doing something to help give out such information but this, too, is entirely inadequate. When the one who cuts the stencil makes a mistake then each letter which is to be sent out must be corrected with pen or pencil or it must be passed by, and that looks bad and frequently conveys a wrong idea. Then, too, it is too small and costs too much for postage and envelopes to get this little information before the public, hence it is sent only to the stations, and Boards members, and to such as we hope to get into active service. This changed into a good mission paper might be made a mighty factor. It should be done.

The Board should have a number of tracts written on missions, their needs, their influence on the community, their reflex action upon the home Church, the duty of obeying the call to the work, the meaning of Matt. 28:19, financial support of missions, etc., etc. Each member of the Board should have them and insert them in practically every letter they send out. One brother says, "I heartily endorse the tract idea. They should be placed into each congregation. They could be sent to people who are not now interested and who are not open to members of the Board." Another brother writes, "I am of the opinion that the present situation facing us in our mission work is largely due to the fact that the Board has given very little attention to the matter of keeping in touch with their constituency and keeping their mission interests stirred up. I have had a conviction for a number of years that here is a fatal weakness in our mission work. . . . The Board should have a small mission paper, literature of various kinds for distribution, an organized effort to promote mission study, mission conferences, etc."

Practically these same thoughts have been advanced by others and should receive careful attention. Both "men and money" would be the result.

The Executive and the Mission Committees should each have a meeting once each month. This would result in the working out of plans ahead, and would save a great deal of friction between the Board and the stations. With the few meetings which they are able to have because of living so far apart, the time devoted to the few meetings held under present circumstances is occupied with negative work, or to such positive work as is pressed upon these committees because of pressing needs. This is very unfortunate. At the Board meeting last spring there were so many things to consider that even the members of the committees did not get an opportunity to present some necessary things.

Very few of the superintendents had occasion to present their needs to these committees because the time was so taken up—almost day and night. This created dissatisfaction and soon became known to some who were considering the question of taking up mission work. Naturally for some it caused the balance to fall on the other side. Had there been monthly meetings throughout the year all this might have been avoided. It may be that these committees are more representative by being scattered all the way from Scottdale, Pa., to Hesston, Kans., but is effectiveness to be sacrificed for representation? Is it not clear to every thinking mind that the Church is bound to lose under such circumstances? Let one of these committees be located at or near each of the two points named above or at any intervening points, but let each committee be close enough together to do effective work. True, some of the present members of these committees would have to be succeeded by others, but I feel sure that there is not a man on either committee who would not gladly say, "let me off if that helps the work along."

Again, it is not important that any member of either committee is located at any particular place except the treasurer of the Board. Some see the value of such a plan but are afraid it would be considered too much centralized and the Church would lose confidence and withhold support. First, is there not much less danger of such an accusation and action with a committee which is "doing things" even if they are close together than with a committee so widely representative and therefore inactive? People want to see something done: Second, is it a fact that the Church has become so distrustful that as soon as people are close enough together to do good service that they will be suspected of wrongs? Nay, my brethren, there are too many who have too much of the spirit of Jesus Christ in them for that. If monthly meetings are out of the question, quarterly meetings would be a great deal better than as it is now, and surely this is the least that should be expected if good work is to be done. At the next meeting of the Board, it should either elect members nearer together, or demand that such meetings be held and express itself willing to bear the traveling expenses of the members of these committees.

Several years ago there was scarcely a Sunday school meeting or Sunday school conference which did not have from one to three mission topics on the program. In a great many places it is not so today, and even in some places where it is continued, there is not the effort made to have the subject discussed by returned missionaries, home missionaries, and such as have made the subject a careful study Is the Board noticing the change and is it seeking for the reason? Is it trying to encourage this valuable way of getting information before the masses? Permit the thought that it is becoming correspondingly harder to get workers as this means of putting out knowledge of missions is decreasing. True, some of the methods used in getting people to publicly volunteer to do mission work were unwise (as later conditions have shown) but that should not cause us to do away with those parts which were wise and were very fruitful for good. Sunday school conference program committeemen, will you look after this in your own district?

A few years ago the secretary of the Mission Committee succeeded in getting a number of mission study classes organized in the various congregations. The classes met at the Church or at some private homes and studied such books as, The Evangelization of the Word in this Generation, Effective Workers in Needy Fields, A Handbook of Comparative Religions, The Challenge of the City, The Burden of the City, and a number of others. Different fields were studied systematically. Aside from our schools and a few mission stations, how many such classes are in existence today? These were very fruitful and some of the warmest supporters of mission interests in the Church today are to be found in localities where these classes were conducted. This is true not only of those who took the work regularly, but members of the classes discussed the subject in their homes and many would visit the class and would become as enthusiastic as the members of the class. Could the Board not do something to revive these classes and give them some kind of encouragement? It might mean a small outlay in postage, etc,., but it would come back to the Board not simply "an hundred fold" but a thousand fold. This, one of the effective ways of getting "men and money" (and women as well) for our missions should not only receive the hearty approval of the members of the Board, but they should agitate the matter until something is done along this line.

Points of this kind might be continued, but this article is getting too long,. No one of these will solve the problem of "getting men and money for the Lord's service," but each will do something in that direction and all together will do a great deal.

Goshen, Ind.

THE PLACE OF PRAYER IN THE EVANGELIZATION OF THE WORLD

J. D. Mininger

"Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

"Prayer is the greatest avenue of power known to men. It far surpasses all preaching, giving, working of every kind." —Dr. Alexander Paterson.

"If the devil cannot beat the Church of God in prayer, he cannot beat it anywhere, and if the Church of God will go to prayer, it can beat the devil anywhere." —Paul Rader, pastor Moody Church.

I. World Evangelization Commanded

Whatever may have been our attitude toward the matter of bringing the Gospel to a lost world, in times past, one fact remains; namely that Jesus Himself repeatedly commanded it. In proof of this statement, I can do no better than quote the following post-resurrection words of Him, "Whose right it is to reign."

"All power is given unto me in heaven and on earth. **Go ye therefore and teach all nations,** baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:18-20).

"Go ye into **all the world,** and preach the **gospel to every creature"** (Mark 16:15).

"Repentance and remission of sins should be preached in his name **among all nations,** beginning at Jerusalem" (Luke 24:47).

"But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in **Samaria and unto the uttermost part of the earth"** (Acts 1:8).

II. Evangelization Exemplified

It is fascinating in the extreme, to study the Book of Acts,—which book is aglow with the life, love, power and fire of the Holy Ghost, its author, and notice how that in obedience to the Savior's command, men would suffer loss, persecution and martyrdom—and rejoice in the doing of it, rather than prove untrue to the trust committed unto them. "We cannot but speak the things which we have seen and heard," would be their reply in response to authorities threatening them "not to teach or preach in the name of Jesus."

In the brief space of about thirty-three years we see the Gospel carried from Jerusalem to Rome and to the three continents, Europe, Asia, and Africa. **What would have happened had Christ's followers been so faithful** and **so sensitive to the Holy Spirit's voice ever since, as were those early Christians?**

III. Prayer as a Factor

"BUT WE WILL GIVE OURSELVES CONTINUALLY TO PRAYER" (Acts 6:4). These eight words are certainly fraught with wonderful depth of meaning. Notice with me the multiplied important duties hinging upon the apostles at this time. Pentecost had brought its three thousand souls to be shepherded, the sermon after the healing of the lame man was followed by this statement: "Howbeit many of them which heard the Word believed; and the number of the men **was about five thousand."** These thousands of converts needed faithful care. Added to this there came the cry that the Grecian widows were being neglected, besides all this there was the unalterable command of our Savior to go to the uttermost part of the earth with the glad news of full and free salvation.

Under these stressing circumstances what did the apostles do? What would you and I have done had we been in their place? Would we have made a loud and long cry for organization, for leadership? Both have their place. Qualified men were divinely selected for the care of the widows, in order that they might "Give themselves continually to prayer and the ministry of the Word."

May the Lord help us to learn a lesson from these men, the apostles, whom Christ had intended to be "ensamples to the flock." The more work there was on hand the more time for prayer was needed. **Did it PAY? WAS IT WISE** for these men to devote so much time to prayer when all around them there were souls who had never heard the Gospel and when so much work was on hand to be done? Was it the thing to do from the viewpoint of the one having world-evangelism at heart? Let God's Word answer: "At that time the church which was at Jerusalem were all scattered abroad throughout the regions of Judea and Samaria, except the apostles" (Acts 8:1). Think of it—those **thousands of Christians** at work, doing what? Again God's Word tells us that "Therefore they that were scattered abroad, **went everywhere preaching the word."**

Notice how unlike human reasoning the Lord led them. What we need today is to realize that **prayer is the most important human factor in the Lord's work.** Someone has noted that "Nothing seems to be too great, too hard, or difficult for prayer to do. It has obtained things impossible and out of reach. It has won victories over fire, earth and water Prayer opened the Red Sea. Prayer brought water from the rock, and bread from heaven. Prayer made the sun to stand still. Prayer brought fire from the sky on Elijah's sacrifice. Prayer turned the counsel of Ahithophel into foolishness. Prayer overthrew the army of Sannacherib. Well might Mary, Queen of Scots, say: 'I fear John Knox's prayers more than an army of ten thousand men.' Prayer has procured the conversion of souls. Prayer, pains and faith can do anything. Nothing seems impossible when a man has the spirit of adoption. 'Let me alone,' is the remarkable saying of God to Moses, when Moses was about to intercede for the children of Israel.—Ex. 32:10. So long as Abraham asked mercy for Sodom, the Lord went on giving."

There is no more important lesson to be learned in the prayer life than that which the Great Master-teacher taught His disciples when He said: **"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and the Father which seeth in secret shall reward thee openly"** (Matt 6:5). When the world is shut out, when we are shut in with the Lord, it is then that fellowship with Him is most easily restored and deepened.

Then, too, it is a healthy sign when one's sleep is interrupted, as was Nehemiah's. We read that he **"mourned, and wept and fasted and prayed."** Too often, we, like the disciples, **sleep when we should be praying.** Then, too, in those silent mid-night watches, the Father can tell us of those innermost sins, sins possibly of the mind, which we were not ready to acknowledge as sins.

Since it is true that sin separates from God, it is of the utmost importance that we often pray the prayer of the Psalmist when he says: "Search me, O God, and know my heart, Try me and know my thoughts and see if there be any wicked way in me and lead be in the way everlasting."

"Oh the pure delight of a single hour,
That before Thy throne I spend,
When I kneel in prayer, and with Thee, my God,
I commune as friend with friend."

Do we realize that fullness of joy comes only by full fellowship with the Father? Why accept chaff, when we may have the mature wheat?

Let us not deceive ourselves, by saying that we do not have time for prayer and communion with God. Luther said: "If I fail to spend two hours in prayer each morning, the **devil gets the victory through the day.** I have so much business I cannot get on without spending three hours daily in prayer." He had a motto: **"He that has prayed well has studied well."** It is written of Edward Payson, that "He wore the **hard-wood boards** into **grooves** where his knees **pressed so often and so long."**

"Prayer is the **greatest time saver known to man,"** says Torrey. Jesus had time for prayer when He had not time to eat; He had time for prayer when He had not time for sleep. "And rising up a **great while before day** He went into a solitary place and there **prayed."** On another occasion we read that He spent a whole night in prayer to God. His last words on the cross were words of prayer.

How much Satan has cheated us by telling us that we had not time for prayer. Surely our lifework is not of greater importance than was the lifework of the Master Himself. **Samuel regarded it a sin** if he would cease to pray for Israel after he had served them faithfully for many years, they wanted to be like other nations and wanted a king. Samuel says: "God forbid that I should sin against the Lord in ceasing to pray for you." **How much have I sinned against the Lord, by my prayerlessness?** A practical question

One fact is encouraging and clear that the present work of our ascended Lord is that of intercession (Heb. 7:25), and that the Holy Spirit is also an Intercessor, so if we do not grieve the Holy Spirit, **He will make intercessors out of all of us, if nothing else.** Rom. 6:26, 27. **Shall we give the Holy Spirit that privilege?** It is after all only as we pray in the Spirit that we pray aright. It is blessed to know that as we yield ourselves to His control, **He both inspires prayer and answers the prayer He Himself inspires.**

Beloved, the primary need of the hour **is not better organization, not the dissemination of missionary intelligence, not money, not workers, but the primary need is intercession.** The former all have their places and as the Church takes time to "give itself to prayer," **as she has "First Things First" all "these shall be added."**

Intelligent prayer as related to mission work in the Mennonite Church should be offered in behalf of the following:

The Proper Selection of Workers

There are few things more clearly taught in the Bible than this, that the **Lord has a place and a plan for every life.** It is just as clearly taught that the **child of God may know the Father's will.** At the great day God will not accept as an excuse for indifference a saying like, "I did not know where my place was in life, so I did not do anything." "If any man willeth to do His will, he shall know." "Then shall ye know if ye follow on to know." "If any man follow me, he shall not walk in darkness," etc. Like the apostle Paul, we should pray for our young **people especially,** that "they might be **filled with the knowledge of his will in all wisdom and spiritual understanding"** (Eph. 1:9).

The Workers on the Field

Some time ago, the writer was at a devotional service at one of our Church institutions. The visiting bishop in charge of this service said, **"Daily, at our family devotions, we pray for the work and the workers at this place."** That is what is meant by praying for the workers on the field. If you don't have a family altar—well, read again what Paul Rader says at the heading of this article.

Converts and Their Problems

As Mennonite young people we scarcely appreciate what a heritage we have in this that we have been so faithfully taught habits of economy, industry, honesty, etc.. This is not the case with many of those with whom our missionaries labor. The **converts on the Mission field have a right to a greater part of our prayer-life than they have been receiving.**

The General Mission Board

To the Mennonite Board of Missions and Charities is entrusted under God and the Church the management of the greater part of the mission interests of the Church. Every Conference district in the United States, Canada and India has a right of representation on this Board. Comparatively few members know of the immensity of the problems confronting especially the Executive and Mission Committees of this Board. **Every one who has the cause of Christ and the Church at heart will faithfully support these brethren in prayer and otherwise.**

The District and General Conferences

Some time since the writer attended a Conference, when a brother, a very liberal giver, called my attention to the fact that there was such a lack of the practice of prayer at that Conference. Perhaps others had not thought of it at all. But surely **truly prayer for home and foreign missions** and for **work** at the **home base should have a prominent place at our district Conferences. Why not precede the Conference proper with a meeting devoted exclusively to prayer?** Would not that be in line with the teachings and practices of our Lord? Did not He precede the important events in His life by prayer? At a time of need in the history of the early Christian Church it is written of them that, **"Prayer was made without ceasing of the church unto God for him"** (Acts 12:5). Are we not in a time of dire need? It is an awful thing to be in a "lukewarm" condition. (Rev. 3:14-17).

"And there is none that calleth upon thy name, that stirreth up himself to take hold of thee" (Isa. 64:7).

In view of:

a. The awful conflict among European power;

b. The great power in united, believing, faithful and importunate prayer;

c. The great apostasy, with sin abounding on every hand;

d. The need of a revival of interest in the Lord's work;

e. The signs pointing to the return of the Lord Jesus;

f. The many lost on every hand for whom Christ gave His life;

g. The prayer example and teachings of Jesus;

SHALL NOT **PRAYER OCCUPY A GREATER PORTION** OF OUR **TIME, THOUGHT** AND **STRENGTH, NOT** ONLY IN OUR PUBLIC GATHERINGS, BUT MUCH MORE IN OUR PRIVATE DEVOTIONS?

Kansas City, Kans.

THE CITY AND HER MISSIONS

III

A. H. Leaman

For some years I have been connected with the Juvenile Protective Association and have had the chance to study the life of the boys and girls who have gone wrong. Thousands of young lives are helped along in their downward career by the courts, who ever afterward bear a mark which can not be erased.

The Juvenile Association have for seven years been dealing with children and young people who have fallen into difficulties, or with those whose welfare has been threatened by vicious environment. Out of our knowledge of general conditions, and of six thousand cases annually cared for, have come impressions not easily shaken off. We need to have some laws amended if we would afford protection to women and children sufficient even to insure their health, strength and virtue.

The city Mission has a function to perform in creating an influence in the home, school and community, that will save the young lives of those to whom it is to minister.

One of the achievements of the Juvenile Association this past year was in regard to child street vendors. The city ordinance forbids girls under 18 from selling anything on the streets, and boys under 14 from selling anything after eight o'clock at night or before five o'clock in the morning.

A study was made recently of the colored people of Chicago with a view of finding out why one eighth of the boys and young men and almost one-third of the young women and girls in the county jail were colored. The investigation showed that negro women cannot work in department stores and factories and must take only such work that a white person cannot do. The colored high school boy, who has made a great effort to secure his education, finds it extremely difficult to secure a position. He frequently becomes discouraged while looking for work and drifts into delinquency.

At this point our Missions fail to assist the white or colored boy or girl over one of the important periods of their life.

As I stand in the court room from time to time and hear the charges brought against the young life my blood seems to grow cold. It seems to me the system of dealing with the boy is wrong. He is arrested and thrown into a cell, often with old and hardened criminals. He is then brought before the court. Sometimes he is kept in jail for two or three weeks, often even for three months.

Let me give an incident of one who was brought into the jail to await his trial. He was young, but a good boy, and worked hard to support his widowed mother. He was getting $20 a month, but was dismissed for carelessness. He felt very badly about his dismissal and tried in vain to secure another position. Not daring to tell his mother, he went down town every morning as if he were regularly going to work. As the end of the month approached he became more and more frightened at the thought of going home without his wages. He filled out a blank check for $20. After he had the money he was conscience stricken and returned the money and told what he had done. For this he was thrown into jail to await his trial.

Last year there were 84,000 arrests made here in Chicago, 48,000 of those arrested were put into jail.

The purpose of the Juvenile Protective Association is to take a preventative step in behalf of the children of the city to remove as far as possible the temptations and dangers surrounding them.

Last year between 5,000 and 6,000 children passed through the Juvenile court of this city, and about 7,000 other young persons between the ages of 16 and 20 through the other courts. Next year these will be succeeded by another 12,000 children with the same tendencies, exposed to the same temptations, surrounded by the same dreary environment.

The Association wishes to do what it can to lessen this procession of children which moves yearly through the courts; to reach the child before he goes down, to influence his parents to raise the standard of the home; to remove temptations; to better conditions in his neighborhood; to use formative rather than reformative measures.

What is the mission of the Mission? Do I hear you say, City Mission work does not pay? Do you say rural work pays better? Do you say the Mennonite Church is a rural Church and cannot do city work? My friend, retrace your steps. Think of these young lives sacrificed on the altar of sin and shame! Where is the young man that will say, "I will be a big brother to these boys. I will help fight

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BIBLE STUDY

THE SERMON ON THE MOUNT

II

In presenting to the multitudes the Gospel of the Kingdom the Lord introduced a new element of worship and a new character of religion to the people. The people were not looking in the spirit of joy when they assembled at their feast times. The Psalms bear evidence of the joy and gladness with which the people came into the presence of the Lord. "I was glad when they said unto me, Let us go into the house of the Lord." "Bless the Lord, O my soul: and all that is within me, bless his holy name." Yet, the spirit of joy was so very dependent upon the blessings which the Lord had bestowed upon them. "Bless the Lord, O my soul, and forget not all his benefits." The enumeration of the benefits bestowed is added to the psalm which calls for the praise of the soul and all of its powers. The new element which the Lord adds to worship is that of joy in connection with the lack of temporal blessings. It emphasizes the joy of the life of faith which triumphs over the fleshly and earthly conditions. It is this element which the Lord continues to emphasize and upon which the Gospel establishes the hope of the believer in the attainment of life and righteousness.

The Beatitudes present the possibilities of joy to that large class of men whose lives have been under the clouds and shadows of despair and suffering. The joyless lives of the oppressed of Israel and of the world were to be lightened by the message of Christ. By His word and grace the darkness was to be turned to day, the gloom to brightness, the sorrow to joy, and suffering to hope and praise.

The poor in spirit were heirs of the kingdom.

The mourners were to be comforted.

The hungry were to be filled.

The merciful would obtain mercy.

The pure in heart would see God.

The peacemakers should be called children of God.

The persecuted ones, comforted with the Kingdom of Heaven.

Note the need expressed by the terms used by the Lord in referring to the classes whom He calls blessed, and the sufficiency implied in the promises made to them. No such conditions had ever before been found. This is the character of the good news brought to the world by the Savior. This is the reason He is welcomed by the world and why the believer today is consoled and rejoices even in the depths of his earthly sorrows.

In the version of the same sermon given by Luke (Ch. 6) the Lord makes the Beatitudes apply to the disciples. In this connection the passages following in Matthew also may be understood to apply to the company of followers called His disciples, and what is true of them may be said of every believer in Him. From the world's point of view they are afflicted, poor, hungry and sorrowful, but in spirit they are rich, happy and satisfied. (Cf. II Cor. 6). Such are they that can bless the world with comfort and bring them glad tidings. It was this class whom the Lord called the salt of the earth and the light of the world.

In the Old Testament, as well as in the New, riches and those who are rich; the great and powerful; the pleasure loving and worldly prosperous classes were never considered to be a consolation to men. They were often envied and frequently made the subject of unfavorable comments, but were never considered a source of spiritual benefit except as men were warned to "consider their latter end" They could not be a blessing to men because they were so far removed from the point of sympathy with the poor, suffering throng, who found no joy in the contemplation of conditions beyond their experience or power of possession. Can we not see how truly the Lord selected the classes who can be a light to the world and a salt to the earth? They are those who are in a position to touch and sympathize with this great world and possess the spiritual graces and powers within, which will brighten and cheer others with comfort and hope of the larger and better and holier aspirations given from heaven.

It is not sufficient to be poor, mournful, meek, hungry and persecuted to bless the world. Those who are thus may be salt **in** the earth, but not salt **to** the earth. The savor is the grace in the heart that adds the hope and cheer and comfort to the needy life. It is the grace of the anointing of the Holy Spirit given to the follower of Christ. It is the "earnest" of the heavenly inheritance that makes the poor, rich; and the mournful, happy; the peacemaker, a child of God. Likewise, those who have not the inward graces of Christ have nothing that can be set up as a light to others, and are no thing of excellence as a city set on a hill. The blessings of a Christian are such that they may be proclaimed as the desire of men. Their life is the hope of all men. They possess and manifest the character for which all men shall glorify God in heaven.

The next section of the record of the Sermon on the Mount begins with a reference to the law and the prophets. It was not necessary that the Lord should abruptly change from the thought of the meek and merciful and poor, in order to introduce the important subject of the fulfillment of the law. It was a common conception that it was a hard matter for the poor and humble classes to live righteously. The Lord told His disciples at a later time that it was easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God; and the disciples said, "Who then can be saved?" (Matt. 19:24, 25.) The stress which the Lord had laid on the blessedness of the poor seemed to broach the question of righteousness. "Would it not be necessary to change the law if righteousness were made to be easier attainable for the poor?" But the Lord had said, "They that **hunger and thirst** after righteousness shall be filled." The Lord answered the probable question of His hearers by saying that He had come to fulfill the law and the prophets. The law could not pass away without fulfillment. The teachers of such a doctrine would be considered the least, or unworthy ones, in the Kingdom of Heaven; but the righteousness which Christ required was not such as taught by the Scribes and Pharisees. It would indeed have been difficult for a poor man to keep the righteousness demanded by the excessive ceremonials prescribed by the Scribes and Pharisees. Their laws demanded what a poor man could not give. Their burdens no one could bear. They had no sympathy for the poor and humble classes. The hunger and thirst of the poor for righteousness found no sympathy with them and their failures to keep the law of traditions made them to be despised by the wealthy Scribes and Pharisees. The poor publican hungered and thirsted for the righteousness of the kingdom as he confessed his failure to possess it. The Pharisee despised the self-confessed failure of his poor neighbor. In his esteem his riches had won him a place in the temple and kingdom. In God's estimation he had lost, and the poor man possessed a justified life. The poor and hungry publican was **filled with the Spirit** of righteousness. He may not have been a man financially poor, but he was poor in spirit and fulfilled the conditions which entitled him to the Kingdom of Heaven.

It is important that the spiritual idea of righteousness be emphasized. The fulfillment of the righteousness of the law has been proven to be impossible by the long experience of Israel. During all the years from Moses to Christ there was none that lived it to perfection. The national and domestic life of the people were based on that law. The religious life was wholly dominated with the idea of fully obeying the letter and meaning of the law. Every detail of the application of the law was carefully worked out and demanded to be fulfilled. But even the long practice and years of precedent failed to materialize that person who could keep the law. Many were found who "loved" it, "delighted" in it, "treasured" it in the heart, but none could keep it. Paul said that the law was weak through the flesh. It could not do what it should—effect righteousness—because the flesh was too weak. By the coming and death of Christ the flesh received its condemnation and death because of its weakness and sin, and righteousness by faith and in the Spirit has been confirmed to men. This is the principle which was recognized by Christ in His declarations concerning the poor in spirit and those hungering for righteousness, and by which a higher condition of righteousness was found than that possessed by the Scribes and Pharisees.

God did not give the law as a temporary standard of righteousness. That standard is still in existence. It is yet the preserving grace of the world and the light set up for the world. Why are higher standards demanded constantly? Why are ideals more exalted? They approach nearer the perfection of the law of God. There is a spiritual conception of holiness in the heart of man, especially in that of the believer in Christ, that seeks to set forth the pattern of Christ Himself and set up the standards of the only One who fulfilled the law of God. The spiritual life predominates; it leads on; it far surpasses all fleshly attainments; it fulfills righteousness by the Spirit and power of the Holy Ghost and by God's law and truth. This spiritual attainment is possible for all men. Those who love Christ love His Word and trust His atoning blood which cleanses from all sin.

The Reflex Influence of Missions

In some parts of China there are two rice crops. The first is planted in straight rows and when it is about eight inches high, a second crop is planted in between the first rows. The second crop is not seen until the first crop is cut, and then it is found to be even better than the first.

So it is with work for missions. We sow seed and work for the heathen far away from home. At the same time God's Spirit is sowing between rows and by and by we find that a second crop sown in hearts here at home is springing up and bearing precious fruit. It is hard to say which crop is better.

We should never forget that this double work is going on.—Sel.

The Bible Class

Berlin, Ont.

The Bible Study Class organized and conducted under the direction of the Ontario Conference has completed the fifth year of the six years' course in the session which closed on February 11. The Class continued for six weeks with a good attendance and good interest. There was a more regular attendance at this session than on any former occasion, and consequently with better interest and greater satisfaction to the Class.

The course of study included Old Testament studies in the Major Prophets. New Testament year consisted in a study of the Revelation and work in the Epistles covering I and II Corinthians. Besides the Bible study a class was conducted in Sunday School Normal work, with most of the attention centered on methods of lesson study and Sunday school organization.

The young men of the Class had the opportunity of attending agricultural lectures one hour each day in classes conducted in the city under the auspices of the county agricultural organization. A few availed themselves of this privilege. On previous occasions these lectures were given to students in the Class by special arrangement with interested brethren. The young women in the Class had the privilege of listening to interesting lectures on health and home topics given by a sister who has had experience and training in nursing and teaching. This was an exceptional privilege and of great interest and value to them. These additional features were of such a nature that they are practical and help to build up a strong and efficient basis for Christian homes and characters. The Christian work and study of the work help to furnish the workers for the Sunday school and Church.

The demand for efficiency in Church work grows greater as time goes on. It is not sufficient that our young people acquire better education in the secular schools. Many are fitted for positions as teachers in public schools. Many are proficient as teachers but may lack in the knowledge of the Word and in acquiring that knowledge. It would be rather difficult to state which condition would be preferable, whether teaching by one who knows how to present a lesson and does not know what to teach, or, teaching by one who knows what to teach, but does not know the best methods of presenting what he knows? Both are essential and in some way the Church should solve the problem of furnishing efficient workers. The young people in the Sunday school have a right to expect the best kind of instruction in the Word of God, which the Church considers of greater importance than a secular education because the salvation of the soul depends on it. Then also, these young people have a right to expect the Church to equip them to become effective workers in the Church. Why should we expect them to be workers when we do not assist them to become such?

Past experiences prove that many workers give up their field of service because realizing their lack of preparation, or their need of greater efficiency, and all too frequently the lack is Bible knowledge. It is certain that we do not know our Bibles as did the Church in the days of her greatest prosperity, in the days of persecution, in the days of few Bibles. When the Word was precious it was treasured in the heart and that could only result from earnest and constant study, and, that is the only method of gaining and preserving the truth for service. Whatever steps can be taken by any congregation or community to advance the cause of Bible study and the preparation of Christian workers will prove of most salutary benefit to the spiritual welfare of that body and to the power of the Christian workers.

The Workers' Column

SOCIAL FORTIFICATIONS
II Tim. 3

March 12

I. There are Social Dangers.—1-5.

1. From self-interested people.—2.
   Lovers of self, covetous, boasters, proud, etc.
2. From unprincipled characters.—2.
   Blasphemers, disobedient to parents, unthankful, unholy.
3. From immoral persons.—3.
   Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good.
4. From obstinate, irreligious persons. —4.—Traitors, heady, highminded, lovers of pleasure more than lovers of God.
5. From deceivers.—5.
   "Having a form of godliness, but denying the power thereof."

II. Occasions of Danger.—5-8.

1. Fellowship with such.—5.
   "From such turn away."
2. The entrance of such into social life. —6.
3. The pretended wisdom and superior attainments which attract those who seek after their "unattainable truths."—7.
4. The persistence of such deceivers and reprobate characters.—9.

III. Safeguards of Social and Religious Welfare.

1. Turn away from the source of evil. —5.
2. Knowledge that such evil persons and their evil ways are condemned by God.—10.
3. Following the example of those who live in the truth.—11, 12.
4. Continuing in the instruction of the

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EDUCATIONAL

RELIGIOUS INSTRUCTION AND THE PUBLIC SCHOOLS

III

N. E. Byers

In a previous article the Gary Plan for Religious Instruction was described. This is the only well known plan for providing religious training for the grades below the high school. More progress seems to have been made in such plans in connection with high schools and I will give brief descriptions of several of the best known of these plans.

The Colorado Plan

In 1910 the State Teachers College, at Greely, Colorado, offered to give credit for Bible courses given by the pastors of the Greely churches. These courses were popular and over 200 students each year elected these courses. In 1912 the plan of extending this plan to the high schools was presented to the College High School Conference and in 1913 the State Teachers Association took action endorsing cooperation between the public schools and the Sunday school—the high schools giving credit for Bible study given in the Sunday schools.

A joint committee on Bible study for high schools was appointed by the State Teachers Association and the State Sunday School Association. This committee established standards of scholarship for the teachers and definite requirements for the pupils. This committee also prescribes the examinations and grades the papers.

The teachers of these classes are required to be graduates of standard colleges and in addition shall have special training for this work. The State Sunday School Association conducts graded training schools for these teachers and in 1913 more than 700 were enlisted in these training classes. The pupils must be eligible to membership to a high school and are expected to conform to the high school requirements as to attendance and character of work. The class must have a separate room properly equipped and have at least forty-five minutes for the class work.

The joint committee issues a Bible study syllabus, outlining courses, suggesting methods, and giving lessons and reference materials. The latest one published. June, 1915, provides a first year course entitled, "Heroes and Leaders of Israel," and a second on, "The Founders and Disciples of the Christian Religion."

The plan is being quite generally adopted in the Colorado towns and cities and seems to be popular among the high school pupils as well as highly approved by the patrons. Hebrew, Catholic and Protestant churches are co-operating with the high schools in the work.

North Dakota Plan

In 1911 Dean Vernon P. Squires, Professor of English in the University of North Dakota, gave an examination in Biblical literature and history to the college freshmen. The ignorance of the Scriptures was used as the basis of an address given by Dean Squires before the State Educational Association. The Association voted to appoint a committee to devise some means by which credit might be given to high school students for Bible study carried on under proper conditions outside of the high school.

The committee adopted six fundamental principles which briefly stated are:—

1. Religious instruction as such must not enter into the syllabus or the examination. The justification of Bible study so far as the schools are concerned is found in the great value of a knowledge of scriptural history and literature as purely cultural subjects.

2. Every suspicion of sectarianism must be avoided, accordingly no text book except the Bible shall be prescribed.

3. All suspicions of partisanship must be avoided. Any recognized system of chronology will be accepted, and no disputed question will be raised in the examinations.

4. The work in both the Old and New Testaments must be preceded by a study of Biblical geography.

5. Attention must be called to the beauty of Biblical style by an insistence on the learning of memory passages.

6. The work for a half unit credit must occupy ninety hours of recitation besides time for preparation.

The qualifications of the teacher are not so definitely prescribed as in Colorado. The examinations however are given by the State committee.

The plan as outlined by the committee was adopted by the State High School Board and the State Sunday School Association has published the syllabus and promoted the work. High school and Sunday school leaders are quite unanimous in calling it a success.

In January, 1914, the Indiana State Board of Education officially adopted a plan similar to the above, allowing school boards to give high school credit for outside study of the Bible. The State of Washington has adopted a similar plan. The State Sunday School Associations in Alabama, California, Connecticut, Kansas, Michigan, Mississippi, Nevada and Texas are also reported to be working for the adoption of corresponding plans.

It is evident that this plan of giving credit in high schools for standardized Bible work in the Sunday schools promises to become a general movement and should have a large influence in making Bible knowledge a more general acquirement.

To meet this situation the Colleges and Universities must fall in line and accept these Bible credits for entrance requirements and follow them up with systematic advanced courses. And in addition the principles of Religious Education and methods of Sunday school work should be offered for prospective teachers of such high school classes. Most denominational colleges, and Theological Seminaries are ready to do this work successfully and it gives them a great opportunity of extending the good influences of a true Christian Education.

Bluffton, Ohio

EIGHT DAYS ON THE ATLANTIC

I

A. J. Miller

A sound of the bell, a blast of the whistle, the clatter of the gang-plank, and our steamer floated slowly away from the crowded New York pier. It was the noonday hour on the 26th of June. Hundreds of people had come to say good-bye to those who were leaving the friendly shores of America, and during the last hour there were many farewells, some with merry jests, but many more in eloquent silence; for that which quivering lips were unable to express was told by lingering handclasps and tearful eyes. While the ship continued to lie alongside the pier, the passengers crowded close to the outside of the decks, leaning over the taff-rails and conversing with their friends on the two floors of the pier. When the final moment of parting came many women were weeping quietly or trying bravely to subdue the sobs that burst from their lips. In a moment the decks and the pier were a mass of fluttering handkerchiefs, waving farewell and God-speed until the line of white became dimmer and dimmer and at last was lost in the gray light of the shore.

Storm—White Crest of Wave Shows Above Level of Taffrail

There is always a certain feeling of sadness at partings. It is not surprising that one should feel a strong tug at the heart-strings on leaving the home-land. But here were many who had but little hope of seeing each other again. Some were going to "heathen India" to bring light and life to the benighted and deluded; some to "Christian Europe" to deal death and destruction to the enlightened and cultured; some were Red Cross nurses on their way to relieve suffering at the battle-front; some were soldiers who had recovered from wounds and had come to the end of their furloughs; some were the wives of Canadian volunteers who were going to meet their husbands in England. All felt that an uncertain voyage lay before them.

At first the motion of the ship was almost imperceptible because her huge bulk was being towed out into the deeper water of the bay by tugs and her engines had not yet begun their work. But soon the pulsing throb of the machinery and the heavy grinding of the screw-propeller, working against the resistance of the water, set the ship to trembling and quivering throughout her entire frame.

She was the steamship New York, of the American line, an old-time steel hull built in 1888, of 10,798 gross tons. Before the war she had only second and third class accommodations. When ocean travel became hazardous owing to the submarine warfare, the ships flying the flag of the United States seized the opportunity to raise their prices and allow travelers to pay $10 to $20 more for the safety which our flag guaranteed. Before this, the American liners did not attempt to compete with the great European liners with their exquisite appointments. Immediately the American steamers converted themselves into three-class vessels by dividing the upper deck space. Formerly the second class occupied the entire upper deck. Now the first and second class are separated by canvass stretched across the deck near the middle of the ship, allotting only the aft, or rear of the ship, to the second class. First class passengers were assigned the best cabins and ate in the best dining room.

The hurried attempt at transformation was in evidence everywhere. There was confusion and lack of system on all hands. Many of the crew were new and inexperienced. Baggage was scattered all over the upper deck and remained there most of the afternoon. Stewards could not be found to locate cabins. Passengers were obliged to stand several hours because there was no one to supply deck chairs. Fortunately, amid all this confusion on the ship the busy harbor afforded an exceedingly interesting diversion, for we were in one of the greatest harbors of the world, where vessels of every description come and go. It was a vast stage setting; the scenery constantly changing; the commerce of the world in daily pageant. An unusual touch was added by the recent return of the old-time sailing vessel—the wind-jammer with wide sail spread to the breeze. When war orders began to flood into the United States the railroad terminals in the city of New York were soon congested with freight for export, for there were not enough steam freighters to meet the sudden and rapidly increasing demand for bottoms. Out from their resting places of years of rotting inactivity they have come to scrape off the barnacles, receive their cargoes and once more spread their flapping wings for the flight to distant ports beyond the seas.

It was a pleasant afternoon, this first day of our voyage. The skies were fair and only a light breeze was blowing in from the great ocean on whose bosom we were soon to rest. The pilot boat guided our way through the harbor entrance until Sandy Hook was safely passed. The white-winged sea-gulls, expecting to find some choice morsels in our wake, skimmed about us like flocks of tame doves. It was not possible then for me to realize with what delight the traveler greets these first envoys as he, returning, approaches again the shores of his native country.

At last, beyond the danger of the Hook, our pilot left us to return to the harbor. Our blithe friends, the gulls, also turned homeward, and we were alone, out on the deep blue of the ocean. We were indeed on our voyage.

"Homesick?" says some one. "Just a little mist in the eyes?" inquires another. No not at all. The feeling is not one of depression. Rather it is an emotion of "humble exaltation." One feels himself a part of the mighty universe, a mere drop in the vast ocean and powerless against its billows, yet infinitely vaster than all the seas and more powerful and enduring than all its unbridled force. The sentiment it awakened in me was similar to that in Byron's "Apostrophe to the Ocean," which every lover of English poetry feels bound to quote when standing for the first time on the deck of an ocean liner gazing in all directions across the vast expanse of restless waters to where the horizon unites sea and sky.

"Roll on, thou dark and deep blue Ocean, roll;
Ten thousand fleets sweep over thee in vain.
Man marks the earth with ruin, his control
Stops with the shore; upon the watery plain
The wrecks are all thy deed, nor doth remain
A shadow of man's ravage, save his own,
When for a moment, like a drop of rain,
He sinks into thy depths, with bubbling groan.

* * *

Thou glorious mirror, where the Almighty's form
Glasses itself in tempests, in all time.
Calm or convulsed—in breeze, or gale, or storm,
Icing the pole, or in the torrid clime
Dark-heaving—boundless, endless, and sublime—
The image of Eternity—the throne
Of the Invisible; even from out thy slime
The monsters of the deep are made! each zone
Obeys thee; thou goest forth, dread, fathomless, alone.
I wantoned with thy breakers—they to me
Were a delight; and if the freshening sea
Made them a terror—'twas a pleasing fear,
For I was, as it were, a child of thee,
And trusted to thy billows far and near,
And laid my hand upon thy mane—As I do here."

The afternoon was nearly spent before the islands, skirting the shoreline to the north, slowly disappeared in the haze. The water took on a darker, more leaden hue, reflecting the somber light from the sky.

In the dusk of the evening the greenish-white phosphorus light played in the wake of the ship like myriads of fireflies darting along the path of seething water which the propeller was churning into a foamy whiteness. After awhile the stars began to come out, and late in the evening the moon rose full and bright, flooding the boundless expanse of water with a light, soft, silvery mystic, ever changing and flashing as the ripples played on the constantly moving surface. Its fascination holds the observer for hours and hours, looking out and across its mysterious deep, dreaming, wondering whither the entrancing pathway of light invites one to come.

Tarring the Rigging

During the first few days the ocean was very calm, almost to monotony. "The ocean she had read so much about, and seen so many pictures of, was nothing like the ocean she found lying in wait for her just outside Sandy Hook. It showed neither the majestic billows of the storm nor the placid blue of the calm. It was an extremely large pan of dishwater gently churned with the monotony of motion that is absolutely intolerable—and yet must be stomached. She stomached it."

But my fears of not experiencing any rough weather were all removed on the third day when an unusually heavy summer electrical storm burst upon us. The rain driven by a strong gale swept intermittently over the sea while lightning played beautifully overhead. The ship rose and fell like a leaf on the pond, pitching and rolling until it was impossible for a land-lubber to remain on the deck. One moment the prow **seemed** to lift itself high into the air as if preparing to leap across the surging billows that rolled towards us with astonishing height and rapidity; and the next instant she fell down and down until one wondered what sort of bottom we might strike, lifting the stern of the boat entirely out of the water so that the rapidly revolving propeller rose above the surface splashing and adding its grinding to the din. At the same time she was rolling from side to side, hurling the chairs on the wet decks out against the rail and back again to the cabin walls, for the decks were too steep to allow anything to remain at its place. The waves breaking against the sides of the ship sent a stream of water flowing over the decks.

A squad of the ship's crew were on the upper deck doing emergency work when an unusually heavy sea rolled in on them, snapping off about thirty feet of the upper taff-rail, which is a sort of a banister along the edge of the deck, and dashing several of the sailors against the life-boat rafts and cabin-walls, breaking the arms and ribs of one of them and severely injuring several others. The waves rolled across the decks with an almost irresistible force.

The storm continued about two days. Nearly all the passengers were sick and spent most of the time in their berths. Only the few more seasoned travelers were able to answer the gong at mealtime. The very odor of food becomes nauseating when there is an inner commotion corresponding to the outer tempest. Down in our cabin, the floor of which was about four feet below the surface of the sea, and the ceiling two feet above, we sat watching the storm through our portholes. Through its heavy and secure glass, under the water's surface as much of the time as above it, we could see the angry waves hurling themselves against the ship, breaking into spray or rushing wildly by. We were traveling at the rate of twelve or fifteen miles an hour. After the storm had passed there was the usual round of jollity among the passengers poking fun at each other for looking so pale.

Among the passengers were many very congenial and interesting individuals. Acquaintances form very quickly, for the conventions of society are not so closely adhered to on board a ship and some of the ordinary formalities are dispensed with. Introductions are not necessary to allow one the privilege of greeting others with a "Good-morning," and discussing the never failing subject of weather conditions. There were at least six preachers on board, and though there was a storm, no one had the courage to suggest casting lots to discover a Jonah. Two young men from Chicago and Ohio State Universities were on their way to India to engage in educational missionary work in the Presbyterian mission field. A general secretary of the Y. M. C. A. of America was going to Egypt to organize religious work among the soldiers stationed there. Dr. von De Essen, a professor from a Belgian university, which was destroyed during the early German invasion, was returning to England after a year of lecturing in Chicago University. His account of the attempted drive across Belgium with its attendant destruction, gave one a picture of the injustice of their condition as nothing else could but personal experience. He had suffered the loss of his country, his city, his university, and his home. Among the group were also doctors, teachers, students, nurses, business men, and tourists returning from sightseeing in America.

Time passes quickly on board a ship. Eight days on a steamer is but a short while. When one tires of reading or conversation, there are other diversions. The children jump rope, while the older and more sedate look on until they feel the old instinct reviving again and one may expect to see children of all ages entering into the sport. Throwing quoits is another favorite pastime. Rings of about six to eight inches in diameter are made of inch rope. The game consists of tossing these rings so as to hang as many as possible on a peg placed at a certain distance. Occasional schools of porpoises may be seen sporting near the ship. They are large, brown fish five to ten feet in length. They love to float on the crest of the waves, tossing themselves entirely out of the water. Passing ships, saluting and flying their colors, are always objects of interest.

Girl Jumping Rope—Pastime

Once in a while the old type, full-rigged boat with her sails spread to the wind adds romantic color to the scene and calls to mind the days of Columbus. Flocks of sea-birds, resembling our swallows, visit the ship occasionally. At a considerable distance a tremendous water-spout rose from the ocean like a pillar of smoke, its top curving and spreading until it lost itself in the clouds it helped to form,.

When our ship approached the Irish coast and the daily wireless bulletin announced the sinking of an English liner by a German submarine there was considerable excitement among the passengers. Everyone was scanning the waves for signs of a periscope. What if a submarine should make a mistake and strike at the New York! At once the attendance at religious exercises held every evening was increased. On many a face the tension of fear relaxed as the old hymns and familiar texts inspired new trust and reassured the faltering hearts.

Preparedness for Emergency. Lifeboats Swung Out in Irish Channel

Everyone hailed with delight the hoisting of our flag. To American and foreigner alike the Stars and Stripes represented safety. During the last three days, from the flag-staff at the stern of the ship, Old Glory fluttered gaily in the breeze, and at night two brilliant clusters of electric lights, one on each side, played their glare full on its ample folds. To aid scouting vessels still further in identifying our ship the name of the vessel appearing on each side of the hull was illuminated.

The captain took every precaution against attack and disaster. Throughout the entire voyage the ship had taken a new course, avoiding the old paths where mines and submarines were supposed to be located. As we entered the Irish Channel the vessel constantly shifted its direction, moving in a zig-zag course, presumably to avoid dangers and render torpedoeing more difficult. As the bottom of the ocean is charted it is possible for a ship to find its approximate location by sounding. This is done by sinking a weight to the bottom of the ocean. The weight is nearly a foot long and has an opening at the heavy end which is loaded with a sticky substance like tallow or axle grease. When the reel allows the sinker to touch bottom, the sand, gravel, shells, mud, or whatever constitutes the bottom, clings to the plug until the rewinding of the cable brings the sinker to the deck again. By comparing the report of the plug with the chart the position of the ship is known. Our ship immediately swung to the north.

On Friday afternoon—two days before our arrival at Liverpool—there was a drill in the launching of life-boats. All the large life-boats, ranging in capacity from twenty to fifty persons, supplied with air-chambers to prevent submersion, were swung out clear of the vessel and lowered by tackle-and-block to a position level with the upper decks, ready for instant use. There they remained, constant reminders of dangers lurking in the deep, until Sunday when we entered the harbor. In addition to these boats there were various other floats and rafts ready for use. Life-preservers were very much in evidence. Every cabin was supplied with a full number and it was reported some of the passengers slept with the belts on during the last two nights. Some did not go to bed at all during this time but remained on deck through the entire night with their belts placed right beside them. Happily there was no occasion to make use of them.

On Sunday afternoon we could see the Irish coast on our left and on our right the bluffs of Wales. Soon Liverpool itself came into view and our ship was towed into the pier. One of the first things that attracted the attention was an American advertisement in large conspicuous letters on one of the largest buildings—Heinz's Fifty-Seven Varieties.

We said good-bye to each other and to the ship, walked down the gang-plank and found ourselves in England.

(To be continued.)

Kent, O.

WHAT TO READ

Luzon Koppenhaver

Of all the influences about us in the present age, perhaps none is so largely educative as that of reading. The press even distances the pulpit in its control over the minds of men. The paper and the pamphlet go where the preacher and missionary cannot find entrance. Our education, whether we will or not goes on with the growing years, and we shall find when all the years are told that nothing has so fashioned and moulded our minds as reading. Read we must and will, and here comes the question: what shall we read; what shall we not read; when shall we read; how shall we read?

I know of a case, where, when the child was fifteen, the mother took it in her hands to form a taste, alas! She had seen and read books for years and her taste was pretty nearly formed or deformed already.

As children grow old enough to lay toy books aside let the first reading be children's history. This lays in the mind a solid foundation of thinking, judging and comparing. History belongs to the domains of the true, and, as truth is fundamental to all that is good and worthy, it should be read until the child has formed a love for sound reading. A young child given historic reading from its first acquaintance with books will always love that reading, and develop a literary taste.

Next after history we should read biography, we have read of great events and mighty world changes, read now their actors. Happy the child to whom the wise parent has given "Plutarch's Lives." Read the lives of heroes, philosophers, and philanthropists, these masters have made history by the outliving of their individuality.

Now when you have read the history of the world and of its inhabitants you need to know much of the world itself. Read travels! Oh glorious possibilities open to us in travels! We follow Kave into northern seas; we rush with Irving along the untrodden West, and Oh, how eagerly we plunge with Livinigstone into the heart of Africa! Along the sands of Arabia and in the stony deserts we follow where once moved a pillar of cloud and flame. Tell me! are you so depraved in taste not to enjoy travels?

Now let us sit at the feet of the world's earliest and sweetest teachers, the poets. Do not try at first, Chaucer, or Milton, or Spencer. "Read not from the grand old masters," but, "read from some simpler poet, whose song gushed from his heart." Read Tennyson, Longfellow, Bryant or Whittier and Wordsworth, and—time would fail to tell of Scott and many more. After these you can rise to the sublimer heights of Shakespeare, Milton, and the elder two.

After having read all this, if we are versed in every travel, if we can repeat all of Shakespeare's classical plays or if we are able to relate hundreds of travels and biographies and have not read the one great book, the English Bible, our education is as nothing. In it there is poetry, beautiful and inspiring, there are innumerable travels of Paul and of Christ and many of His followers. There is biography, and history and there are tales of love and murder. We find therefore that we are ignorant indeed if we have not read and studied this blessed Book.

Kansas City, Kans.

A BOOK THAT HAS BEEN OF GREAT HELP TO ME

The Christian's Secret of a Happy Life, by Hannah W. Smith. The book is divided into three parts. The first gives a definition of the Christian's overcoming life, or as the author terms it, "the life on wings," showing its scripturalness, the two view points of God and man, and how to enter into this life. Part second deals almost exclusively with some of the difficulties that arise when the soul reaches out after the fullness in Christ, dealing particularly with difficulties concerning consecration, faith, the will, guidance, doubts, temptations, failures, and shows how the soul may have the victory. Another chapter shows that in everything, in every trial, difficulty, circumstance, environment, etc., God reveals Himself to the Christian if he by faith follows Him implicitly. The third part deals with the results as far as the inward experience is concerned of the life given wholly to God. The chapters are, Bondage or Liberty, Growth, Service, Practical Results in Daily Life, Joy of Obedience, Divine Union, The Chariots of God, and The Life on Wings. The time of my first acquaintance with this book was four years after accepting the Savior, and while I was actively engaged in Sunday school and Young People's meetings. During that time I had not yet learned the secret of presenting Christ's merits in asking God for pardon after falling into temptation and claiming forgiveness on the ground of His shed blood. I rather felt that I must work myself back into God's favor; that God would become wearied with my errors and turn me away. This book in such a simple way revealed to me the secret of appropriating Christ in every phase of life and the secret of victory. This book should have a place in every Christian home. —Jacob K. Bixler, Elkhart, Ind.

Quiet Talks on Service, by S. D. Gordon. Among the books which have helped me, S. D. Gordon's ranks among the first. I may mention but briefly some of the aspects of service which are presented here. The book is just what the title suggests—a number of quiet, strong appeals touching different aspects of service. As the beginning of service there must be, first of all, personal contact with Jesus Christ; as a result of that personal contact the desire to fulfil the Master's commands will develop—many of these commands imply the possession of a great deal more power than we possess, hence, the necessity for the **most intimate** contact with the man who has all the power needed. Right here comes the necessity for what the author calls the Triple Life. Every Christian is commanded by His Master to **lead three lives in one.** First, there must be the secret life lived with Jesus—hidden from the eyes of men. The life that men see depends wholly upon the life that only the Master sees. The second life we are to live is the exact reverse of this—an open life of purity lived among men for Jesus. He is asking us to live His life over again among men—no, it is more than that—He is asking each of us to let Him live His life over again in each of us. The third life is a life of **active** service, of aggressive earnestness in winning men. The motive power of service is a passion for winning men. A hindrance to service is worry, which is not only utterly useless but actually brings bad results. It is sinful to worry. It is a reproach upon Jesus. "Let the outsiders, the people who have not taken Jesus into their lives, let them worry if they will. But WE must not, for we have JESUS."

This book has helped me—it has stimulated in me the desire to know Jesus Christ better, it has given me a vision of the joy which may be found in actual service, and more, it has convinced me that the life which has really been touched by the Master MUST SERVE.

Ida Ligo, Volant, Pa.

The Manhood of the Master, by Harry Emerson Fosdick. This is one of the most helpful and inspiring books I have read during the past year. It consists of a series of twelve studies, based on some of the outstanding qualities of the character of our Lord. It is not a life of Christ, nor a study of His teachings, but an attempt to see the Man Jesus Christ Himself, as He lives in the pages of the Gospels, and to emphasize some of the strong points in His life which are essential for us in our own lives. Each study is composed of a number of passages of Scripture, one for each day of the week, illustrating the particular quality under consideration with a brief comment on each, followed by a rather extended study and discussion of the same subject. The particular qualities of the Master's character which are considered are, His Sincerity, His Fearlessness, His Affection, His Scale of Values, The Loyalty He showed to His Cause, His Joy, His Magnanimity, His Power of Endurance, His Indignation, and His Self-restraint. These are followed by a study on "The Measure of the Stature of the Fulness of Christ." Each one is treated in clear, convincing, and thought-provoking style which holds the reader to the end. It is stimulating and inspiring, goes straight to the heart of the subject discussed, and through it all does not fail to make the truth immensely practical.

The habit of devoting a short period daily to Bible study, preferably in the morning, is a most commendable one, and the daily readings and thoughts outlined in this little book offer splendid material for such study, while the longer discussions at the end of each week will be found very helpful as a summing up of the week's study. I can most heartily recommend it to anyone desiring a deeper and a fuller insight into the character of the Master. —Vernon Smucker,

600 W. 22nd St., New York City.

"God Spake all These Words," by James H. Brookes. This book has helped me to believe more firmly that the Bible is the Word of God. Sir Walter Scott, the noted author, when on his dying bed asked his son-in-law for the book. "Which book?" replied the son-in-law. "There is but one Book, the Bible," said Scott. This Book, the Bible, therefore, has the pre-eminence above all others. Whatever book, however that honors, supports and exalts the Book of books and its author, to the greatest degree, can but be among other books, one of the greatest helps to me. Well, it has been so.

In the book is to be found what some of the most eminent men have had to say in their testimony of the Bible. It also shows why critics wish to reject the Bible and also why it should be accepted as the Word of God. This book has put the desire into my "heart" never to put a question mark on the Bible, and reason from the standpoint as to whether or not the Bible is the Word of God. To make a long story short, I may say:

1. It has strengthened my faith in the Bible as being the Word of God.
2. It has strengthened my faith in the doctrines of the Bible.
3. It has strengthened my faith in God who has given us the Bible.
4. It has helped me to utterly abhor the work of the "Higher Critics."
5. It makes me feel as though this book should be in the hands of all our bishops, preachers, deacons, editors, missionaries, Sunday school workers, Bible students, and all other members of the Church. It can be obtained through the Mennonite Publishing House, Scottdale, Pa,.

—John H. Mosemann, Lancaster, Pa.

SCHOOL NOTES

Goshen College

The winter term is half over and the work has thus far been going nicely. As usual the life at the College is somewhat more strenuous during the winter term than it is during the other terms. There is a larger student body. The present enrollment reaches 265. More courses are offered during the winter term and religious activities are more prominent. At this writing a series of meetings is in progress.

The financial outlook of the College is encouraging. Within the last few months there have been a number of contributions toward this side of the work. Just recently Bro. J. E. Hartzler was absent from the College for several days on a visit to a neighboring state. On his return he reported that a substantial gift had been promised.

A number of agricultural courses have been introduced this year and a School of Agriculture has been organized. Forty-five students are taking advantage of this new School and have registered in classes studying soils, crops, horticulture, and dairying. A number of new cream separators and milk testers, besides other equipment along this line, have been added recently. The class in Dairying has been making weekly trips to stock farms at several points in this part of the state.

One of the strong features of the religious spirit among the students is the Voluntary Bible Study Groups. During the first half of the year the various groups organized used outlines for daily study and met once each week for discussion. The titles of the outlines and helps used are as follows: Studies in Isaiah; Student Standards of Action; Manhood of the Master; and, The Earlier Prophets.

The second half of the school year the Bible study just referred to above is turned over to Mission Study. The Mission Study work has just been launched with a great deal of interest. The following is a list of Mission Study books used in this work: India's Awakening; Christian Standards of Life; Challenge to Life's Service; The Rise of the Church in Non-Christian Lands; and, Students of Asia. The last named book is used by several groups of students. It gives a very clear presentation of the problem that Asia presents to the Christian Church. These Mission Study outlines are accompanied by daily Bible readings so that daily Bible study may be carried on in connection with the Mission Study. Both the Bible and the Mission Study are of great value to the student. They help make the spirit of Christ prevail in the student's life and bring to him a clear idea of the need of the world for his service.

Hesston Academy and Bible School

The work of the first semester closed on Jan. 28, and with it also the Special Bible Term. All told, this session of the Special Bible Term is considered the most intertesting and profitable; in the matter of attendance, it was in advance of any previous term, and the series of special lectures given by those who made their subjects a special study were very helpful. A number of those who came for the special term have registered for regular work. Total enrollment now is 140.

The term address for the opening of the second semester was given by the preceptress, Alta Mae Eby, on the subject of Economy in School Work. It was given largely along psychological lines, but was very practical and applicable to the work before the students for the semester.

The first death in our school family for the seven years the school has been in existence occurred on Jan. 26, when Bro. Oakley Wenger of Versailles, Mo., succumbed to pleuro-pneumonia, at his home, whither he had gone to spend the holiday vacation. A gloom was cast over the entire school, but we rejoice that he went with such a bright hope.

The results of the recent examinations again show where good, loyal, faithful application counts. A few failed because of inability, but usually failures are traceable to a lack of proper application.

We are sorry to lose our assistant librarian and grammar teacher in the person of F. Rose Shank, who has gone to Scottdale to care for her sick sister.

BIBLE STUDY

(Continued from page 465)

righteous, and avoiding the deceivers.—13, 14.
5. Holding fast the Word of God.—15, 16.

TO BE LIKE JESUS
Luke 2:40-52

March 19

I. The Right Development in Childhood. —40.
1. The growth of the body.
2. Gain in strength of character and right principles.
3. Gain in knowledge and its right use.
4. Keep in touch with God.

II. Give Attention to Religious Interests. —41, 42.
1. Follow the example of pious parents.
2. Begin the service of the Lord in early youth.

III. Become Deeply Interested in the Word of God.—43-47.
1. Consider it to be the first and highest duty.—43-45.
2. Find occasion to converse and understand among those who know and teach.—46.
3. Tell it to others for their good and for the glory of God.

IV. Make the Father's Business Life's Business.—49.

V. Give Due Reverence to All and Continue in the Right Development.
1. Honor parents.
2. Respect religious sentiments.
3. Win the confidence of men.
4. Keep in the honor of God.
5. Care for the physical and mental growth.

A MISSIONARY'S SUPPORT

March 26

I. Where Did the Money Come From?
1. Paul in Corinth.
2. Corinth able to help others.—II Cor. 9:1-5.
3. Paul's support in Corinth came from Macedonia.—II Cor. 11:8, 9.
4. He did not allow himself to become chargeable to them.—II Cor. 2:9, 10. Cf. II Cor. 12:13-15.
5. Titus in Corinth the same as Paul. —II Cor. 12:17, 18.
6. Paul in Rome, cared for by Philippians.—Phil. 4:10, 18.
7. Paul's expense from Corinth to Jerusalem.—II Cor. 1:16.

II. Where Did the Workers Come From?
1. For Asia Minor, Macedonia, Achaia Rome—Paul or Tarsus, Barnabas of Cyprus, sent from Antioch by the Church.
2. For Corinth—Paul of Tarsus, Appolos of Alexandria, Silas, Titus and Timotheus of Asia.
3. For Macedonia—Paul, Silas of Jerusalem, Timothy, Titus, Luke of Antioch, Pisidia,.
4. For Ephesus—Appolos, Aquilla, and Priscilla of Rome, Paul.

III. Who Did the Praying?
1. At Jerusalem for the persecuted apostles.—Acts 4:24; 12:12.
2. At Rome for Paul at Jerusalem.—Rom. 15:30-32.
3. At Ephesus for all saints and Paul. —Eph. 6:13, 19.
4. Philippians for Paul.—Phil. 1:19.
5,. Corinthians for Paul.—II Cor. 1:11.
6. Thessalonians for Paul.—I Thes 5:25; II Thes. 3:1.
7. Colossians for Paul.—Col. 4:3.

CHRISTIAN CHARACTER AND INFLUENCE.—II Cor. 6:1-10

April 2

I. The Effect of God's Grace is to Make a Life of Grace.—1-3.
1. To be and labor like Christ—gracious.
2. To esteem the spiritual effect of grace—saving from the condemnation of the flesh. (Context.)
3. Not dishonoring the Gospel of grace as preached,—3.

II. What Grace Calls for in the Flesh.—4, 5.

Patience, affliction, necessities, distresses, stripes, imprisonments, tumults, labors, watchings, fastings

III. What Grace Effects in the Heart.—6, 7.

Pureness, knowledge, longsuffering, kindness, Holy Ghost love unfeigned, Word of God, power of God, armor of righteousness,.

IV. What the Believer Seems To Be—What He Is.—8-10,.

In the flesh	In the Spirit
Dishonor	Honor
Evil report	Good report
Deceiver	True
Unknown	Well known
Dying	Living
Chastened	Not killed
Sorrowful	Rejoicing
Poor	Making many rich
Having nothing	Possessing all things

The Christian influence magnifies the spiritual qualities, and grace sees the spiritual qualities in every believer. The world sees only the flesh,.

THE CITY AND HER MISSIONS

(Continued from page 463)

their battles. I will stand as a man within the gap to bridge over?" There is a great harvest awaiting our Church if she will enter in.

I think the most appreciative audience I ever preached to was 400 boys behind prison bars. Poor fellows, how my heart yearned for their freedom and their home and parents! Space will not allow me to write any more of this interesting work, but should you come sometime to Chicago and time permits it would pay you to visit the Juvenile Court of our city.

Chicago, Ill.

(To be continued)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

The human side of our life is constantly here to be reckoned with. God has planned to use human instrumentality and it is His will that all our being should be subject to the higher law of the Spirit. We are to study in the present month some phases of the law of human instrumentality.

I. **Our Social Gatherings** determine on what side our life is counting. The nature of our work in society will show where our true life is. If we love God, we will love what He is pleased to own and bless. If we love the lusts of worldliness, we will be in hearty sympathy with gatherings where such things are promoted.

2. **The Boy Jesus.**—This lessons shows how important God considered the human instrument. He gave His own Son to become human, that, being like us in all things, He might better help us.

3. **The Call of Foreign Missions.**—This further illustrates God's plan of helping the world through human beings entrusted with divine treasures.

4. **Consecration of Influence** emphasizes our individual responsibility to use our life in the way God has planned.

Happy are the young people who find their way through this course of study and find God's way full in their sympathy and life.

OUR SOCIAL GATHERINGS.—Eph. 5:1-21

Topic for March 12

MOTTO

"Ye shine as lights."

THE STUDY HOUR

I. **The Topic.**—We have social gatherings everywhere, formal or informal. Neighbors come together on a visit and take a meal with one another. Friends meet by the way or in places of business and have social conversation and fellowship. Children gather at the school to cultivate the mind, and have social times together. We meet to worship, and there is always an element of social fellowship in all our gatherings. Various motives for a gathering may or may not be held forth. It may be a religious motive, or educational, or financial, or political. It may be purely social for the sake of sociability. A gathering may have the right motive in the minds of its promoters and be used in some other way by various attendants. It would hardly work, however, that a gathering having the wrong motive evidently set forth, could be used rightly by its attendants. It takes certain kinds of bait to trap animals of a certain nature. You would hardly catch a lover of piety with the bait of folly. Righteous men and women are rarely caught and held at an avowedly ungodly place of gathering. But because there are like qualities in our nature, as human beings, it is probable that these qualities may draw various peoples together of different morals and manners. What they make out of the gathering after being together depends on the predominating power of the characters present. No Godly person would want to be in an environment in which their life counts for evil influences, or the encouragement of sinners in their sin. We may be in an ungodly crowd by force of circumstances beyond control and still shine out for God. We may be there by appointment on missions of righteousness and be safe. But never can we be safe to gather aimlessly without the presence of our Master in our thought. We could hardly ask for His presence with us if we go to a place questionable in character. "Whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks unto God and the Father by him" (Col. 3:17).

II. **The Text, Eph. 5:1-21**, sets forth a standard which if found in our life will be a guide to all our conduct in society.

vv. 1, 2, shows our motive in all our conduct.

vv. 3-6 shows conditions in society which children of God should avoid.

vv. 7-21 give directions as to how to meet the problems of evil in society successfully and be pure.

III. **Outline Study.**

1. **Gatherings to Attend.**
   - a. Places of seriousness rather than mirth and sensual pleasure.—Eccl. 7:2-6.
   - b. Assemblies for exhortation in religion.—Heb. 10:25.
     - (1) Prayer.—I Tim. 2:1, 2, 8.
     - (2) Singing.—Col. 3:16.
     - (3) Teaching.—I Cor. 14:26.
   - c. Occasions true to home and God.—
     - (1) Weddings.—Jno. 2:1, 2.
     - (2) Visits.—Luke 14:1; 10:38-42; Jno. 12:1, 2.
2. **What to Avoid.**
   - a. Evil companions.—Psa. 1:1; Prov. 14:7; 4:14; 13:20.
   - b. Fellowship with evil.—II Cor. 6:14-17; II Chron. 19:2; I Cor. 10:21.
   - c. Evil tempered people.—Prov. 22:24, 25.
   - d. Riotous men.—Prov. 28:7.
   - e. Vain minds.—Eph. 4:17.

Note.—See article in Christian Life department of this number.—Ed.

PERSONAL THOUGHT

As Thy dear child, kind Father, let me so walk that Thy light may ever shine in my life in all that I do.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Commit Eph. 5:1-6.
2. A Child Fit for an Example.
3. Places Where I Will not Go.

For Young People.—

1. Our Master's Presence.
2. God's Plan for Our Social Life.
3. Gatherings True to Home, Church, and Heaven.
4. Modern Snares in Social Gatherings.

For Older People.—

1. Mistakes Seen too Late.
2. Ideal's to Cherish.
3. What Can the Church Do for the Social Life of Her Young People?
4. Responsibility of the Church, Socially, for Her Young People.

SEED THOUGHTS

I have never known a theatre-going Christian of deep spirituality. I have noticed that when Christians become earnest students of the Bible, and men and women of prayer, and active in winning souls for Christ, they invariably give up the theatre. —R. A. Torrey.

Just in proportion as the soul is in fellowship with the Lord Jesus, in communion with His will, shall we trace His leadings, hear His voice, and understand in part.—Anna Shipton.

Christian example will never be what our Lord desires until we cease to ask what may be allowed along the line of questionable pleasures. Such inquiry always betrays the presence of the selfish spirit dominant which separates from Christ, instead of drawing nearer to Him. —H. A. Johnston.

THE BOY JESUS.—Luke 2:40-52.

(Junior Topic)

Topic for March 19

MOTTO

"I must be about my Father's business."

THE STUDY HOUR

I. **Jesus Twelve Years Old.**—We have nothing in the Bible about Jesus after He was named at the temple till He was twelve years old, except that it says, that He grew larger, and was strong in spirit, and full of wisdom, and was blessed of God. But when He was twelve years old we are told about a visit to Jerusalem at the time of the Passover feast. There was always a large number of Jews who went to Jerusalem at this time. People traveled together in companies. In such a large crowd it would be easy for some friends to be separated from each other unless they watched closely. When the feast was over, Joseph and Mary went home again with the crowd. They traveled all day thinking Jesus was along in the company. But that night they could not find Him anywhere. They thought He must be with the kinsfolk, but He was not. Then they hunted all the way back to Jerusalem. They found Him after three days, back at Jerusalem in the temple talking with the men who taught the Scriptures. Such men were called doctors. He was hearing them and asking them questions. The people who heard Him were surprised, too, to find Him there instead of going with them. They asked Him why He dealt thus with them. They said they had sought Him sorrowing. But Jesus asked why they sought Him. He thought they should have known that He would be at the temple doing His Father's work. But they could not understand it all. They did not know all about their wonderful boy who was the Son of God as well as the son of Mary. Mary kept all His sayings in her heart and pondered them to learn more about what was meant by them. Jesus went back to their home with them and obeyed every thing they told Him to do. He kept growing taller and wiser and was loved by every one who knew Him, especially His heavenly Father.

PERSONAL THOUGHT

Jesus was a child for children. The Bible gives two great things about Him as a boy: He was about His heavenly Father's business, and He obeyed His earthly parents. He is our example to follow in everything.

SUGGESTIONS

1. Tell the Story of Jesus' Visit to Jerusalem.
2. How can We Follow Jesus:
   a. In a Knowledge of the Bible?
   b. In Doing the Father's Business?
   c. In Obedience to Parents?
3. What Trade did Jesus Learn?
4. Songs: **"More Like Thee," No. 44. "May the Christ Life Shine in Me," No. 66.**

THE CALL OF FOREIGN MISSIONS FOR MONEY, MEN AND PRAYERS

Hag. 2:4-9

Topic for March 26

MOTTO

"Be strong all ye people of the land and work."

THE STUDY HOUR

I. **The Purpose of Our Topic.**—The purpose of this topic is not to exalt money or men or prayers as objects in themselves, but rather to show their relation to the work God calls us to do with special reference to His work in foreign fields. There is WORK to do as the instruments of God in carrying the message of life to lands beyond us. The work is not money-making nor men training nor prayer-recital. It is serving as light bearers to those in darkness. Just as home is not bread, butter, clothes, or other material things, but is the life of its inmates, who may find assistance by means of material things to enjoy things above and beyond. Thus money, men, and prayers furnish that side of human service that is bound by time, and enables the work to progress which is eternal in its nature and benefit.

God has commissioned the Church to go to all nations with the light of the Gospel. The light is carried by a human messenger; hence the call for **men** for the foreign field. Men are not supernatural, and must therefore be kept with food and natural necessities. Money is convenient to carry with one to obtain these necessities; hence the call for **money** to provide material assistance in forwarding the work. Neither men nor money can provide the spiritual needs of God's messengers. God alone is sufficient for that. He has given us access to Him through prayer. Hence **prayer** is the key of success in every way both material and spiritual. It keeps the missionary fitted for the service; it opens the way into the hearts of those in darkness; it helps workers in all departments to keep before them the real end of the whole enterprise.

II. **The Text, Hag. 2:4-9.**—In this scripture Haggai gives a message to Israel to encourage the building of the temple. They had grown indolent in spiritual things. They allowed material forces to overwhelm them. God arouses them to action by reproof and encouragement. Their crops had been light because they worked all the time to build up their own homes and neglected the Lord's house (1:4-9). He not only calls the leaders into action, but the whole people (2:4). It was God's Spirit that would enable them to make progress (cf. v. 5, with Zech. 4:6). Here is implied the need of a people who are fit to approach God in prayer (cf. Zech. 3:1-10). It required silver and gold to build a temple. God shows that He claims all the silver and gold (v. 8). The whole enterprise was for the glory of God and the instruction and blessing to all nations (vv. 7, 9).

III. **Outline Study.—**

1. **Money.**
   a. Ministering to the necessities of workers.—II Cor. 11:9; Phil. 4:10-14.
   b. Not making merchandise of the Gospel.—Acts 20:33-35; II Cor. 12:14, 15; I Thes. 2:4-9.
   c. Ministering to the poor.—II Cor. 8:1-7; I Cor. 16:1, 2.
2. **Men.**
   a. Preachers.—Rom. 10:13-15.
   b. Helpers.—Acts 6:1-6; I Cor. 16:15-18; Eph. 6:21; Phil. 4:3.
   c. Writers.—II Pet. 3:1; I Jno. 5:13.
   d. Doctors.—Col. 4:14.
3. **Prayers.**
   a. For ministers.—Eph. 6:19, 20; II Cor. 1:11.
   b. For open doors.—Col. 4:3.
   c. For converts.—Eph. 6:18.
   d. For all men and rulers of countries.—I Tim. 2:1, 2.

Note.—See articles in Mission department of this issue.—Ed.

PERSONAL THOUGHT

There is no one who can say, "I have nothing to do in aid of foreign missions." God needs men and women at home as well as in the foreign field. They are helpers to the foreign work if they are doing their full duty. Some can go, many can send whom God calls. Many can support by means. All can support by prayer.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Commit a Verse from Acts.
2. How Children can Answer God's Call.
3. Song, "Something to Do," No. 520. "'Tis the Harvest Time," No. 336.

For Young People.—
1. Uses for Money in Foreign Missions.
2. How to Spend God's Own.
3. Kinds of Workers Needed in the Foreign Field.
4. The Service of Prayer.
5. The Appeal of a Difficult Task.

For Older People.—
1. Who Calls and How?
2. Who is Heeding God's Call to the Foreign Field?
3. Conditions and Needs that Call for Money, Men, and Prayers.
4. Blessings of the Cheerful and Liberal Giver.

SEED THOUGHTS

Prayer is the mightiest power in our hands today. Is it not a great sin that we do not use this talent of all talents? What a blessing we are with-holding from ourselves, the Church, and missions by not praying! If, like Pastor Gossner, we could learn to "ring the Prayer bell rather than the beggar's bell," we might have his success.—Chas. A. Bowen.

The basis of Christ's teaching about money is the fundamental conception of **stewardship.** (Luke 12:42; 16:1-8). Not only money but every gift of God, is received in trust for His use.—A. T. Pierson.

CONSECRATION OF INFLUENCE

II Tim. 1:6-18

Topic for April 2

MOTTO

"Be not thou therefore ashamed of the testimony of our Lord."

THE STUDY HOUR

I. **Our Topic.**—Influence is literally **that which flows in.** When any thing flows into any other place it affects a change. Influence then means that in our lives which by contact with other lives affects them for good or evil.

So far as the **ego**, or **I myself**, has power to choose to be one thing or another, so far do I have power to say what I would have my influence be. What I am, outside of my own choice, whether a white or a black man, an old man or a young man, is not mine to account for. The effect this uncontrollable part of my being may have on others is with my Master. Whatever lot in life we find ourselves, therefore, it becomes our duty to make the most, by God's grace, that can be made out of the effect our life has on other lives. Here we are responsible, and here we may consecrate to God. No one is so small or insignificant but what God has a place that he, or she, may be used to good effect in the lives of others.

There is a sinful nature in each of us inherited from our ancestors from Adam down. We are responsible and guilty for remaining unregenerated, since Jesus has made a way for us. The effect of our unregenerated life upon others makes a bad report. We may be forgiven for this guilty record and by the help of the Holy Spirit we may mend our ways and cast our influence in the way of righteousness. Unworthy as we are, weak, helpless, sinners before God, we may still say that the **ego**, or **self**, has chosen to be loyal to Christ and thereby has consecrated what he is to

(Concluded on page 479)

THE SUNDAY SCHOOL

EFFICIENCY IN THE EXECUTIVE DEPARTMENT OF OUR SUNDAY SCHOOL

I

W. W. Oesch

The word efficiency is a quite familiar one to anyone who has even a passing acquaintance with the affairs of our industrial life, or of matters pertaining to our financial or educational progress. But it is not so frequently used when speaking of the work of the Church or the Sunday school. It might be questioned by some whether it is an appropriate term to apply in work that is so distinctly the work of the Lord; whether its long-continued use in application to our secular affairs has not disqualified its use when speaking of the sacred work of saving men's souls. Some may tell us that we have nothing to do with efficiency, that the Sunday school work is the Lord's work and He will take care of it. The facts seem to justify the conclusion that He will take care of it, just as well as we make it possible for Him to take care of it. We may be assured that the Lord places no premium upon laziness, indifference, lack of method, or lack of forethought—some of the prime elements of inefficiency. But on the contrary, vision, forethought, proper methods, consistent and energetic efforts—some of the elements of efficiency—will yield as large returns in the field of Sunday school work as any other.

When speaking of the Executive Department of a Sunday school, I mean the Superintendents, including Superintendents of the Primary and Junior Departments, if organized, and other minor officers. Now how would efficiency show itself in these officers in the performance of their duties? Or what would constitute a reasonable test of efficiency? In my judgment efficiency is shown not so much in the specific acts or plans of a Superintendent, but pre-eminently in the attitude he takes toward his work. Two equally efficient Superintendents may conduct their schools differently or may conduct the same school differently. But they would agree essentially in the attitude that each takes toward his work. They would both be men of vision and forethought, willing to devote their best energy to the consideration of the problems of the Sunday school.

Let us briefly point out and discuss some of the characteristic qualities of an efficient executive.

He need not be a man of unusual talent in a half-dozen different directions. His work is of such a nature that he does not necessarily need to be a brilliant speaker, or a man of unusual learning. But I would place first in importance, that he be a man of consistent life, a man of sincere piety, known for his interest in the spiritual well-being of men. This qualification is fundamental and essential. And I pass it by with brief mention because I take such qualificaton for granted.

He should be famliar with the Bible and should aim at becoming increasingly so. He should be a constant, untiring student of the Word and his plan of study should be comprehensive enough to lead to a knowledge of the whole Book. Although it may not be necessary for him to frequently or regularly teach the Word yet any man placed in such position needs the constant inflow of divine grace and strength which comes from constant and conscientious study of the Word.

He should be a man of vision. He should have a proper understanding of the importance and possibilities of the Sunday school as a truth-disseminating, soul-saving institution. His vision of these possibilities should be such as to lead him to constant study and thought as to how he can bring the school up to its highest efficiency. Lack of vision on the part of an Executive leads to a satisfaction with present attainments, and effectually prevents any effort to introduce new and constructive features and holds the work down to a dead level of commonplace efficiency. It is well known by those who know something of the progress of educational work, that when the average Sunday school is compared with the average secular or day school, the Sunday school suffers greatly by the comparison And one of the principal reasons in my mind is simply this—that one's continuance and advancement in the profession of teaching demands that he be on the alert for advanced methods, whereas many Sunday school Superintendents are satisfied with past standards or methods, quite content to do things as they always have been done without giving thought as to whether the work is being brought up to its highest efficiency. I know of one Sunday school in which no change or variation has been wrought in the essential features of the school for twenty years. Not because they have been so fortunate in their choice of method or organization, or that the best interests of the work do not demand change, but the executive officers are apparently satisfied and there is seemingly a lack of vision as to what constitutes a well-organized, efficient school. The whole program of the school is stereotyped. If you should be late at Sunday school you could almost tell by a glance at your watch just where they were in the program—whether they were singing the first song or the second—it was an unwritten law that there should be no more than two songs sung in the opening exercise—or whether the Scripture was being read. Responsive reading of the Scripture was wholly unknown. Imagine the effect on the progress of an educational institution or industrial enterprise if the executive officials had evolved no new ideas or accepted no new methods for twenty years! Few things are more important in the efficiency of the executive department of the Sunday school than that the Superintendent should be on the alert to discover and utilize such plans and methods as the highest interests of the work demand. To this end most wide-awake Superintendents can greatly profit by the study of select Sunday school literature. It might also be the means of enlarging their vision of the work for them to visit some well organized, progressive Sunday school. An efficient Executive will also profit by the experience of others, as well as by an occasional reflection upon his own experience.

One evidence of efficiency in an Executive is his ability to get others to cooperate with him in his work. A wise Superintendent will hardly attempt to run a Sunday school with the rest as spectators. He will divide his responsibilities and duties with others, as far as the best interests of the work as a whole will allow. Other things being equal that Superintendent is best who gets the most work out of other people. In nearly all Sunday schools there are minor responsibilities that may be shared even with children in the Intermediate or Junior departments; such as the distribution of books, literature, etc. When you once get the members of the Sunday school to feel that they are in part definitely responsible for the successful carrying on of the work, some of the most difficult problems of the Sunday school have been solved and there is probably no better way to get them to feel that way than by giving them some definite responsibility.

An efficient Sunday school executive will most likely regard his work as continuing throughout seven days in the week. The program of one Sunday is hardly carried out until he will be planning that of the next. He is never off his job. He will regard it his duty to make a conscientious preparation of the lesson, even though he may not teach. Unless he has a chorister whom he knows to possess good judgment in the matter of selecting music, he will do so himself. He will also select the Scripture reading before Sunday morning. He will give the best of his time and effort to the work of the Sunday school and will not merely devote the leavings of worn-out hours but will use the same initiative and energetic thought he devotes to his business affairs. There will also be times of fruitful meditation in undisturbed hours which will constitute a time of comparison and analysis, of sifting and weighing, of retrospect and prospect; a time for the consideration of difficult problems, a time for insight into the spiritual needs of the school. There is no more precious time in his weekly calendar than this; and the Superintendent who plans to use a liberal measure of time in this manner is almost certainly on the road of efficiency.

(To be concluded)

THE SUNDAY SCHOOL LESSON

Ruth Buckwalter

In order to make a success of anything we must first of all have some preparation. The greater the work before us, the greater the need of preparation. In the natural world when men go out to battle against their enemies there is a great deal of preparation going on before hand. When you want to take a long journey you realize that preparation is needful.

Can there be a greater work assigned anyone than the teaching of God's Word? than the moulding and framing of young minds for eternity? As this is actually the work before every Sunday school teacher, and realizing this fact, what kind of preparation must we have to best accomplish this work?

It has been repeatedly said that one ought to come before his class with a well-prepared lesson, that this preparation ought to be going on every day in the week. I believe this is true. It does take time to prepare to accomplish anything of great importance. But the main preparation every one needs, I believe, is that our lives be in close communion and harmony with our Master every day of the week. Our preparation may all be in vain, if our lives are out of harmony with God. We may be able to teach, speak, and instruct like angels, but all this is as sounding brass and a tinkling symbal without the Spirit of God and a life of conformity back of it.

We must keep in mind the aim of our preparation. It is not merely to instruct and give knowledge to the pupils, but to prepare souls for happiness in this life and **in eternity.**

A ragged child straying into a Sunday school one day for the first time, and seeing the solemn groups gathered around the teachers, exclaimed aloud, "Is this the way to heaven?" The Superintendent was for a moment startled. Was his Sunday school indeed the way to Heaven? Was he trying to make it so? Were his teachers intent on the same object? The artless question struck home, from class to class the question went round with a thrill, and reminded all that it was the chief work of the Sunday school to lead souls to Christ, "the way to Heaven."

We should have our lives so fully surrendered to Him that when any life comes our way it may feel in our lives the personal touch of Him who died to save them.

How shall we vividly and savingly present Him to the heart of the pupils? There are six gates by which we may send religious truths into the soul, and if we remember these six gates it may aid us in our preparation to teach the lesson.

The first and most essential is **prayer through** which the Spirit of God makes His triumphal entry into the soul, in response to our faith. The other gates are the senses.

We may go through the **ear** to the heart by right words fitly spoken. Through the eye to the heart by visible illustrations. There never was a teacher who tried harder to get people to see the truth than Jesus and He used this method of teaching. Through **taste** to the heart. Prepare to make the lesson tasteful, so that the pupils will hunger and thirst for more of it. Through the **scent** to the heart by flowers given to the sick scholars and others at appropriate times. Through **touch** to the heart, by hand shaking and supplements to the lesson.

God has His rivers and mountains. He keeps them forever. But the boys and girls, unlike the rivers and mountains, have wandered away from Him, and can never be kept by Him until we are willing to do our part in bringing them back to Him. If we are negligent and indifferent about the preparation of our lessons, it must be because we do not realize the importance of the great work before us. We, to whom God has given the strength and vigor of manhood and womanhood, and who have pledged our allegiance to Christ, are we winning any souls for our Master? or are we going into His presence empty handed?

Chicago, Ill.

"God can't use some people because they're so great."

WORLD-WIDE SUNDAY SCHOOL NEWS

Helping the Armenian Refugees in Cairo

Rev. Stephen Trowbridge, of the World's Sunday School Association, now acting as secretary of the Armenian Relief Committee operating in Egypt, writes from Cairo:

"The relief work is now well organized and the $6,200, sent from America is being used for a number of very useful purposes; for example, providing 1200 loaves of sweetened bread for 1200 school children between the ages of four and fourteen. We are building eight hot baths and providing 1200 towels, and are seeking to engage a superintendent nurse for the hospital. We have also sent a shipment of ten sewing machines for the women to make up winter clothing. We have sent this week a wheat-crusher, which will be exceedingly useful in providing the food which the people are accustomed to. We are also building two hospital sheds, as there have recently been cases of dysentery, ophthalmia and typhoid. We are providing twenty-five tons of coal for the baths, and are holding a reserve fund for hospital equipment, supplies and so forth, as well as for industrial work. Most of the people are comb-makers by trade, and we are endeavoring to co-operate with the Armenian Committee in getting the industries started."

Chinese Conference on Adult Bible Class Work

From July 13th to August 13th, 1915, the China Sunday School Union, in co-operation with the Forward Evangelistic Movement Committee and the Sunday School and Bible Study Committee of the China Continuation Committee, held a conference on Adult Bible Class Work at Kuling, Central China. The conference problem was the enlistment, training and use of adults for effective Bible Study and teaching, personal work and Christian service. This conference was one of three, and was intended for Central China. Twelve different Missionary Boards were represented with delegates, among whom were thirty preachers and fifteen teachers.

At the conclusion of the Month's study, examinations were given and the China Sunday School Union certificates were given to all but two or three men.

SWEETNESS

C. Hutt

The sweetest of the scented air,
Comes to us here and everywhere;
It comes from out the garden sweet,
And guides our weary wandering feet.

Massillon, O

"Many a church is suffering from spiritual spinal meningitis and can't stand erect in the world for God."

CURRENT EVENTS

Wilson's Campaign for Preparedness.—The one great issue, that overshadows every other, before the United States, is that of preparedness. A year ago President Wilson pushed the issue aside and declared himself as unfavorable toward military preparedness. He now recommends and urges that this country needs to make military preparations for possible future eventualities. He has suggested a plan to Congress, which some claim is inadequate to meet our needs, while others are bitterly opposed to it. One of his chief and most influential antagonists is his former Secretary of State, W. J. Bryan, who has a large following in the Democratic party. There are those who think that this issue may divide the Democratic party and as a result defeat them in the next presidential campaign. Throughout the Middle West there is considerable indifference and opposition toward preparedness. The latter part of January President Wilson made a speech-making tour through the Middle West in order to win support to his program for preparedness. He made a number of addresses in some of the principal cities. He was well received, but opinion is divided as to whether he achieved his object. He denies that his plan carries with it the menace of militarism. According to his idea there is a military and industrial side to his plan of preparedness. He says, "We ought to have in this country a great system of industrial and vocational education, under Federal guidance and with Federal aid, in which a very large percentage of the youth of this country will be given training in the skilful use and application of the principles of science in maneuver and business. And it will be perfectly feasible and highly desirable to add to that and combine with it such a training in the mechanism and use and care of arms, in the sanitation of camp, in the simple forms of maneuver and organization, as will make these same men industrially efficient and individually serviceable for national defense."

On the Tracks of the Brewers.—United States internal revenue officers who have been investigating the political activities of the brewers of Pennsylvania claim to have evidence to prove that, since the corporation income tax law became effective, liquor corporations have deliberately evaded payment to the Government of taxes that would total millions of dollars. The Government agents are said to have found the key to a clever system of book keeping, said to be in use by brewers all over the country, whereby large contributions to political campaign funds were skillfully concealed. Evidence has also been secured to show that the brewers have made frequent heavy assessments for political purposes upon the saloons they control. Temperance societies are aiding in the investigation and are turning much evidence over to the Government investigators. The liquor interests are fighting for every inch of territory and in their desperation are resorting to every possible means to stave off certain defeat, and in their use of means they not infrequently stoop to methods that are on the same plane as their traffic.——It has come to light that the Government has been investigating the brewers for at least six months and has no less than 400 men at work all over the country gathering evidence. The brewery interest are employing every means possible to block the work of the Government and prevent an airing of the matter in the courts. An exposure of their corrupt methods and their effort to dominate politics would no doubt give a greater impetus to the prohibition sentiment that is sweeping the country.

Another Cabinet Member Resigns.—President Wilson has lost two of his most influential cabinet members since he took office. Last June Secretary of State Bryan resigned because of disagreement with Wilson relative to a note to be sent to Germany concerning the sinking of the Lusitania, and on Feburary 10, Secretary of War, Lindley M. Garrison, resigned because of lack of agreement with the President on the question of a continental army and the attitude on the Philippine question. Secretary Garrison is conceded to have been one of the most efficient and influential men in the Cabinet, one who made a thorough study of the military problems and one of the President's confidential advisors. The military program worked out by Garrison was authorized by the President to be submitted to Congress, and it was understood that the President would support it. When the President was informed that the program could not be put through Congress he refused to fight for it, with the result that Garrison handed in his resignation which was accepted at once. The Assistant Secretary of War Breckenridge also resigned. The President does not seem to have any definite program worked out for a larger army.

After the War—What?—The belligerent countries of Europe are viewing with not a little concern the situation that will exist at the close of the present war. The work of reconstruction must be begun at once, and already plans are being made. Virtually all of the great powers engaged are training the permanently maimed soldiers different trades so that they can make a living. Plans are being laid to revive commerce and industries. England is working out a scheme of land purchase for adoption by the government. "Confronted with the two-fold problem of providing employment for discharged soldiers and materially increasing home grown food supplies, the Home office, the Board of Trade, and the Board of Agriculture entered into consultation with the War Office and the Admiralty," with the result that a committee was appointed. This Committee it is said will recommend that the Government acquire extensive tracts of land for the establishment on a large scale of colonies of small holders and the development of co-operative buying and marketing and of agricultural credit banks.

Religious Liberty in Peru.—Peru is one of the last countries of South America to grant religious liberty. Two years ago the legislature passed a constitutional amendment granting religious freedom. In order to become a law it must be authorized by two congresses. The President's sanction is also required which was just recently granted. The Roman Catholic Church brought strong pressure to bear upon the President to withhold his sanction. His mother, mother-in-law and sisters and wives of cabinet members signed a petition urging him to veto the measure. The new law recognizes Catholicism as the state religion, but grants the people full religious liberty, and the public exercise of other forms of religion. Catholicism, which held undisputed sway in South America for centuries is gradually losing its influence and control as the people become more enlightened. The benighted conditions in this "neglected continent" are certainly no credit to Catholicism.

A 465 Per Cent. Dividend.—The Winchester Repeating Arms Company declared a 465 per cent. dividend for the fiscal year ending February 5, 1916. On a capital of $1,000,000 the net earnings were $4,652,094. The stock, par value $100, recently sold for as high as $3,000.

Canada's Parliament Building Destroyed.—On the evening of February 3 fire suddenly broke out in the reading room of the Parliament building of Canada, located at Ottawa. The fire swept through the corridors and parts of the building with such startling rapidity that many in the building escaped with difficulty. Several lives were lost. The House or Commons was in session when the fire was discovered about 9 P. M., and it was with difficulty that the members in the chamber escaped. The fire raged until early morning when it was brought under control and the wing containing the library was saved. The building was considered the finest Gothic structure in America. The loss is estimated at several million dollars. It is thought by some that the fire was of incendiary origin, caused by the enemies of England. The guard in the building had been tripled some time ago because it was feared attempts might be made to destroy it. An investigation is being made. The fire was first noticed in the reading room among some newspapers. Some in the room allege that the fire started simultaneously among papers at four different places. Several explosions were also heard.

Price of Gasoline Soaring.—Some motorists no doubt are viewing with not a little concern the upward trend of the price of gasoline. Some authorities predict a price of forty cents before the movement stops. The Federal Trade Commission announced that as a result of complaints received it would make an investigation of gasoline prices. The oil men explain the advance by stating that there is a shortage due to heavy slumps in the production of oil wells in Texas and Oklahoma, which they claim have fallen in output from 35 to 50 per cent., at a time when little oil could be secured from Mexico. Then also they claim that there is a greatly increasing demand. There is no question but the demand is on the increase. The tremendous increase of automobiles and use of gas engines in motor boats and by farmers demands more gasoline. In 1899 the quantity of gasoline used in the United States for all purposes was 5,600,000 barrels. In 1914 the consumption was 18,000,000 barrels. Now experts estimate that in 1916 30,000,000 barrels will be consumed. Approximately 3,000,000 automobiles will be using gasoline this year and will require about 20,000,000 barrels of gasoline.

War Censorship.—The war microbe is working industriously night and day in the United States at present. The one public theme that is systematically agitated is that of preparedness. Gen Scott, chief of staff of the army, recommends that plans for censorship in case of war be worked out in advance in order to avoid the dissatisfaction and confusion that reigned in England early in the war relative to the censorship of news. Gen. Scott suggests that two officers of the army and navy should be authorized to consult with the leading newspapers to draft some legislation for the control of publications when necessary for the defense of the country. "Should the nation be in peril the President would have the power to at once direct a censorship of all communications by mail, cable, wire or wireless—if necessary declare martial law." This suggestion is now being considered by government officials. It is said that there is considerable public opposition to this suggestion of censorship.

Wilson's Appointment for Supreme Court.—A sensation was caused when President Wilson appointed Louis D. Brandeis to succeed the late Justice Lamar. A number of prominent men were mentioned as possible successors, but very few, if any, thought of Mr. Brandeis. There is considerable opposition to Mr. Brandeis, especially by that class who put property rights above personal rights, on the grounds that he is too radical, impractical and possessed with strong socialistic tendencies, and that he lacks the "judicial temperament" necessary for the duties of a Supreme Court judge. He is known as the "people's lawyer," being instrumental in exposing many corrupt practices in large corporation and demanding the recognition of the rights of the people. His appointment is before the Senate for ratification. There is strong opposition in the Senate to his appointment and his record is being investigated. Whether his appointment will be confirmed remains to be seen.

Favorable to an Embargo.—United States Senator Kenyon of Iowa presented a petition with over a million signatures to the Senate protesting against the traffic in munitions of war with Europe and calling on Congress to place an embargo upon such shipments. These signatures were secured largely through the efforts of the organization of American Women for Strict Neutrality. In presenting the petition Senator Kenyon said: "The signers of these petitions are not pro-British, they are not pro-German, but they are pro-American, pro-humanity, pro-Christianity. . . . . The jingle of the dollar can not drown the cry of suffering from the battle-fields of Europe. It may be all right to sell these things according to international law, but it is against the moral law." No one who accepts the Biblical teaching of non-resistance will sanction or have part in a traffic that deals in the instruments of hate and destruction.

Filipino Independence.—There is now a bill before Congress which if passed would give the Philippine Islands their independence in 1922. It seems that nearly all the politicians would like to get rid of these Islands, but they are not agreed as to the best way to sever relations. Military experts say that from a military point of view they are very undesirable because they are distant 7,000 miles from our western coast, and in case of war with a foreign power we would be better off without them. Some suggest that they be granted independence on the same conditions that it was granted to Cuba, but it is objected to on the grounds of distance and that the Filipinos are no so well qualified for self-government. Even so prominent authorities on the Filipino question as Elihu Root and Ex-President Taft differ as to the best course to take in the matter.

Labor Victory.—The miners working in the copper mines of Arizona who had been on strike for some time, again resumed work the last day of January, after the operators had consented to meet their demand for an increased wage. The copper magnates wanted to use armed guards, gunmen and strike-breakers and starve the 5,000 miners and their families into submission, but the Governor of Arizona would not permit them to do so. With copper at the highest price for nine years, and with organized labor all over the United States rallying to the support of the miners, the operators finally agreed to pay the wages demanded and meet once a month with a grievance committee selected by the miners. Two mediators from the United States Department of Labor investigated conditions and it was largely through their labors that the differences were adjusted.

A Government Armor Plant.—The Naval Committee of the United States Senate reported favorable the bill authorizing the Government to construct or acquire by purchase an armor plant. There are only three steel firms in the United States prepared to make armor. These have been charging exorbitant prices, which is one of the reasons why the government began to consider making its own armor. These armor plate makers threatened to advance their price $200 per ton if the Government decides to construct its own plant. It will require several years to construct a plant and by raising the price on the plate the government needs until its own plant is in operation they would be able to gather in a rich harvest. This threat was likely intended to dissuade the Government from going into the armor plate business.

Prohibition Amendment in Congress.—A resolution for submitting the Prohibition Amendment was introduced in both house of Congress. The Amendment introduced in this Congress is practically the same as that voted upon in the House in December, 1914, when it received a majority of eight votes. Prospects seem favorable for securing the necessary two-thirds vote in the present Congress. The demand for national prohibition is on the increase and men are seeing the wisdom of removing this question from national politics.

Good News for the Potato-bug.—It is reported that there will be no Paris green manufactured in this country this year. The Paris green sold in this country is usually manufactured during January and February. The ingredients necessary cannot be secured in sufficient quantities because of their scarcity and high cost. Several months ago vitrol cost three cents per pound, and it now sells for seventeen and is still soaring. This is no cheering news for the enemy of the potato-bug, the potato planter, but he has the consolation of knowing that there are other insecticides that spell death to Mr. Bug. The paint manufacturer will also be inconvenienced by a failure to get Paris green, as it is used in certain kinds of paint. The employees who handle the product, however, will not regret that they will be spared the disagreeable and injurious job.

Eats Lead.—The telephone companies have discovered a new adversary in the person of a little bug that eats its way through sheet lead. For those who may be skeptical it is said that the bug has been observed and experimented with until there is no doubt left about its appetite for lead. "What the bug does is to light on a lead-covered telephone cable and bore a tiny hole in the lead sheath and paper insulation down to the copper, thus endangering the insulation. The insect is a slender beetle with hard wing covers, about a quarter of an inch long, and is of innocent and placid demeanor." The object of the bug in boring into the lead is not clear. It certainly cannot derive any nourishment from the lead. Some think its purpose may be to hide, and others possibly to deposit eggs. Quarantine is considered to check the menace.

War on Polygamy.—Efforts are being made to have Congress enact a Constitutional amendment to end polygamy. More than 20,000 petitions and resolutions, adopted by mass meetings throughout the country, have been sent to Congress. The movement was begun several years ago by the National Reform Association. If such an amendment is adopted "the Federal Government may take action against Mormon leaders who are said to be practicing polygamy; to compel an accounting of the funds of the Mormon Church; and to forbid the use of the mails to the Mormon propaganda, and the re-opening of the case of the United States against the Mormon church."

Railroad Ties for England.—An eastern railroad received an offer of five cents each for 100,000 cast-off railroad ties. The company ordered the ties to be saved. It is said that England is trying to secure ties from other railroads to make up a total of 500,000. It is understood England wants them for use in constructing trenches in France.

Made-to-Order.—Almost anything may be secured these days made to order, religion not excepted. Dr. Zamenhof, founder of Esperanto, which he intended for a universal language, and which he tried to have nations to adopt, but failed, now has invented a new religion which he thinks is broad enough to unite all the peoples of the world in one grand religious union. He calls it Homaraist. The etymology of the word suggests "man worship," which is characteristic of this present evil age. The masses are ready to accept almost anything so long as Jesus is left out.

Interesting Facts

The death rate from wounds received in the war has greatly decreasel during the last year. Then forty-five out of every thousand wounded died, while now less than twenty succumb.

"It has been found that by feeding silkworms partly on mulberry leaves and partly on osage leaves, being extremely careful with the allowances of the two foods, they can be made to produce red and blue silk. Colored thread has been obtained by feeding the worms on dyed leaves but this method is not practical on a commercial scale. The natural color of raw silk is yellow or white."

At the end of 1915 England had a national debt of $10,419,000,000; France, $10,314,000,000; and Germany, $7,275,000,000. Think of the annual interest on these debts!

The Federal Reserve Board reports that the gold imported into the United States during 1915 amounted to about $450,000,000, and the export of the same metal $27,000,000.

Naval officials state that 95 per cent. of the enlisted men in the United States navy are citizens. The rest are men from our insular possessions. Seventy-five per cent. of the men in the navy are well trained marksmen.

"The War Department reports that a continuous inland waterway from New York bay to the Gulf of Mexico can be arranged with a depth of eight feet in the shallowest sections. These sections lie between Utica, N. Y., and St. Louis. The total cost to the federal government for connecting up this waterway will not exceed $5,000,000."

During 1915 the Police Department of New York City recorded 246 murders. Four thousand four hundred and thirty-nine persons were reported missing during the year, the fate of 829 of whom is still unknown. The total number of arrests made was 212,452, and 161,121 persons were convicted. A total of 161,367 serious and petty crimes were reported.

"It's not by change of circumstances but by fitting our spirits to the circumstances in which God has placed us that we can be reconciled to life and duty."

Miscellaneous

TRAINING OF THE WAR'S MAIMED, HALT AND BLIND

How the Fighting Nations are Meeting This All-Important Problem

The staggering number of men killed in the battles of the present war quite overshadow the great numbers of unfortunates who have been crippled and thus seriously handicapped for the balance of their lives. To these men the respective governments owe a debt: Either the men must be pensioned for the remainder of their lives or they must be trained to some new trade that will enable them to earn a livelihood. Disregarding the difficulties of pensioning the multitudes of crippled men this war is constantly producing, it is still necessary to train the men since they themselves do not wish to become public charges, but rather ask to earn their living in whatever manner possible, as before.

A man who is suddenly rendered a cripple through any cause finds himself in much the same position as a child. He must begin learning all over again how to make use of his remaining limbs for new purposes. Many tasks of daily routine must be mastered as in childhood, such as how to hold and use a knife, fork or spoon, how to write, and how to use the numerous devices and implements encountered in every day routine. The government, for whom the cripple has sacrificed so much, assumes the task of instructor to each man, teaching him how to accustom himself to the new order of things as well as some suitable trade in which he can earn enough to support himself and possibly others dependent on him.

The resourcefulness of the European countries in training their cripples and blind for new trades is little short of amazing; certain it is that nothing approaching it in magnitude and results has ever been witnessed before. The capabilities of the unfortunates are being carefully studied and a trade selected which is best suited to them. In unusual cases where no existing trade seems to fit the man, special work is devised. In fact, it is particularly in the latter phase of the work that the greatest ingenuity has been displayed.

Erstwhile outdoor laborers and others requiring the use of their lower limbs and who have been deprived of the use of one of these limbs in battle are now being taught some indoor occupation. One-legged men are being trained to do all kinds of work with their hands, among the trades taught them being tailoring, blacksmithing, shoemaking, and operating machinery for making various products.

The Viennese architect, Grosselfinger,

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though bereft of his right arm, has nevertheless since his university days been able to follow his calling without hindrance. At the outbreak of the war he sought to put his experience at his country's service by opening a special school for the one-armed, where they were to be taught how to work comfortably at a life-sustaining trade. Following his plan, other schools have been founded, notably at Heidelberg in Germany, under the guidance of Dr. Vulpins. Such a school can furnish a soldier, whose maiming has precluded his working at his former trade, with the knowledge and training necessary to a change of occupation. The pupils are enjoined to manage independently all the affairs of daily life: they learn how to dress, shave, wash and feed themselves. Physical exercises are provided to strengthen the stump and to develop special aptitude and strength in the sound limb. Fine and rapid writing with the left hand is taught—most of the pupils having lost their trained members—and training is withal given in spelling, arithmetic, stenography, typewriting, book-keeping, drawing and other commercial arts.

The amazing capabilities that a one-armed man can attain by early, patient and energetic training are demonstrated by exhibitions in various places in Germany, especially in Berlin. Thus are the wounded favorably influenced and incited to imitation. The prize exhibit is the man Unthan, the original of the armless artist described by Gerhard Haptmann in his well-known novel, "Atlantis." Unthan was born without hands, but his father trained him so well in the use of his feet that he now, at sixty, plays the violin excellently, blows the trumpet, swims, and does things beyond the ability of many whole membered people.

Dr. Kruckman, in the "Deutsche Medizinische Wochenschrift," enumerates three special cases of handwork for soldiers blinded in the war in addition to those that have long been practiced. These are: rope making, brush making, and basket and chair weaving. Three years' time are required for the average apprenticeship. For these three crafts there is abundant raw material in peace times; but Dr. Kruckmann, however, would be beforehand for work that must be done after the war is over. For rope making the hemp comes from Russia and Italy; jute comes from India; aloe from the Pacific Islands; bristles and other materials for brushes come from Russia, India and China; while some material for basket work is of domestic origin, although bamboo, rattan, varnish, and other supplies must come from countries other than Germany. There is a museum in Brussels at present which has exhibits of all raw materials and the goods which are to be made of them.

Of the three classes of handwork mentioned, basket work appeals to much the larger number. Music holds out some promise as the blind are fond of it and often develop great talent. Much training is necessary, however, for the fingers of the ex-warriors are likely to be a trifle stiff for the dexterity needed in playing most instruments.—Sel.

HOW THE CALL CAME

(Continued from page 451)

All eyes were turned on him. What could he mean? He was one of the best men in the town. The silence was tense as he sat down. The evangelist did not speak, but stood waiting. The minister tried, and broke down. Several were moved to tears. Gussie felt for the moment she wanted to run down, hug her father and say, "No, no, I will stay with you. I will never go away."

But the silence had to be broken, and a new power came to Gussie, and she rose and said:

"I'll go, if you want me to go, Lord,
Over mountain, or plain, or sea;
I'll stay, if you want me to stay, Lord,
Just wherever you want me to be."

The audience seemed to understand, and heads were bowed. The evangelist pronounced the benediction.

Gussie offered for the mission field and was accepted and sent to China. Never will she forget the last wave of her father's hat at Southampton, never forget his "God bless you, my daughter," neither will she forget his letters so full of quiet joy that she was doing the "Master's work" in that far-off land.

The much-loved father has heard the Master's "Well done," has entered the glory land. Gussie is still working in China, and ever thanks God for the memory of a father who knew both how to 'sacrifice" and to "serve."

This little story is very sacred to the one who wrote it. It is sent out with the hope and prayer that it may help some one who perhaps has also been "disobedient to the heavenly vision." Perhaps it may also help some father and some mother to give their "alabaster box."—Sel.

YOUNG PEOPLE'S MEETING

(Continued from page 473)

the way of righteousness (Rom. 6:11-14, 19-23). "By the grace of God I am what I am" (I Cor. 15:10).

II. **The Text, II Tim. 1:6-18.**—This passage of Scripture emphasizes the personal responsibility in an individual to fulfil the work which God would accomplish through his instrumentality. Note the following expressions: **"That thou stir up;" "not ashamed"** (three times); **"Hold fast;" "Keep;" "I have committed."**

There are three characters that are consecrated to the Lord in the use of their influence, or earnestly entreated to do so, in this Scripture. In v. 15 some characters are mentioned who did not use their influence for Christ's cause

III. **Outline Study.—**

1. **Influence for Good Exemplified.**
   - a. A son over a father.—I Sam. 19:4-6.
   - b. A father over a son.—I Kings 22:42, 43.
   - c. Pious men over coming generations.—Heb. 11:4; 12:1.
   - d. A Church over other churches.—I Thes. 1:7, 8.
   - e. Christ to us.—I Pet. 2:21.
2. **Ways of Using Influence.**
   - a. The Christian by good works before men.—Matt. 5:13-16; Phil. 2:15.
   - b. The Christian servant.—I Tim. 6:1.
   - c. The Christian wife.—I Pet. 3:1, 2.
   - d. The Christian husband.—I Cor. 7:16.
   - e. Elders toward the flock.—I Pet. 5:1-3; I Tim. 4:16.
   - f. Young men to believers.—I Tim. 4:12; Tit. 2:6, 7.
   - g. Friend with friend.—Prov. 27:17 19.
3. **Our Consecration.**—Rom. 12:1, 2.

PERSONAL THOUGHT

I am but an earthen vessel, yet God has chosen to place a treasure within, that my life might glorify Him. May I constantly keep in His favor that my influence may count for His Kingdom.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Textword, **Example.**
2. Shining for Jesus.
3. Song, "Ye are the Light of the World," No. 382.

For Young People.—

1. Keeping in Our Allotted Sphere.
2. Making the Most of God's Gift.
3. Influences that have Helped Me.
4. Not Ashamed.

For Older People.—

1. When is Influence Consecrated?
2. Rewards of a Consecrated Influence.
3. Power of Influence.

SEED THOUGHTS

When men do everything for God, the very least thing, they never know where it will end, nor what amount of work it will do for Him. Love's secret, therefore, is to be always doing things for God, and not to mind because they are such very little ones.—Faber.

The life of a faithful man is a guide to paradise.—Thos. A. Kempis.

Influence never dies; every act, emotion, look, and word makes influence tell for good or evil, happiness or woe, through the long future of eternity.—Unknown.

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HYMNS

(Continued from page 456)

sentiment of many when we say it is desired that the standard of our singing and the grade of the music we sing ought to rise rapidly to higher planes. Shall we as young people not see to it that we make our contribution to the Church by developing the voice and the talents which God has given us, that the church music shall not suffer loss?

"Before Jehovah's awful throne,
Ye nations, bow with sacred joy;
Know that the Lord is God alone:
He can create, and He destroy.

"Wide as the world is Thy command,
Vast as eternity Thy love;
Firm as a rock Thy truth must stand,
When rolling years shall cease to move."
—Watts.

"O, Thou the great eternal One,
Whose goodness every age hath stood,
Thou art exalted over all,
For Thou art great and Thou art good."
—Elsie Byler.

Holy, holy, holy, all the saints adore thee,
Casting down their golden crowns around the glassy sea;
Cherubim and seraphim falling down before thee,
Which wert and art, and evermore shalt be,
—Heber.

Goshen, Ind. (To be continued)

Aluminum is the most abundant of all metals being an essential constituent of all important rocks except sandstones and limestones.

"If Saul had destroyed all the Amalakites, no Amalekite would have lived to destroy him. Show no mercy to little sins."

"In the morning praise God for opportunities, but make some use of them before the morning goes."

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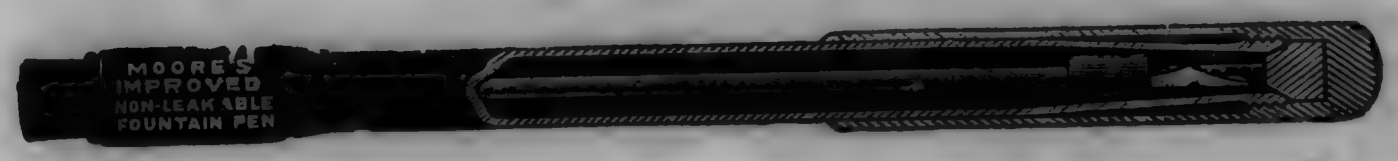

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APRIL, 1916

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(See page 499)

SELECT READING

ISAAC WATTS, THE GREAT ENGLISH HYMNIST

The last half of the 17th century found England in a seething ferment of political and religious trouble. Cromwell and his "Ironsides" had fought the battles of the people against despotism and tyranny. He granted religious toleration to non-conformists, but was inclined to persecute Romanists and Episcopalians.

The Commonwealth lasted but twelve years, when it was terminated by the restoration of royalty in the person of Charles II, 1660-1685. The sovereign who now ascended the throne was in every respect the opposite of Cromwell. He had no love of country, no sense of duty, no belief in man. He was immoral and characterless. Among his first acts was the restoration of the Episcopal form of worship. He placed the ecclesiastics in power. Soon severe laws were passed against the non-conformists. The Corporation Act ordered all holders of municipal offices to renounce the Puritan Covenant. The Act of Uniformity enforced the use of the Episcopal Prayer-book upon all clergy-men and congregations. The Conventicle Act forbade all religious assemblies, except such as worshiped according to the established church. Lastly, the Five-mile Act forbade all dissenting ministers to teach in schools or settle within five miles of an incorporated town. Two thousand Protestant ministers were driven from their parishes in a single day. Not only clergymen, but laymen were hunted with bugles and blood-hounds like deer. There was no form of trial. If found gathered secretly in glens or caves to worship God, they were hanged or drowned without mercy. It was at this time that John Bunyan, a poor day-laborer, was sentenced to Bedford Jail, where, during an imprisonment of twelve years, he wrote the immortal "Pilgrim's Progress."

Into this troubled state of affairs Isaac Watts was born at Southampton in 1674. His father, a deacon of the dissenting church, had, with his pastor and others, been committed to jail. His mother, the daughter of a Huguenot refugee, often came and sat disconsolately on the stone steps of the jail, holding the infant, Isaac, in her arms. There were fourteen years of suffering for his parents from the time of Isaac's birth until William and Mary came to the throne. He was a puny infant, and never grew strong. His work was often interrupted by sickness. His opportunities for mental training, however, were good, and well improved. At the age of seven he had already manifested a gift for poetry, which turned to devotional verse.

When about eighteen years of age, he undertook to criticise the versification of the Psalms used in his father's church, when one of the officers flatly said: "Give us something that will be better, young man." Watts took the suggestion, wrote his first hymn, and heard it sung at the next evening service. He thereafter prepared one for each Sunday until over two hundred had been written. These were gathered and published, and the first Watts hymn-book appeared.

A university course opened to him on condition that he enter the ministry of the Established Church, but his conscience forbade him. He preached his first sermon as a Dissenting parson on his twenty-fourth birthday in the city of London. His pastorate of fourteen years was often interrupted by serious illness, but his influence was, nevertheless, large and pervasive.

In 1703 a violent fever brought him to the gates of death, which, however, swung backward. Complete recovery never came, and further work as a pastor was now impossible. He was invited to the spacious house of Sir Thomas Abney at Theobalds to recuperate. There he was entertained as a member of the family for thirty-four years. In this providential and lovely environment he was able to pursue his favorite studies and composition as his strength allowed.

Increased literary distinction came to him as he published his "Horæ Lyricæ" and "Hymns and Spiritual Songs," 1709; "Divine and Moral Songs for Children" in 1715, and his great masterpiece, "Imitations of the Psalms of David," in 1719.

Isaac Watts holds a conspicuous place in the history of hymns because he was the originator of a new and better era for church music. The troubled political and religious waters had almost submerged the musical part of the church service. Fear of popery excluded all but a few very plain tunes. The vile use to which poesy had been put caused many to look upon new poetic attempts as sinful.

When the hymns of Watts appeared a new and better time for church music also appeared. His poetry was a free and spontaneous expression of the Puritan's love of liberty and the heroic Covenanter's Christian beliefs. Thus he gave birth in poetry to the great sentiments of an afflicted people. The great poet was the product of tremendous and tragic forces in Church and State.

Of the hymns which endure to this day, and which are still in use, the first lines are as follows:

"Welcome, sweet day of rest."
"Oh, thou that hear'st when sinners cry."
"When I survey the wondrous cross."
"We give immortal praise."
"Jesus shall reign where'er the sun."
"Joy to the world! the Lord is come."
"My God, permit me not to be."
"Come, Holy Spirit, Heavenly Dove."
"Oh, God, our help in ages past."
"Come, let us join our cheerful songs."
"From all that dwell below the skies."
"Before Jehovah's awful throne."
"How beauteous are the feet."
"Am I a soldier of the cross?"
"There is a land of pure delight."

These are really great hymns. There were many others, but of inferior quality. Had Watts written fewer hymns and given us always his best, his name would have been still more resplendent.

The two hymns pre-eminent among those mentioned are: First, that favorite of many strong men, "Oh, God, our help in ages past," and, second, that still greater hymn, "When I survey the wondrous cross." There is probably no greater hymn than this in any language.—Evangelical Messenger.

A SPIRIT LEVEL TO LIVE BY

A little boy saw his father using a spirit level to see if the board that he was planing was "true" and straight.

'What's the use of being so careful, papa?" he asked. "It's pretty good, I guess."

"Guessing won't do in carpenter work," replied his fate, sighting the edge of the board and shaving it the least bit in the world. "You have to be just right. People guess at too many things. God doesn't like that way of living."

"I guess there aren't any spirit levels for living by," laughed the little boy.

"Yes, there are," said the father, earnestly. "You'll find them in the Bible. Try all your actions by that."—The Young Pilgrim.

"You may smile people into the kingdom but you cannot frown them in."

"Some who are most unpopular with men may be most popular with God."

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MISS ELIZA AGNEW

Ceylon's "Mother of a Thousand Daughters"—1807-1883

Eliza Agnew, a little New York girl of eight years, while listening to her teacher tell of the heathen people and their needs, decided, then and there, that if it were God's will when she should grow to be a woman, she "would be a missionary to tell the heathen about Jesus."

At the age of seventeen, in the midst of stirring revival scenes, she gave her heart to God and united with the Presbyterian church. It was not until her thirty-third year that she was able to leave home ties to fulfill her long cherished purpose. In the same year she made application for appointment as a missionary of the American Board.

Her letter of application contained these words:

"It was not till my seventeenth year that I was brought to a knowledge of the truth as it is in Jesus, and the desire that sympathy had enkindled in childhood was increased when I viewed them as immortal beings, possessed of spirits capable of enjoying God, ignorant of their true state and character, and the way of salvation through a crucified Savior. These impressions, with a due sense of my obligations to Him who loved me and gave Himself for me, as well as the duties I owe to my dying fellow-creatures and the blessing I have always enjoyed of uninterrupted health, constrains me to say, 'Here am I, Lord, send me.'"

Testimonials from her pastor and intimate friends speak of her as possessed of "decision and firmness of character, of patience and perseverance," as "modest, unassuming, obliging, kind, forbearing, cautious in speech, watchful to improve opportunties to speak for her Master," of "an unwavering desire to spend and be spent in His service among the heathen."

She set sail on the thirtieth of July, 1839, with other missionaries, for the "Ceylon Isle." They arrived in Jaffna, Ceylon, January, 1840, after a voyage of five months. She left America to remain in Ceylon until death called her from her work. The country to which Miss Agnew went is one where every prospect pleases. There are mahogany, olive, teak, ironwood, ebony, jackwood, apple and many other kinds of trees. Beneath their spreading branches clusters of sweet-scented flowers covered the ground like snow. It was indeed a beautiful place in which to labor for the Master.

The women and girls among whom our missionary was to work were many. The women of the higher classes were very attractive, gentle, shy, affectionate and very pretty with their rich dark skins, and soft black eyes. Those of the lower class were hard-featured, rough, unkempt, filthy, degraded; yet nearly all had sad dull faces, reflecting their vacant, miserable lives.

Miss Agnew's life work was to be in a boarding-school for girls in Uduville, one of the principal cities in the Jaffna Province. She was the first single lady ever sent to Ceylon, and the people at first did not understand that a woman actually unmarried should come so far. Miss Agnew was fond of relating how that on the day she arrived, while busy in her room, two bright black eyes peeped up at her through a hole in the hedge and anxiously asked, "Please, where is Mr. Agnew?"

The school where Miss Agnew was to be special teacher had been started thirteen years before. The story of the first girls entering the school was as follows: "Two little girls were in the habit of lingering around Mrs. Winslow's house, sometimes peeping in at a door or a window but running away with fright if Mrs. Winslow attempted to speak to them. Gradually they ventured nearer, sitting on the doorstep for a few minutes at a time or receiving some fruit when offered. At length they were induced to take a needle and sew, by the promise of a jacket when they should learn to make one. After six months, a storm drove one of these girls into the house for shelter, and as the rain continued she stayed all night and ate her meals in the mission house. When she went home to her father the next morning, he said:

"'You need not come here. You have eaten the missionaries' rice. Go back to them be their child hereafter.' She did go back, and was gladly received by the missionaries. She was named Betsey Pomeroy, was the first convert in the school and became a Christian wife and mother."

The central school opened in 1824 with twenty-nine pupils, in a bungalow, a mere shelter. The number of pupils gradually increased until there were a hundred enrolled. The bungalow was soon outgrown, and a brick building was erected with separate buildings for dormitories.

There have been frequent and powerful revivals from the very commencement of the school. "More deep feeling and more fervent, wrestling prayer," says a missionary who was attending one of the revivals, "I never witnessed. The last thing I heard at night and the first thing in the morning was the voice of prayer and praise."

The following letter from a missionary gives us an idea of the meetings: "We agreed about one year ago to hold a meeting every Tuesday evening to pray for our parents, and accordingly last Tuesday we held our first meeting. After two or three had prayed we were about to close the meeting when another girl prayed. And when we heard how she, as it were, wrestled with God in her prayer, we were unable to close the meeting, having a strong desire to continue the meeting all night, because her prayer was as when a miserable beggar pleads with a rich man, or as when a child entreats a favor of a parent, or as when a person agonizes for a friend who is about to be hung. When she had closed her prayer, some of us were exceedingly agitated, and were unable to speak, for we saw all our sins and defects. Then some of us had a thought, viz.: that we could not expect peace of mind until we had called some of the older girls who did not seriously seek Jesus Christ and had talked with them. We, however, concluded that we must first acknowledge our own faults, ask forgiveness of God and then call the girls and speak with them. After we had done according to this, our determination, we called up those who were asleep and conversed with them. At that time they were aroused to anxiety about their souls. For this we praise the Lord. From that day to this they lift up their voices in prayer to God day and night. We do not believe there is one girl in the school who does not pray."

Miss Agnew remained with the school for forty years, without once returning to America. Her long service gave her great influence. Age is honored in the Orient,

(Continued on page 487)

EDITORIALS

NON-CHRISTIAN SCHOOLS:—"The President of a great university in the Middle States recently declared that a student might graduate from many of the institutions of learning in the land and yet be as ignorant of Christianity as if he had been educated in a pagan country." We presume this educator knows whereof he speaks. The ignorance of the Bible and principles of Christianity prevalent among many graduates of institutions of learning is proverbial. In many of these institutions virtually all the knowledge of the Bible the student receives is through religious student organizations, and hundreds are not reached by these organizations. Hundreds of young people pass through the colleges and universities without taking a single course of study dealing with vital Christianity, but on the other hand hear disparaging references made to the Bible by some of their instructors and thus led to question and discredit its teachings. These same students are claimed to be eminently fitted, because of their training, for positions of leadership in the world even though void of the essential knowledge of the principles of Christianity and ignorant of the claims of Christ upon their lives. So long as these schools annually turn out hundreds of such graduates so long have we reasons to anticipate a terrible harvest of infidelity in the coming generation. The devil can find no richer field for sowing the seed of unbelief and infidelity than in such schools. It is time that the colleges and universities of the land give more attention to the teaching of the Bible and make some study of the Book a requisite for graduation.

Furman University of South Carolina, is setting a worthy example in this respect. It holds that "Christianity is the salt of civilization, and can no more be excluded than can mathematics." It says to its students or would-be students: "If you object to a course in Christianity, go elsewhere. For our part, we are unwilling to give our degrees to students who have not had special instruction in the origin, the documents, and the history of the Christian religion." If this attitude were taken by all the educational institutions in the land, and the real, vital, life-giving Christianity taught to all the students, the moral and spiritual effects thereof would soon be felt throughout the whole nation, yea, throughout the entire world.

We fail to see the consistency of educational institutions claiming to be agencies for the advancement of Christian civilization and at the same time so woefully neglect, and some even discredit, the one textbook—the Bible—in which alone are expounded the principles of Christianity and in which is to be found a knowledge of the Christ. A civilization cannot long continue to be Christian if vital Christianity is not taught, neither can an educational institution long continue Christian if it ceases to teach and emphasize the basic principles of Christianity Such institutions will speedily degenerate into non-Christian institutions and make a large contribution towards producing an ungodly generation.

INCREASED LIBERALITY:—It is gratifying to note that the combined missionary gifts of the United States and Canada for the year 1915 exceeded those of the previous year. The total offering for mission work outside their borders was between eighteen and nineteen million dollars, or about a million and a half more than the year before. This increase came during a period of war in Europe. At first thought these figures seem large, but it is only a fraction of the **daily** cost of the war to England or Germany. It is only a small fraction of the income of the Protestant Church for the year. If the Church would have given but a tenth of her income, the minimum under the Law, it would require no less than nine figures to write the total. If the Church were possessed with a spirit of sacrifice for, and devotion to, her Master similar to that of the European countries for their respective nations, there would be a different story to tell. May the year 1916 show a still greater increase in gifts for foreign missions from these two countries. There will be if more of God's people recognize and put to practice God's plan of giving.

HEROIC LIVES:—Lives impelled by lofty purposes and motives to forget self in their passion to serve their fellowmen somehow strangly move and inspire those, who know such lives, to make a similar offering. Missionary literature abounds with such heroic lives. This is one reason why this kind of literature is so fascinating and intensely interesting. More missionaries will soon be forthcoming if we once get our boys and girls and young people interested in reading missionary literature. Note the lessons gleaned from such lives in the Y. P. Meeting department of this number. Help make the Junior topic for this month helpful and interesting to the boys and girls. By so doing you may unconsciously direct a young life to eventually find God's plan for his life.

The fiscal year of the Mennonite Publishing House ends April 30. Before that date we would like to have as many of our subscribers as are able to renew their subscription to the Christian Monitor. Look at your label on the wrapper or first page of this paper, and if your subscription is due remit at once if possible. We appreciate the promptness of so many of our subscribers in sending us their renewals. New subscriptions now 75 cents.

CHRISTIAN LIFE

PSALMS, HYMNS, AND SPIRITUAL SONGS

III Spiritual Songs

J. D. Brunk

In the study of this subject we ought to bear in mind this fact, that music is either SACRED or SECULAR in it own content. A song, because of the sentiment it conveys, is good and clean and sacred, or otherwise. It does not make a piece of music sacred to sing sacred words with it, nor do secular words make sacred music secular. Music has its own independent expression as do the words.

The Spiritual Song Defined

By the term "Song" as set against the words "Psalm" and "Hymn," it would be natural to read into it the ideas of the lyrical. This would at once attract our attention to the fact that the lyrical song is characterized by having the rhythmic and the melodic elements in the foreground. These elements, and especially the rhythmic, tend to give lightness and speed to the song, which are two of the qualities of lyrical music. In the other two types of songs which we have studied, Psalms and Hymns, the harmonic element will be stronger and the rhythmic weaker. This fact alone draws a sharp line of distinction between the Spiritual Song and the Hymn. Paul evidently meant to institute the SPIRITUAL song instead of the heathen DRINKING songs of the time.

Where shall we class the PRAYER SONG, so many of which we use in our time? Paul did not class them for us. It appears to the writer that most of them may belong to this class—Spiritual Songs. Or are they in a class by themselves? Perhaps Paul meant that we should SAY our prayers. In the Book of Psalms there are many prayers. Some of our modern prayer songs may easily pass as worship or praise. Such we would class according to their content and the others as Spiritual Songs. Let us say, then, that the Spiritual Song is a sacred song, or a song about sacred things which is not a "Psalm" (a praise-song) or a "Hymn" (a worship-song).

The nature and meaning of the words, more than the music, will determine the classification. The Spiritual Song is one of admonition, activity, etc., in which we simply talk to each other. The Psalms and the Hymns are addressed to God. Read the words in the song, "Take Time to be Holy." What beautiful admonition. How timely. To the writer's mind this is one of the best examples of the class. There are the songs giving our experiences. Notice, "Does Jesus Care," and "Heavenly Sunlight," where the poet says, "Walking in sunlight all of my journey," etc. The "Missionary Hymn" will give another sentiment, "From Greenland's Icy Mountains," etc. The children's songs present another phase of the subject. "We are little gleaners, Singing on our way; We are little gleaners, Toiling all the day." Yet another time and the evangelistic song invites our attention. "Almost Persuaded," "Softly and Tenderly," "The King's Business," and "Brighten the Corner" would perhaps represent this division pretty well.

Great Variety

Since there is such a great variety of subjects admitted under the heading of Spiritual Songs there is also the same chance for a wide scope of musical expression. This variety and the less serious nature of many of these songs give this class of music a decided advantage in being popular. These facts will also explain, perhaps, why there is such a large number of Spiritual Songs in our music books and in use in so many of the present day congregations. We are glad for the freedom of the expression, the bright good cheer, and the great usefulness of the Spiritual Song.

For the reasons just stated we believe there is a tendency to abuse this class of songs by either using too many of them or by singing a few too often. Perhaps it is always difficult to keep the proper balance of things. It is the easy thing when started in any direction to continue in that same line. May it be possible that we have sung so many of the lighter songs that it is difficult for us to be interested in the better ones? In the December, 1915, Forum, C. H. Richards makes the following statement which is worthy of our consideration at this point. "Catchy airs float into wide use many a weak and trivial hymn, loaded with nauseating sentimentalism, or a distorted theology. Sunday schools and churches often sing such things till their spiritual vision is perverted, their spiritual strength emasculated, and their taste depraved—till they lose the power to be inspired by the noble thought, voiced in really devotional music, given by the finest poets and the best composers."

The Purpose of Singing

We ought to sing to praise and worship God. We ought to admonish and strengthen one another in our singing. We ought to advantage our own Christian life by singing. We ought to sing the Gospel message clearly before the world. The following quotations may help us to more fully appreciate the purpose of singing. "The people should go from the House of God as if it had been to them the gates of heaven." "A minister who can make his people sing at a mid-week meeting—sing devotionally and feelingly—will perform for them a miracle of rest and restoration." "True singing is not necessarily a musical performance, but becomes a channel of expression; it can be prayer and remarks combined. Those who cannot utter correct musical intervals should be encouraged to sing. They can 'make a joyful noise,' as Mr. Beecher expressed it in urging his congregation to give voice to their emotions."

A Suggestion

Again and again we have observed the value of using care in the selection of songs. Every song has a place. Some of them belong on the shelf or in the wastebasket. But every good song has a blessing for some one if properly employed. If we as leaders in song, and those who select the songs for various occasions, would study the particular effect of each song, the needs of the meeting when a song is to be sung, and the one to be selected which will make the largest contribution at that moment, we would be advantaged in several ways. In the first place, every service would be stronger. We could use a larger list of songs with greater variety, thereby adding interest to the singing. The three classes of songs mentioned by Paul in Ephesians 5:9 should all have a place in good proportions and our music would give us much more value than it does now, even great as that service is. BUT LET US SEE TO IT THAT ALL WE SING IN CHURCH IS **SACRED.**

Look at the wide range which our Church music literature gives us. From the bright cheery Spiritual Song to the joyous song of exuberant praise on to the grand song of adoration and worship. Shall we not learn to use them all, to His glory and to the broadening of His kingdom?

Goshen, Ind.

SINGING AND MAKING MELODY IN YOUR HEART TO THE LORD

J. D. Brunk

By taking account of the facts in connection with the use of Psalms, Hymns, and Spiritual Songs we notice that they are for the ADMONITION of ourselves or one another, so far as the vocal expression is concerned. The act of singing and making melody with the heart to the Lord is to be performed to the Lord and not to ourselves nor to men. The first is, in part, for God **and** man and the second for God **alone.** There is a wide difference between these two acts. To some persons one of these is easy and natural while the other is not. May it not be true that one who is entirely ignorant of the art and the science of music may sing acceptably "to the Lord," while he who knows music most perfectly may fail utterly in this respect? Is it possible that our singing might even be of such a nature that it would neither admonish man nor honor God? We raise these questions at the opening of this study that we may take account of our own singing and determine what our condition and attitude are in this relation. It seems to us that the text (Eph. 5:19) ought to make it clear what Paul's instructions are.

Heart Singing

How easy it is for us to be mistaken. Sometimes we feel very sure that we are right and still proof shows us in error. In singing we believe it is equally easy to think we are doing one thing when we are doing another. We may think we are singing to the Lord when we are only making sounds, or perhaps noises which are not even "holy." God hates insincerity. The Scriptures many times rebuke this sin. Christ calls attention to this form of hypocrisy when He quotes Isaiah and says, "This people . . . . honoureth me with their lips; but their heart is far from me" (Matt. 15:8). It would be the easiest thing, we believe, to have just this condition existing while we are singing. We may not be giving attention to the song, or our hearts may be cold.

There is another condition which singing gives us a chance to allow—singing splendid words with our mouths when we are aware that we do not believe them nor do we intend to practice their teaching. Would it not be fair to think this a case something like the scene given by the Master of the hypocrite praying in the synagogue? We ought to be careful on these points and from the fulness of the heart let our convictions pour forth through the songs we sing, either to the benefit of man or to the glory of God.

In connection with heart singing we wish to call your attention to a passage in John's Gospel (4:24) where the Savior makes it clear that "God is a Spirit and they that worship him must worship him in spirit and in truth." Here we believe we have stated the true way to sing. All the singing which is to go to God must come from the heart. It may also come from the voice or it need not. As the Spirit makes intercession for us in prayer by groanings that cannot be uttered so the heart may pour out its songs of thanksgiving through the medium of the Spirit without material or formal expression.

The Heart's Message to God

When Paul and Silas sang until the prison doors were opened by the angel it was the message from the heart to God, and not the shouts and sounds from the voices, which caused the miracle. These men felt a need. They had a mission. They had a purpose in their hearts. They were in close touch with their Master. They used their ability to sing in that hour of imprisonment and by that means made God known to their fellowmen and sent their own prayers and homage up to the great Father.

There is a beautiful passage in First Corinthians (14:28) which throws light upon this thought. It shows the difference between speaking or singing to the people so it can be understood and speaking or singing to God and being understood by Him. We try to understand men by what they say and do. God looks upon the heart. God listens to the moving of the heart and not to the movement of the lips. All the song messages which are for the Lord must be sent through the heart.

The Symphonies of the Soul

We wish to keep in mind the two general ideas of symphony while we are thinking upon this part of our subject. The one is that of harmony and united effort. The other is that of a great master-piece in music. There is much value in the expressed feelings of a united people. There may be only two or three persons together in His name, and yet we are promised that such petitions will be answered. Perhaps the strongest effects possible from music upon the heart of man is from a large number of souls joined in the same song. We are moved by the large volume of musical sounds. The singing of a large congregation takes stronger hold on us than that of a small, weak one. However, the expression, through song, of a single, rich, full soul will move men to tears or joy as a large mass of heartless singers cannot. Song, the melody of the heart, is a connecting link between God and man. Here we find a union with the Holy Spirit which strengthens our hold upon God and our relationship with man. It means a nearness of our souls to God's great heart. In this communion God feels the tremulous action of our sacred impulses and our lives feel the throbbing heart of the Divine. What symphonizing that, when the divine and the human elements thus blend!

In the second thought we see the outpouring of the mighty melodies and the thunderous chords of the great symphony from the human soul thirsting after God, expressing itself in the terms of a grand song. The song is only the voice through which the master musician—the heart—speaks its real symphony. Music history tells us that from the pens of Beethoven and Tschaikowsky have come the greatest symphonies of all times. This is because these masters have had a vision of human history and have been able to express truth through the medium of this form of music. Are **our** heart symphonies to go down in history? Yes, if from a redeemed soul we shall sing as do the angels standing around the throne when they fall upon their faces and worship God, saying: "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen."

Goshen, Ind.

NOTE.—Plans have been made to have special articles on music to appear in ten issues of the Christian Monitor during this year. In the December number will be a QUESTION BOX—provided our readers have any questions related to music to ask. We mention this now so that as these articles appear and questions are suggested you can write them out at once and send them to the Editor who will seek to find some one competent to answer the same, or, if you desire any particular person to answer your question, you have the liberty to suggest. Send your questions in NOW relative to any of the discussions that have already appeared, and continue to send them in as other discussions follow upon which you want further information. The success of this QUESTION BOX depends largely upon our readers. Send in your questions. Address the Editor, Scottdale, Pa.

THE SINNER AND THE SONG

A sinner was wandering at even-tide;
His tempter was watching close at his side;
In his heart raged a battle for right against wrong;
But hark! from the church he hears the sweet song:
"Jesus, lover of my soul,
Let me to Thy bosom fly."

He lingered and listened to every sweet chord;
He remembered the time he once loved the Lord.
"Come on!" says the tempter, "come on with the throng,"
But hark! from the church again swells the song.
"While the billows near me roll.
While the tempest still is high!"

"O tempter, depart, I have served thee
too long,
I fly to the Savior, He dwells in that song.
O Lord, can it be that a sinner like me
May find a sweet refuge by coming to
Thee?"
"Other refuge have I none;
Hangs my helpless soul on Thee."

"I come, Lord, I come,
Thou'lt forgive the dark past,
And 'O, receive my soul at last.'"

—Thompson.

THE LETTER T

H. T. Miller

The letter T spells terrible, also Traitor. A man once came to his death, and beneath his vest they found the letter T burnt into his breast. The drum-head court martial had found him guilty, and the branding irons were called into use. Somehow he escaped execution. I read this fact years ago and it comes back with periodic certainty and precision and it excites consideration.

The branding irons were in frequent requisition, and in the old cities of Europe they are found amongst the relic of torture. They keep company with the thumb screw, the boot and other implements of barbarism and devilment. These men had savage instruments and evil spirits. They called up the worst feelings of the human heart—torture, revenge, swift punishment—and mercy was a stranger to their company.

So on a visit to Bethlehem, Nazareth, and Capernaum—they are all old places—look out their implements. Capernaum was the royal city of the King. He resided here in his official years. See if you can find branding irons among the old tools. There were traitors in those days. Judas was one. Were the branding irons called out for service? Judas was long known to the Master. Did He arrest him? He might have consumed him by spontaneous combustion and in a few minutes the ashes might have been taken up in a small shovel while yet warm.

But He let him go! "What thou doest do quickly." Ah me! There was the hiding of His power. Would you have been trusted to meet the case? or the impulsive Peter? The chief Magistrate is here and the chief Executioner, but the execution is stayed! Ah me! God says: "Vengeance is mine," but there is no vengeance here. Judas was allowed to go—soon they all forsook Him and fled. All power was given Him in heaven and earth and hell. He did not use it. Why? He had other work to do besides hunting and branding a criminal. He came to finish the work given Him to do. Principalities and Powers were looking on. The Universe was on tip-toe. Heaven, earth and hell waited for the breathless moment when He should say, **"It is finished."**

Is the world getting better? It is a difficult question to answer. Shall we ever see the Spanish Inquisition set up? The maxims of Church and State still breathe out slaughter and cruelty. Only a fragment obey the Master in word and deed when He says, "Put up thy sword."

The true, loyal Christian soldier carries no branding iron in his knapsack to burn the breast of traitors, rather does he hold in his hand the small mop dipped in paint, and as the sheep pass under the rod, they are marked with the brand of heaven—"They shall be mine saith the Lord when I make up my jewels."

Beamsville, Ont.

MISS ELIZA AGNEW

(Continued from page 483)

and she was known and loved throughout all Jaffna. During the forty years, more than one thousand pupils came under her instruction who loved her as a mother. She lived to teach the children and grandchildren of her first pupils and the people called her, "the mother of a thousand daughters."

Her last years were spent in visiting her old pupils. An associate writes: "She visited each station in the mission, and it was understood by all that she had come to see the former Uduville scholars. 'Chennemama (little lady) writes that she is coming this week,' a missionary lady would say to the Christian women at her station, then their bright, black eyes would light up, and they would look at each other shyly and laugh, and one more bold than the others would say, 'We are glad. Now we must go home and see that the children's clothes are mended, and the yard swept and everything made neat.' During the week she would go to see some woman, married and settled years before. She would praise the yard, the fruit trees, the neatness of the cooking utensils, and the clean faces of the children. But, perhaps, the clothes of one little one had an unsightly rent. 'Oh, my Anarche,' she would say,'is this the way you learned to take care of clothes? You have not lost your needle and thread down the well have you? Now, the next time I come, you must have the clothes all as nice and neat as are the pretty little ones that wear them.'

"So with loving praise and kindly reproof, all the little matters of the household were noted. The women grew old and their grandchildren took the places of their children; but to Miss Agnew they were still her girls and she still kept the same loving watch over them, as in the first years when they went from the school to their own homes. Is it surprising that her name is, in the most literal sense, a household word in all that part of Ceylon?"

At the time she resigned her position in the mission, it was again suggested that she make a visit to America. She replied, "My work for the women of Jaffna is not yet finished. Guide me, O thou great Jehovah, is my daily prayer. In that hope will I rest."

The last two years of her life she spent with two missionaries, helping them start a new mission. In June, 1883, Miss Agnew was attacked with paralysis. When the last hour had come, one of the missionaries present asked her if he should offer prayer. She eagerly assented. He asked "Is there anything for which you would like for me to pray?" She replied, "Pray for the women of Jaffna that they may come to Christ." She passed away like one going into a sweet sleep.

The funeral service was a wonderful gathering. Government officials, missionary families, wives of native pastors, teachers, a large concourse of people gathered around one worn old face and wept as though they had lost a mother. "As we looked over that large audience and saw everywhere faces full of love and eyes full of tears, and knew that to hundreds of homes she had brought the light and hope and joy of the Gospel, we could not help thinking how precious a life consecrated to Christ may be." Thus ends the story of the little New York girl who had a purpose and lived such an unselfish, devoted life that she won a place in the hearts of all who knew her, and will ever be remembered as the "mother of a thousand daughters."—Our Young People. Sel. by Mary Moyer.

The Bible and Chinese Civilization

Many of the radical changes for the better in Chinese life, character, customs and government can be directly traced to the influence of the Bible. The Rev. John R. Hykes of China reported facts to prove this at the World's Bible Congress in San Francisco. Besides the various translations made by missionaries, the Bible was translated into Chinese by Choufu, Provincial Treasurer of Shantung, in conjunction with Li Hung-chang. They copied out the entire Bible in the literary language, their object being to produce an independent version in what they considered a more acceptable dress, in order to acquaint the literary class with its contents and remove the prejudice against Christianity. The Bible has also been introduced into some Government schools as a text-book. To its influence Dr. Hykes attributes not only such reforms as the abolition of torture, the decrease of infanticide, the going out of fashion of foot-binding, the tendency to substitute monogamy for polygamy, but also reforms in the administration of justice, the abolition of opium-smoking, the adoption of a national scheme of education, and the growing recognition of the right of free thought, free speech, and free conscience. —Sel.

MISSIONS

NOTES AND COMMENTS

A Year's Work.—If any are of the opinion that persons take up foreign mission work in order to have an easy berth and escape hard work at home leave them consider the following record of a missionary in Korea:

Rev. Clark "supervises forty-seven churches and thirty other outposts. Each of the churches he has visited twice, and some of them oftener. This has obliged him to ride 1500 miles on horseback besides the time spent in train and on foot. Thirty miles a day is a common experience 'with one of more sermons preached at the end of the day.' This itineration has kept him from home 200 days of the year." In addition to this he "has taught six Bible Training Classes, each lasting a week, the mornings being devoted to study, the afternoons to house-to-house visitation, the evenings to revival meetings. He has taught two months in a theological seminary, audited the mission books twice ($125,000 is handled yearly in sums from ten cents up), translated a book of 500 pages, acted on many committees and as supply teacher in two schools, and accomplished various odds and ends of Christian work, which would seem enough to occupy a normal missionary's time."

What would happen in America, and in our own denomination, if every minister would apply himself to the task as strenuously as this missionary? No minister can discharge his responsibility by simply leading in the public assembly once a week or two weeks. The ministry in the pulpit is only a part, but an important part, of his work. The power of his pulpit ministry is vitally affected by the nature of his activities during the remaining six days of the week. Some of the minister's most effective work can only be done outside of the pulpit. What will our records as ministers or Christian workers be this year?

Rome and the Bible.—The Roman Church stands opposed to an open Bible If she had the power and dared to do so she would clamp shut every Bible circulating among the common people. In this country her hostility to the open Bible is not manifest, but in those countries where Catholicism has held sway for centuries the undying hatred of the open Bible is still in evidence. The following account is given of the experience of an agent of the British Society in Spain:

"Mr. Arbiza had in the year previous been threatened so that it was deemed necessary to give police protection to the Scripture booth which he had set up in the annual Bilbao fair. This year the agents of the clericals broke in upon him and poured vitriol over his stock of Bibles In trying to rescue a part of the books Mr. Arbiza was burned about the hands and his clothing injured. Some of the Bilbao newspapers condemned the action. Three others contended themselves with dwelling on the heretical character of the Bible. The people of the city came in large numbers to express their mortification at the deed, and, as usually happens as a sequel to such cases, more Bibles were sold than ever."

Bitter attacks upon Bible agents in countries dominated by Catholicism are not infrequent. Such agents have and are suffering bitter persecution at the hands of ruffians under the direction of a corrupt and fanatical priesthood. It is gratifying to note that the power of Catholicism is diminishing in the countries once under her absolute control. This power is bound to diminish still more as the civil government continues to curb the power and authority of the Church in state affairs. When the Roman Church is once shorn of her power to control state affairs she has lost much of her power over her subjects.

Gospel Team Work.—In recent years the laymembers of the Church are taking an increasing interest and activity in the work of preaching the Gospel. The Laymen's Missionary Movement seeks to arouse the laity to take an active part in the task of evangelizing the world. Gospel Teams composed principally of laymembers are sent out by colleges, churches and other religious organizations to present the claims of Christ upon the lives of men and women. From the city of Des Moines, Iowa, 192 such teams have gone out in six months, "composed of lawyers, doctors, state, county and city officials, blacksmiths, bankers, carpenters, college women, busy mothers and professional women." These Gospel Teams go to surrounding towns and cities to conduct a Sunday service in some church or school house. Sometimes men are required to travel all night in order to get back to their work in time on Monday morning. The time was when the minister was supposed to do all the spiritual work, but the real live church today is the one in which every member is enlisted and active in some definite activity.

Religious Orgies.—It is appalling to note the moral degradation that results from a mixture of Catholicism and heathenism. A converted priest gives a glimpse of conditions in some parts of South America. "In Venezuela and Colombia, when an infant dies, its body is taken during nine days from house to house and each night there is a veritable orgy at which the little body, with painted cheeks and harlequin clothes, presides from a temporary altar. There are at first prayers of interminable length and the reading of indulgences from popes and bishops. Then follows a ball. The first waltz is led by the priest, and the mother of the child must dance with him. 'I have seen mothers dancing with a priest, with their tears rolling down their cheeks.' After this ordeal she is allowed to retire to be alone with her immense sorrow while the orgy of drinking, gambling, and worse continues."

It is not strange that under such conditions people lose faith in Catholicism and religion. South America is a needy field and Protestantism has an important mission there.

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38 to 5.—During the past thirteen years the average per cent. of growth of membership in Korean Christian churches has been 38 per cent. each year. In America the growth has been less than 5 per cent. Why this difference? This difference becomes the more striking when we stop to compare the number of ministers and workers engaged in each field. The Gospel evidently means more to the Korean Christian than to the American Christian. The Gospel brings to the Korean a new and brighter outlook upon life, and so fills him with joy because of his deliverance from the bondage of sin, that he is constrained to tell others of the marvelous power and comfort of the new life that many others are born into the Kingdom of God. The earnestness and evangelistic activity of some Christian churches in heathen lands are in striking contrast with the indifference and lethargy of some churches in the homeland. The adage, "A little child shall lead them," is applicable here.

How a Preacher May Make Himself Interesting

First, throw the subject into yourself; next, throw yourself into the subject, and then throw yourself and the subject into your hearers.—John Gregg.

THE CITY AND HER MISSIONS

IV Girls and Recreation

A. H. Leaman

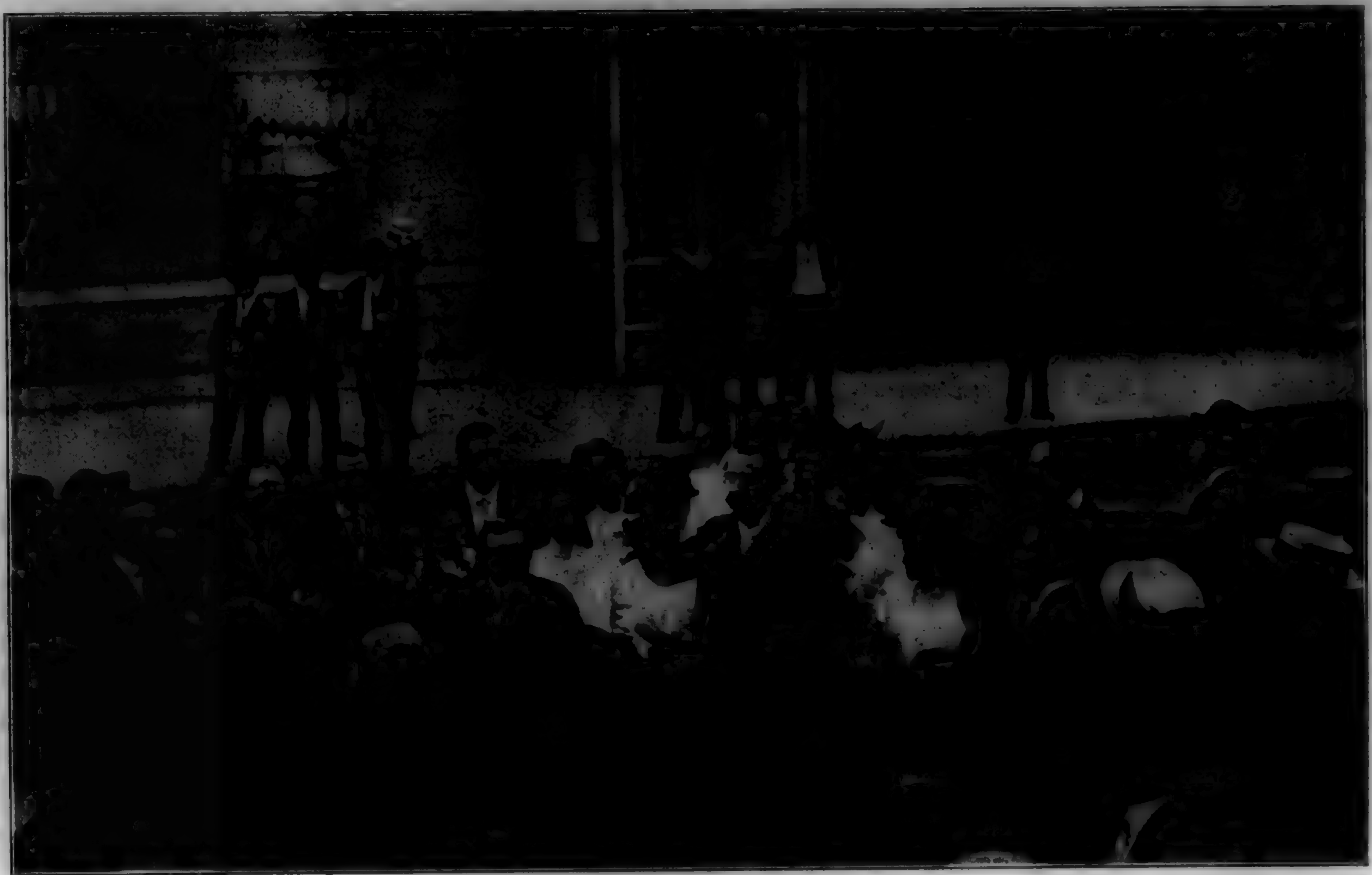
Young girls all over the world want and require recreation. It is necessary for them when they are in school, and is also necessary after they have left school and find employment to make a living.

The industrial life, in which the majority of our young girls are engaged, offers little variety. The monotony of factory work is not only wearisome to the body but to the mind also. Pasting labels, wrapping soap, dipping candy, making eyelets for shoes and telephone operator, is deadly monotonous and starves the imagination. Then comes the inevitable revolt, and trouble follows.

In my discussion of this phase of life I can only reveal where the light shines brightest, as it would not be expedient to go into the shadows of the night of a great city.

In all our large cities the two agencies conducted for commercial reasons, and which draw the largest number of young people are the theatre and the dance halls. It is estimated that about 32,000 children attend moving picture shows in Chicago daily, but the dance hall is even more popular and attracts some evenings as many as 86,000 young people.

A minister said sometime ago that young people must have dancing and there is no harm in it. But if you want to send your daughter to hell, teach her to dance. Some of our young people from the Mission attend evening school and once a week a dance was held in the hall at the close of the study period. I went to the superintendent of our schools protesting against it. The reply was, "Open your Mission once a week and let your young people have a good time." You all know my reply, I have been in Chicago for twenty years and made a study of popular amusements.



A Gospel Street-Meeting before a Disreputable Resort

Young girls go to dances because they crave the excitement of the dance. It is an outlet for their emotions and affords a forgetfulness of fatigue. Some time ago an investigation was made of the public dance halls of Chicago. The burden of the work was borne by two women and their husbands who visited 328 such halls, practically every dance hall in the city. They mingled with the men and women and girls, sat in saloons, talked with managers, employes, and patrons. Their observations were carefully noted on cards prepared for that purpose.

The results of this investigation show that public dance halls of Chicago are largely controlled by saloon and vice interests. The recreation of thousands of young people has been commercialized, and as a result hundreds of young girls are annually started on the road to ruin, for the saloon keepers and dance hall owners have only one end in view and that is profit.

The conditions existing in the dance hall and adjoining saloon naturally transforms the innocent desire for recreation into drunkenness, vice and debauchery. The results of the investigation show that at 158 dances there were police present, but out of the 202 policemen found on duty, only at 17 places did they do their duty; at the remaining dances they idly witnessed all gradations of vice, from incipient liberties of the young and immature to the grossest sensuality of the vice-ridden "rounder." The policemen stood by while minors drank unlawfully and it was found the policemen drank themselves.

It is the mission of the City Mission to make the community pleasant and fit to live in for our children. I think the time has come when we must put religion in social action for the welfare of the rising generation. If the Mission is to succeed in holding her young people we must offset this great evil by providing some recreation. But it is better to go into heaven lame than to hell on both feet. One of the great problems is to know what to do. Many a church has been wrecked on the rocks by granting the young people too much liberty, while others died for the want of oversight along this line. Tread softly right here, if success is to follow.

Out of 86,000 people found at 278 dances, in the majority of the halls the boys were between the ages of 16 and 18, and the girls between 14 and 16, the very age at which pleasure is most eagerly demanded as one of the prerogatives of youth.

One condition is general—most of the dance halls exist for the sale of liquor not for the purpose of dancing, which is only a secondary consideration. One hundred and ninety halls had a saloon opening into them, and liquor was sold in 240 halls. At the halls where liquor was sold practically all of the boys showed signs of intoxication by 12 o'clock, possibly because it is almost impossible to get a drink of water in these halls.

In these halls newcomers are treated with great attention, old men being very polite to young girls. The first effort is to get the girl intoxicated. In one case the investigators saw a young girl held while four boys poured whisky down her throat she protesting half laughingly all the time. She never had had any liquor to drink before. Half an hour later her resistance was gone.

At one hall it was found that a cash prize of $100 had been offered to the girl who at the end of the month had the largest number of drinks placed to her credit.

The saloon keeper lives and thrives by the sale of liquor, consequently the dances are short, four to five minutes, while the intermissions are long, fifteen to twenty minutes, thus giving ample time to drink.

In these halls obscene language is permitted and young girls less forward stand around listening and fascinated.

Many of the halls are poorly lighted with very little protection in case of fire. Ninety-seven halls were deficient in this respect. There is but little ventilation. One hundred and seventy halls being deficient in this way. In some cases the windows are boarded up. There is a dance hall not far from the Mission, that is boarded shut. It can only be entered by a side door. Sometimes late at night from the outside you can hear music, dancing, swearing, screaming, shooting, all in one short period of a half hour. They poorly ventilate on the theory that the hotter it is the more would be superinduced to drink and more liquor would be sold. The odor of overheated people, mingled with tobacco smoke, and the fumes from spoiled liquor, make the air almost unbearable. The dust arising from the floor, caused by the moving of the feet and swinging skirts of the dancers, is so thick that it makes breathing difficult and dangerous. Girls frequently faint and are carried to an adjoining room, their clothing torn open and cold water applied to the heated body.

Men frequently subject girls to the most indecent liberties, without interference either from police or patrons. Actual facts, that would interest all readers of the Christian Monitor, dare not be recorded here. The halls closed, thousands intoxicated turn out on the street in the early hours of the morning. We draw the curtain and look to the east for the full orbit of the sun that shall hide the debauchery of the night.

Thank God for the city Missions. Thank God for men who stand ready to help the fallen from the mire of sin. You owe your missionaries your prayers, hearty cooperation in every line that is for the development of physical, mental and spiritual powers of humanity; your means to broaden the work; your criticism justly given; and the choicest of your flocks to help stem the corrupt social tide of the cities that young men and women may enjoy life which God has provided for them.

In the May number of the Christian Monitor I want to give our readers a living testimony of a girl saved from the depths of sin.

Chicago, Ill.

"THE WHY AND HOW OF FOREIGN MISSIONS"

Comparatively little systematic Mission Study is done in the Mennonte Church outside of her schools. The promotion ofsuch study in our congregations offers a large field of service, rich in opportunities and possibilities, that challenge the consideration of the very best talent possessed with a vision of a Christ dying for a lost world. There are few lines of Christian activity in which an individual has the opportunity to do so farreaching and permanent a work, to so multiply his life, as that of bringing a vision of the appalling needs of a lost world before the coming generation, and thus arouse and foster a permanent and ever deepening missionary spirit.

The receipt by the Editor of a personal letter from the member of a Mission Study Class, in which mention was made of the work done, suggested the idea of having that Class tell the readers of the Christian Monitor some of the benefits derived from such study. The following review of the text book studied by the teacher of the class, and the testimonials are the result of that idea. We expect to have a similar report from a Mission Study Class in our other school.

One of the most fruitful factors in directing young lives into missionary activities is the systematic study of the Bible and Missions. A knowledge of the claims of Christ upon the life and serviceof the believer, coupled with a knowledge of the social, intellectual, moral, and spiritual conditions in heathen lands, and the heroic lives and achievements of missionaries, brings one face to face with the question of choosing a life work and enables one to meet the question intelligently and decide it aright. One of the needs of the Mennonite Church is a systematic and persistent propaganda of mission study, organized and directed by her Mission Boards. Then, and then only, can she have some grounds to hope for an adequate response from the next generation in prayers, workers, and means for her missionary enterprise.

During the first Semester of the school year we studied in several of our regular mission study classes the "Why and How of Foreign Missions," written by Arthur J. Brown. In this text he has considered the phases of the foreign missionary enterprise, which are most important from the viewpoint of the home Christian. We believe the time has come when every Christian should be well informed on missionary subjects.

The author first discusses the three primary motives.

1. **The soul's experience in Christ.** When we know the real meaning of the Christian experience we have an earnest desire to communicate it to others.

2. **The world's need of Christ.** The question whether the heathen really need Christ may be answered by the counter question, Do we need Him? If we have knowledge that is essential to our fellowmen we are under obligation to convey that knowledge to them.

3. **Christ's command—Matt. 28:19, 20.** It was not given as a suggestion or left to our choice, but it is a plain command to go. Christ died for all and now it is our duty to inform our brothers in heathen lands of the Christ who came to save them.

Foreign missionary administration is an important part of the work that falls to some who stay in the home land. Experience has taught us that Mission Boards are the most effective institutions for this administration. The concentrated efforts of the institutions accomplish much more with less expense than divided efforts of the individual churches which will not insure definite support. The members of the Board have great responsibilities. They must manage the finances of the enterprise, examine the candidates as to qualifications regarding health, age, executive ability, temperament and consecration, and they also have the responsibility of the final decision of appointing missionaries.

The work of the missionary is varied. It may be divided into four main divisions; educational, literary, medical, and evangelistic. Educational work in missions is very important because of the illiteracy of the heathen people. They must be taught how to read before they can study the Bible. Literary work is important because Bibles must be translated into the native tongue. Books and tracts bear a silent message that often touches a heart that would not be reached otherwise. They can enter homes where missionaries are not allowed. Medical work is an effective way of winning souls for Christ. Non-Christian lands are lands of pain. Diseases are far more dreadful than at home and are intensified by ignorance, filth and superstition. When physical relief has been given it is far easier to help that soul spiritually. Evangelistic work is the supreme aim of every phase of the work. Much direct evangelistic work is to be done in churches and touring. The whole purpose of the foreign work is to establish a self-propagating, self-supporting, self-governing native Church. It is the duty of the missionaries to give natives responsibility in the church that they may sometime be able to do the work.

The whole enterprise of missions has many critics. From those who are deeply concerned about the salvation of souls and have studied the fields and their needs. criticism is welcomed. But many who are not in sympathy with the work critisize it unjustly and many times hinder the work. But the true missionary bears it with a Christ-like spirit. He soon learns to bear many other hardships in the same spirit as he is living in a morally suffocating atmosphere and feels a constant drain on his mental powers. He is giving out to others and receives little from those about him that is uplifting and refreshing. The spiritual burden is something like that which broke Christ's heart in three years' time. But all this draws them closer to the heavenly Father and they find joy in being able to lead some souls from these degrading influences into a better life.

The missionaries on the field are looking to the Church at home for financial support, prayers and encouragement. Spiritual enthusiasm at home is a great factor in success abroad. If the Church at home grows cold the work abroad will be hindered. Our author encourages systematic giving and urges Christians to give according to their means. He says the Church is living two much for itself. It needs to be spiritually quickened. As a missionary in Persia lay dying he received a letter asking how the missionary interests of the Church at home could be increased. He said,

"Tell them to live more with Christ; to catch more of His Spirit; for the Spirit of Christ is the spirit of missions and the nearer we get to Him the more intensely missionary we must become."

Florence Cooprider, Teacher,
Hesston, Kans.

TESTIMONIALS BY THE CLASS

The thing that impresses me most in the study of foreign fields is the great number of precious souls who are dying daily without Christ. They know they are sinners. They long for something better, but know not where to find it. Many heathen walk hundreds of miles to visit their sacred shrines; some torture their bodies and others even sacrifice their little children to appease the wrath of their gods. Yet all this does not satisfy their inward longing. Christ only can satisfy this longing. But who will bring Christ to them?

When God said, "Thou shalt not kill," and "Thou shalt not steal," He meant each one of us. But who did He mean when He said, "Go ye into the uttermost parts of the world and preach the Gospel to every creature?" Does this not also mean us? We cannot all be missionaries to foreign fields, but each one of us even at home must do our duty. Each one of us is to some extent responsible for every heathen that dies without Christ. Sherwood Eddy, a missionary to India, says, "There are men and women living now in India in idolatry and devil-worship who would be within the fold of Christ within five years if your life were fully consecrated to God." Then comes the question, How can we help those heathen who are so far away if we cannot go to them? We can give of our means to support the work already started by our missionaries, or perhaps we can help someone else to go if we ourselves cannot.

Last and best we can all pray. "More things are wrought by prayer than this world dreams of." The heathen who are saved today are saved through prayer, and all who will ever be saved will be reached through prayer. "Prayer is the mighty leverage by which we may lift these people out of darkness and slavery into the light and liberty of the sons of God." Each one of us can wield that power.

—Mary Wenger.

Mission study has brought my life in closer touch with God and given me greater love and unselfishness toward others. It is only through knowledge of mission work and the need of the needy that we are able to sympathize with the worker and be a help to him. We must know the financial needs before we are prompted to help in this way. Without a knowledge of the condition of those with whom the missionary has to work we cannot pray intelligently for them.

We have just finished the book, "Why and How of Foreign Missions," which has meant much to us. I believe I was impressed a little more with the chapter, "Foreign Missionary Motive," than with any other.

First, it is the peace, joy, and comfort that we experience in Christ that prompts us, like Andrew, to go and bring our brother to the Messiah when we have once found Him. Second, when we as Christians look at the world's need of Christ we feel under obligation to convey that knowledge to them. It makes no difference who those are, or where they are, or whether they are conscious of their need, or what it may cost us, the fact that we can help them is the reason we should, and every true child of God can help in some way. The Light shines for all and those who see it must spread the tidings. Third, Christ's last command is to us, as well as to His few followers at the time He gave it. The world has just as many people now that do not know the Savior as it did when Jesus spoke those words. He had risen from the dead and was about to ascend to the Father, but before leaving He said to His disciples, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost; teaching them to observe all things whatsoever I command you." In His last recorded words He says, "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." We treasure the last words of our earthly friends and put forth special effort to fulfil their request, then how much more should we value the parting message of our greatest Friend and keep His commands.

—Etta Wenger.

By the study of "The Why and How of Foreign Missions" I have gained a farther insight into the foreign mission enterprise as it is being carried on today, realizing to a larger extent its great importance. It seems to me that there are many in our own Church who need to be aroused to this same fact. There are so many Christians who seem to be contented and think that Christ's command of, "Go ye into all the world and preach the Gospel," is being fulfilled since there are missionaries on the foreign fields, and that there are souls being won for Christ. But this should not be so, for to gain the most for Christ every child of God should feel personally responsible for the fulfillment of the great command. Every one is personally responsible, therefore, each one can discharge his repsonsibility by studying missionary literature and by a thorough application of God's commands. Are you willing to help carry out God's plan?

—Emily E. Harder.

"The Why and How of Foreign Missions" is a book of great value to a student. Through this study I have been made to see more clearly the needs of the mission field and how they can best be filled. And its best recommendation is that it makes one think.

The chapter entitled, "The Spirit of the Missionary," shows clearly that while education and training are very essential, yet the first and most important requisite is a life completely emptied of self and consecrated to Christ. Missionaries are like other Christians, "they are neither angels nor ascetics, but able, sensible, and devoted Christian workers." But to be a missionary, especially a pioneer missionary, requires a heroism that is more than patriotic. Their persistence and joy in the work in the face of difficulties and hardships is wonderful. Then, too, there are discomforts incident to the climate and the unsanitary conditions of the cities and homes. Mental hardships, loneliness and monotony are also constant strains upon the missionary's spirit. "He must often stand alone. All the customs of the country are against him. He receives nothing but is expected to give everything. There is a constant strain upon his sympathies and his spiritual vitality, with nothing to feed the springs of his own spiritual life. The tendencies are down, down, always down." The spiritual burden, too, is closely linked to contact with debasing vice and immorality which create a morally suffocating atmosphere.

James L. Barton gives a statement which all will do well to ponder, and then say, "Here am I, send me." He says, "To this is added the decision to spend that life of chosen poverty in a foreign land, in most cases, amid unfavorable surroundings, far away from personal friends, among people who misunderstand his motives and misinterpret his acts. In his life the missionary faces with the people the uncertainties of pestilence, and he is always amid the insanitary conditions of uncivilized lands. Whatever may be said, viewed from a merely physical standpoint, the life of the missionary is full of personal sacrifice from beginning to end." But what joy is ours when we may give our "alabaster box" to the Master!

—Anna Loucks.

A study of "The Why and How of Foreign Missions" gives one a general survey of the foreign missionary enterprise in a way available to all and especially to the layman. One of the subjects of especial interest is that of the qualifications of the missionary. The Boards do not appoint those who are merely enthusiastic, but they select the practical, energetic men and women of sense and character. The Church does not send out a large number of common men and women, but selects the best so that as a rule it may be said missionaries are above the average in intelligence, character and devotion. The tests given are not merely scholastic. Sometimes those who stand high in class are rejected because they have defects of character and others of not such high standing but great in character are chosen. Good health is essential and a good education is required. The missionary must have executive ability and force of character for he must act as a leader and an organizer. He must have good common sense and be firm in purpose. He should have an agreeable temperament and a cheerful spirit in order that he may work harmoniously with others. Above all else the missionary must have as David Livingstone says, "A goodly portion of God's own loving yearnings over the souls of the heathen."

—Siddie King.

Jesus Christ is the only salvation of men and it is the duty of those who know Him to tell others about Him. The light shines for all, and those who see it must spread the tidings. This duty is the supreme duty of every individual Christian. The Church is made up of individuals, therefore, the supreme duty of the Church is this great missionary enterprise. Quoting the words of Lawrence: "God's great agent for the spread of His kingdom is the Church, and missions exist distinctly for the Church. . . . Then the church of each land, thus planted, must win its own people to Christ."

How shall the individual members of our Church become better acquainted with mission work? How shall the missionary spirit be more widely spread and accepted among our members? We have great cause for gratitude to God for all that has been accomplished in the Sunday schools But in contrast with the secular schools there is not nearly enough time given to this subject. Teachers receive far less training for religious than for secular work. The lack of trained teachers and sufficient time are weaknesses that must be faced.

How shall we reach more of our people with clear, connected and inspiring missionary instruction? The Mission Study Class has helped to solve this problem. Weekly meetings at a time convenient for the class with some selected course will prove very helpful in increasing the missionary spirit. In this way many will become acquainted with this great work and will be able to teach and help others to know. Every congregation should have one or more Mission Study classes, thus filling its members with knowledge and enthusiasm that will overflow into the Sunday school. It is urgent that every Sunday school teacher be a member of a Mission Study Class each year to get a vision of some field or phase of this missionary enterprise.

Personally, I can heartily testify to the importance of Mission Study classes and to the great help received from them. It has led me to see my responsibility to the world more fully, and it has brought me closer to God. Every Christian must have a missionary spirit. Christ had it, and I am thankful for the Mission Study classes that are a means of increasing the spirit of mission work.

—Anna Rose Weaver.

The chapter, "The Missionary at Work," was to me one of the most impressive, for it presented in a way I had never realized the diversity and scope of the missionary's work. He is indeed "one of the hardest worked men in the world." His field includes every kind of work from erecting buildings and farming to medical work and preaching. It may, however, be divided under four main heads: educational, literary, medical, and evangelistic work. The first, the educational work, is a most influential agency in the spread of the Gospel. The missionary realizing the important part the training of children and young people plays in Christianization, feels himself instinctively drawn that way, and consequently schools have sprung up everywhere under the direction of the missionaries. Another channel through which he must work is among the sick—the field of medicine. All the diseases common in America, together with a great many more exist also in heathen countries in their worst form—due to ignorance and superstition. The horrors of the maltreatment of the sick and injured are relieved only by medical missionaries who come in the name and spirit of the Great Physician. But the real object to which all these other branches are merely aids is evangelization. Though a great deal of this is done through regular sermons, yet the most influential method is just informally speaking to individuals and crowds met while traveling. When we consider that each missionary must do some of every kind of work, and some of the hardest and most disagreeable work, we cannot help but feel that he has a noble and unselfish spirit—the Spirit of Christ.

—Elizabeth Horsch.

In studying the book, "Why and How of Foreign Missions," I was made to wonder why our missions are not being supported as they should be. It is true, that a great interest is already manifested, yet there are many who do not have this missionary spirit, which ought to be in every Christian home, and which should be dominant in the life of every Christian.

I believe one reason for this lack of missionary spirit in many of our homes is the lack of knowledge of what is being done in our missions and how the work is being carried on by our missionaries.

Now the question comes to us, How can we inform these people of the work, and what is being done? Some of our ministers, members of our Mission Boards, and leaders in the Church, are doing all they can to lay the plans of this work before our people, but there is yet another means by which we can carry this information to our people, and that is through the organization of Mission Study classes in our home communities. I am sure that through these classes much more interest in, and support for, missions will be aroused. How many are willing to try this plan?

—Keturah Kauffman.

A MESSAGE FROM BENIGHTED ARFICA

Dear Editor:—

Since writing my last letter (The letter referred to failed to reach us.—Ed.) I have been privileged to travel considerable in this country, and would now like to acquaint your readers with some of the conditions here.

I was privileged first to visit the various stations of our Mission already in existence. We saw much to encourage us at these stations. At one station in the Yagba tribe we baptized over two hundred converts, and on the following Lord's Day we sat down to the Lord's Supper with over four hundred black brothers and sisters made white in the blood of the Lamb.

A few years ago nearly all this tribe were raw pagans, doing all kinds of devil worship, in some cases even making human sacrifices. The change has been caused by the messenger obeying God's command and going quickly among them with the Word of God and the Power of God sent down. The good results in this tribe should stimulate us to push on and look for similar good work among those tribes where the Gospel is not yet known.

One tribe which needs a messenger very badly in the Kamuku. The other day I waited on the Resident, who is over the tribe, and he, a Christian man, told me that he had been trying to induce a missionary society to begin work among that tribe but that he had not succeeded. He recognized the critical condition of these pagans and the desirability of getting a Gospel messenger among them before they come under the Mohammedan influence. Oh, that the Christian Church at home would manifest a similar desire! Surely here is an open door!! **COME!**

Another tribe we visited was the Dass. It, and the Jarawa next to it, have a population of about 25,000. One good station settled on the border would influence both tribes. The Dass people are in a very receptive condition. They welcomed us wherever we went; the men running to meet and salute us, and even the women with a peculiar warbling cry of welcome hailed our approach with joy. The Lieutenant Governor has repeatedly suggested that we open up mission work among the Dass. They are nominally all pagans. Alas! How can we open up work among them until the Church at home sends us the workers?

Another tribe visited was the Seiyawa. Here also we received a right royal welcome and much hospitality. These dear pagans are about the most expert house builders I have seen. They build first a fine, strong, mud house, say fifteen feet in diameter with the wall about eight or nine feet high, with nice doors and partition. Over this they then place a nice symmetrical shaped dome, also made of mud. Over the dome they put a good thatch. Thus the house is rendered both fireproof by the mud walls and dome, and waterproof by the thatch. Truly they are a fine people. Their country is very fertile and healthful. The tribe numbers about 16,000. They are just beginning to be touched by the Moslem religion, but the great mass of them are still pagan. Surely their's is an open field, and in a critical condition. May God send the messenger of the Cross **SOON.**

Another tribe is called the Filani, the members of which are scattered throughout the whole Sudan. In many districts they live a wandering life, herding cattle, but in the place where we were privileged to visit we found them in their homes and not roving about, but settled on their farms. Here, then, in the valley of the Gongola river would be the best place to commence work among them. They number in the hundreds of thousands. Sorry to say that many of them are now Mohammedans, but I hear that quite a few are still pagan, worshiping the ox. There is not a solitary missionary who speaks their language. Do pray earnestly for messengers for this large tribe! The Filani are a peculiar race. They are not black like the tribes among whom they move; they are a light brown, a step nearer the European than is the ordinary negro. They have oval features, thin lips, and are quick-witted. They are always very friendly to the white man. Who will come consecrated and devoted for the salvation of the Filani?

The next tribe we visited was the Tangale. Here we found the people entirely pagan. They received us well and brought us such quantities of eggs, chickens, meal, etc., that we had to ask them to refrain. Chickens were to be had at three cents each and goats at twenty-five cents each. Meal, etc., proportionately cheap. This tribe numbers about 90,000, and we do earnestly trust that some one will come before this large tribe becomes Mohammedan.

Just as we were leaving the Tangale tribe the British official sent us a letter telling us that the neighboring tribe, the Tulawa, was open for mission work. These were formerly cannibals, and even yet, it is said, a person in a moribund condition is eaten by them. They are now open for Gospel work. They number some 25,000. These, too, are practically all pagans—virgin soil—with not a solitary Gospel messenger among them.

When we had returned to the capital of the province the chief Resident opened to us still another tribe, viz., the Dugurawa, which are to the west of the Tangale, and who number about 53,000, practically all pagans. We did not visit this last large tribe, but we do trust it will not be long left without a messenger of the Cross.

Thus far most of the tribes named are in the Central Province. Those in the adjoining province of Bornu are also open, the principal tribes of which are the Bedde and Fika and smaller tribes which extend right up to Lake Tchad.

The great aim is to get among these pagan tribes, each of which has a different language, and turn them to Christ before they become engulfed in the awful apostasy, Mohammedanism.

Can a young man conceive of a nobler ideal than to be Christ's first royal ambassador to one of these?

Can any Church engage in a work which will do more to hasten the return of our Lord than to undertake the evangelization of any one of these waiting tribes?

Count on a **glad welcome** from us who are already on the field.

Lovingly yours in His glad service,
Andrew P. Stirrett.

Sudan Interior Mission,
Minna, Nigeria, W. Africa.

NOTES

Turkish Educational Laws Modified

The new Turkish educational laws which were issued when the Capitulations were abrogated have been recognized as likely to prove a very serious hindrance to the work which missionaries are carrying on in the Turkish Empire. This is particularly true of those which have to do with the compulsory teaching of the Turkish language and the teaching of religion. In an effort to secure some modifications, representatives of missionary work have been to Constantinople and have been granted a hearing by the Turkish government through the kindly offices of the American Ambassador. At this conference there were representatives of the Beirut Protestant College, the Presbyterian Mission work, Robert College, the American Girls' College, the American Bible Society, and the American Board of Commissioners for Foreign Missions. As a result a temporary arrangement was agreed to touching these laws. The points compromised are as follows:

1. The government demands the religious exercises and instruction shall be optional for non-Christians, but may be obligatory for Christians.
2. That Turkish shall be taught to Ottomans in the first year only.
3. That while the new laws touching the discussion and abrogating of previous agreements and firmans stand, the work shall go on, the United States Ambassador protesting.

These concessions will enable the mission work to be continued and will enable the missionaries to deal with local officials under authorization of the highest courts in Constantinople which will save them from many annoying delays and obstacles.—Missionary Review of World

German Missionaries in India

Dr. Wardlaw Thompson, Secretary of the London Missionary Society, clearly shows that many German missionaries under British rule in India are living in strict loyalty to the British Government, and are encouraging their people to do likewise. "Such intelligence," says the London "Christian," "may well serve to soften the asperity of many people toward their fellow-workers for God. In time of war the tendency is to be unjust toward the enemy, and to blacken all without discrimination. Such a policy is very small, and it tends to defeat itself. The German missionaries have accomplished great things, and when the war is over they will again do great good. The work of healing the awful wounds made by the war will fall largely to the Christian Church. It is necessary, therefore, that even now the preparation should begin, and it will be best begun by the encouragement of the spirit of Christian love. There will be plenty of folk, both in England and Germany, who will seek to nourish the spirit of revenge and bitterness. The Christian people, however, must show a more excellent way; and they can begin by cherishing kind feelings toward their brethren in Christ, many of whom, no more than themselves, desired this awful struggle."—Missionary Review of the World.

Pan-Islam Is Dead

Dr. Samuel M. Zwemer gave an address in New York, October 1st, on "The Present Crisis in the Moslem World." He said in closing, "The wonderful loyalty of the Mohammedans in India, in Egypt and even in Morocco, to the government, despite all efforts to stir up a holy war, have demonstrated that Pan-Islamism is dead, and with the fall of Pan-Islamism the crisis has come upon us. After the war not only will Arabia be forced from the Turks, but **the whole Turkish empire will be an open door for proclaiming the Gospel.**"—Sel.

BIBLE STUDY

THE FACT OF THE RESURRECTION OF JESUS

That Jesus did rise from the dead is being constantly proven and constantly denied. The same grounds are being fought over constantly and the same positions affirmed even after the best evidences have been produced on either side of the question. The nature of the evidence on the side of the Christian faith is the testimony of the Word of God and the witness of the believers in Christ in all ages. The nature of the witness against the resurrection of Jesus is largely that of human knowledge and reason. But against the latter it is the privilege of the believer to weigh the testimony of Christian experience as also human and knowledge and spiritual reason, and there is a balance on the part of the Christian faith of the declaration of the Word and the testimony of eye-witnesses of Jesus in favor of the resurrection which remains uncontrovertible. History will attest to the fact that Jesus did rise from the dead It is perfectly in order for a Christian to support his position on the resurrection of Jesus by the facts contained in the Bible.

The resurrection of Jesus was revealed in prophecy. It is also evident from these prophecies that resurrection from the dead was a part of the faith of the Hebrew people. David spoke of the resurrection of his body, while, in the spirit, he also declared the rising again of his son who would live after him in fulfillment of the promise made to him by the Lord.—Acts 2:25-31; 13:33-37; Psa. 16; Isa. 26:19. Other references in the Old Testament in support of the doctrine of the resurrection may be found in Job 19:26; Psa. 49:15; Dan. 12:2. That the Jews did believe in a resurrection from the dead is also proven by the fact that one of the most influential sects among them held the resurrection as one of their principle doctrines. The prophecies concerning the resurrection of the Lord were in perfect harmony with the character of the faith which they held. It was not an incredible thing to them.—Acts 26:8.

As one of His own people who believed in the resurrection of the dead, Jesus proclaimed His own resurrection. He foretold His death, and gave to men the truth of the power of His death to make atonement for sin. But He also insisted on the fact of His rising again and even stated the number of days intervening between His crucifixion and His resurrection. There was a remarkable definiteness in His statements about these two important events in His mission to the world. As if not trusting the credulity of men He emphasized His words by a manifestation of the truth of resurrection by actually raising to life three different persons during His ministry. If there was a power which could raise to life three people there was power sufficient to raise all. If Jesus had the power to raise those three the power lay in Him to raise all men. This is the claim which He made for Himself.—Jno. 6:11. He is the resurrection and the life. While able to raise others from the dead He was also able to rise from the dead. He would lay down His own life and would take it again.—Jno. 10:15-18.

The resurrection of Jesus was dependent upon the death of Jesus. If He did not die then He did not rise from the dead. The first thing necessary in this case is to prove the death of Jesus. He died because He said that He would die, or He deceived men by His declaration. He was not a deceiver because it was not His nature, nor necessary in the work which He had to do. Then, He died, and all evidences prove that His death was genuine. Every test of death that could be rightly applied were used to ascertain the fact of His death before the body was allowed to be removed from the cross. Disease or shock might produce a state of coma but crucifixion and the piercing of the side, with the flowing out of blood and water are conclusive of a state of death and, a three days burial wrapped in embalming spices would scarcely sustain a possible condition of unconsciousness or aid a resucitation from such a state. Nothing is more logical or reasonable than that Jesus died on the cross. Only the most obstinate unbelief would seek some most foreign and remote evidence of however slight connection with the crucifixion of Jesus to deny the fact of His death by His crucifixion. There remains, then, to be proven the evidences of His resurrection.

The first evidences of His resurrection were those connected with the grave of Jesus. The grave had no victory over Him. It was guarded during the period of His interment until the third day—the first day of the week—on which He said He would rise from the dead. The grave was sealed and guards and citizens were forbidden to interfere with it. No sufficient reason could be advanced why the guards should not do their duty. The Jews were in league with the nation which had permitted them to put the innocent man to death. The disciples were disappointed in their hopes at the death of Jesus. They did not expect His death and hence did not anticipate a resurrection, and would not have had reasons to bribe the guard or steal away the body when the guard slept. The Scripture evidence of the conduct of the guard is such that it could be attributed to an eye-witness, The centurion who directed the crucifixion of the Lord was convinced that Jesus was the "Son of God." The extraordinary scene at the tomb was such as to convince the guard of His heavenly nature and to effect a confession from some one of them as to the nature of the events which occurred there, and to expose the treachery of the Jews who bribed them to silence concerning the actual facts of the resurrection.

On the part of the disciples there was no attempt made to introduce the elements of mystery into the resurrection story. In every case they tried to avoid it. They went to and into the grave in order to investigate. The women went to the grave to anoint the dead. They were sad when they found not the body. Peter and John were astonished as were the others when they found the grave opened and the body gone. The two disciples walking to Emaus were surprised to learn that their fellow traveler was the Lord. Thomas was unbelieving until his own eyes had beheld the body and the marks of the crucifixion in it. They were not fitted to witness to the fact of the resurrection of Jesus until He had appeared to them frequently and under different conditions and circumstances and not until there were as many as five hundred together at one time to see and to know Him. Of all possible persons to discredit any divine claims on His part the brother of the Lord would be the chief witness. But James was also convinced because he had seen Jesus after His resurrection and was one of the most faithful in promoting the cause of Christ after the establishing of the Church.

All of the Christian testimony concerning the rising again of Jesus is most natural. Every event connected with it is accepted as a simple fact without any attempt at elaboration, and with no effort to add testimony or to prove the testimony. If the story had been an invention there would have been an attempt made to support the individual testimony of the witnesses. Those who today have endeavored to put away the truth of His resurrection are the ones who would impeach the witnesses. This is entirely out of order unless there is evidence of falsehood or deception. John and Peter write definitely: "That which we have seen and heard declare we unto you" (I Jno. 1:3); "We have not followed cunningly devised fables" (II Pet. 1:16). Why should men who desire and have hope of eternal life and teach others the way of life base those hopes upon their own lies?

The final evidence of the resurrection of Jesus is the fulfilment of the promise of the Holy Ghost and the present assurance of His life and power. The power of the gospel of resurrection lies in the assurance of Christ's ascension and His being at the right hand of God with power.

This is the position which the believer occupies today. It is not necessary for us to prove the facts of the past alone. We need only to come into a present relationship with the Lord. We may prove that He lives. His presence in the heart through the Spirit by which we receive power over sin and comfort in trouble and answer to prayer are the primary evidences of His being alive and present with God. He liveth who was dead, and He is alive forevermore.

ISRAEL'S KINGDOM

It is not with any desire to speculate with regard to the future historical movements in the world that this subject is presented. Nothing is more uncertain today than the future of national events and geographical boundaries. A great part of the world is in political chaos and what will evolve from it none can predict with any degree of certainty. Historical interpretations of the prophecies in Scripture have been suggested and attempted. God has undoubtedly revealed His purposes with the nations and kingdoms of the world and things will come to pass as He has declared them. The uncertain element of those prophecies has always been the time of their fulfillment. Leaving out the element of time it is of interest to note certain facts in connection with the subject presented.

Israel's kingdom is a subject of prophecy and each of God's messengers declares that the kingdom will be established. The throne of David will be set up and the Rod of Jesse will rule. The Branch will spring up from the root and out of dry ground. The natural hopelessness of the situation is presented by the fact that the stem of the tree is broken off, the root is apparently dead, and if not, the soil in which it stands is so affected by drought that no manifestation of life is possible. This is precisely the condition of Israel today and can apply only to the time since their dispersion at the beginning of this era. The Babylonian captivity did not break off the stem—the Prince Zerubbabel surviving. The priesthood survived in Ezra and the nation in those who returned remembering the former glory of their kingdom. Their ground had not been dry because a remnant remained who corresponded with the captives and told them of conditions in their land. Only since the Roman conquest and Syrian and Turkish occupation of the land has it become a dry and unprospective land for the people of Israel. Who is the heir of their throne? When will the Branch spring forth? When will the land become hopefully moistened to produce a national existence for these people? When will the specific promises to Abraham and David and the nation be fulfilled?

This question is frequently answered by referring to Christ and His spiritual kingdom. As wild olive branches we Gentiles have been grafted into the tame olive tree. The tabernacle of David has been built again that the residue of the Gentiles might be gathered in. The kingdom has been taken from the Jews and also the vineyard and given to the Gentiles. But we should not forget that there is a limit placed upon the Gentile possession of these privileges, for, the "times of the Gentiles" will be fulfilled.

Let us note again that the glory of the kingdom which was promised to Israel has not been realized by us as Gentiles. All nations and kingdoms are not bringing their honor and glory to the Church. The Church has, on the other hand, been endeavoring to bring her honor and glory to the nations and has been to a great extent rejected—some have accepted.

The Church has made progress in the nearly two thousand years of her history and effort, but at this present time there remains a great work to be accomplished. The voice of God's messengers has been heard in every land, and from every nation there has been a gathering into His kingdom of those who have believed. But a greater number are outside of the Church than are in it. But the fact that there are yet so many in the world who have not been reached and won for Christ is not an argument that the Church has failed in her mission. She has been witnessing, teaching, warning and pleading. She has plead and entreated; she had travailed in birth for the people in Christian lands and for those of foreign and heathen lands. She has sown in tears and prayed and labored and has not fainted. But her message has been rejected. Her sound has gone out throughout the whole earth, but as a kingdom she has not filled the whole earth. She has not been a stone cut from the mountain which smote the toes of the image and caused it to fall and brake it in pieces and consumed it, thus becoming a kingdom which superseded all others and besides which there is no other as is the case in the vision of Daniel. (Daniel 2). The Church is doing her work of testimony in the nations. Her existence is contemporary with whatever nations exist. She has superseded none, and her policy has been to leave temporal government in the hands of nations and kings and established governments, and use her spiritual power and character in establishing righteousness. She destroys no nations, and exists in the nations, and suffers reproach from them, lives subject to them and pays her tribute. Her mission is to save men out of the world and that work she has done faithfully, and continues faithful in it. She has not become a world kingdom, and in her spiritual nature and power cannot become such. In this sense she is not a fulfillment of the prophecies made to Israel.

There is a time limit for the Gentile Church. We should not think that when this time has been fulfilled that the Lord will return to the Jews and accept the offerings and sacrifices of the past which have been fulfilled. This He cannot do, and the Scripture does not make such claim for Him. Israel will not be accepted by the Lord without their accepting the Lamb slain. The 144,000 of the chosen of Israel are sealed with the Father's name because they accept the Lamb and stand with Him on Mount Zion, and that kingdom shall never fill the whole earth until it shall have accepted the Lamb as the Savior. It will be at that time that all the nations shall come to worship with them in the kingdom and shall trust in the same Savior in whom we now are invited to have faith.

According to certain intimations in the prophecies there will be a gathering together of the Jews as a nation before the time of their acceptance of the Lord. If the clean animal, the lamb, represents the holy people and the Lord, then the unclean beasts well represent the unholy nations and their heads. Horns are the Scriptural symbols of powers. Among the heads of the beasts that arises from the sea is one that was wounded to death, and its wound was healed. This is significant of the restoration of a nation. There was a time when Israel was called a holy nation, but since the vision given to Peter and the declaration of Paul, God has "concluded all under sin," and Israel must be classed among the unclean. She is the only nation in the history of the world that is in a position to be restored to national existence and power, and may readily fulfil the requirement of the prophetical vision. Israel is now waiting the opportunity to take a place among the nations of the world.

With the return to national life there will be also a return to their former religious worship, as may be expected from those who all through the centuries of their banishment from their home land have adhered to the precepts of their law and have kept those dead forms as fully as possible. They have observed their feast days, have hallowed to themselves the seventh day, observed the Passover in all its forms, the slaying of the lamb.

They have not made the daily sacrifices, nor have offered the accustomed sacrifices of the law for sin because their sanctuary and priesthood cannot be maintained. All that is required by them is the return to their own land, to their city and the site of their temple, and their daily sacrifice will be re-established as the prophet states. It will be at that time that the wounded head will be healed and lifted up into national life among the nations of the world.

Israel, restored and organized but unconverted, may be expected to partake in the persecutions waged against the saints What part has an unconverted Jew in the Christian faith? He remembers only the persecutions which the so-called Christian nations have heaped upon him for nearly two millenniums, as the "Christ-killer." Or, he may argue the new point of the liberalistic Hebrew that there is but one God and oppose the propagation of a religion that makes Jesus Christ equal with God; or may take the stand of universalism that there is only one religion and all worshipers are saved. In either case the claims of Christianity could not and would not appeal to him, and the persecution of saints as carried on by the seven-headed beasts would have the aid of the restored head—the Jews.

The thought to be kept especially in mind is that the Jews will be restored to national life. The nations of the earth in their establishment shall be as the ten horns of the beast.—Dan. 7. A new power shall arise among them to the destruction of three of them. It is at the time of the rising of the power of the last horn that the judgment of God is set and the destruction of the world powers is begun by him that sits upon the throne. Thus shall be the rise of Israel's national power and greatness; but it will exist as a world power and continue in their blind boasting and human understanding of the things of God. It will be a natural outcome of their restoration to power. No other organization or people, and no person save the king of such a kingdom would be in a better position to declare boastingly that "Jesus Christ is not come in the flesh." Restored Judaism will undoubtedly be the great supporter of the anti-Christ spirit and kingdom. It is this kingdom to whom the Lord shall reveal the greatness of His power and glory and will destroy those that oppose Him. It is to the repentant and believing ones in that kingdom that the Lord will come and make them the stone that shall destroy and break down and consume the nations of the world and fill the world with His glory; for, after the judgments of God which destroy the beast, the kingdom is given to the Son of Man.—Dan. 7. The only people who could accomplish such wonders is the nation to whom and through whom God has made these wonders known. God made the promises to Abraham and the fathers, to David and his seed and confirmed them by an oath: but before these promises will be fulfilled to their children they must accept Him whom God has sent—Jesus, the Savior of the world.

The Workers' Column

THE LAST HYMN.—Matt. 26:30

April 9

I. The Singers—Jesus, Eleven Disciples.
II. The Occasion.
1. The connection with the last passover feast.
2. At the time of a farewell message.
3. Approaching a time of great fear and trouble.
4. Following a time of wonderful spiritual instructions.

III. What Was Sung.
1. A Psalm.—See marginal reference, and according to some authorities such as Psalm 136 were sung.
2. The character of the conversation would suggest also that the singing also partook of the nature of instruction and comfort.

IV. The Meaning of the Singing.
1. Fulness of the soul.
2. Calmness of the soul.
3. Devotion and confidence toward God.
4. Fellowship with one another.
5. Spiritual expression which could be revealed in no other way.

V. The Absence of Judas.—Sin robs the soul of its music—its finest and highest sentiments.

A MISSIONARY'S TROUBLES.—II Cor. 1:15-24, 2:1-7

April 16

I. An Appointment was to have been kept with the Corinthian Church.
1. His plan for the journey.—1:15, 16.
2. Accused of untruth because he did not come as expected.—1:17-22.

II. Things that Hindered the Missionary.
1. He had received no word from them.—1:23-34.
2. He waited that they might be in proper conduct when he came to them.—2:1-11.
3. Other opportunities for preaching demanded his attention.—2:12.
4. He was disappointed in not meeting a messenger from them and a companion to travel with him.—2:13; 7:6, 7.

III. His Consolation.—He is a Sacrifice to God in Two Ways.
1. Offered up to God in death by his enemies.—2:15-17.
2. A sweet savor offering by his friends who believe.—v. 17.

THE RESURRECTION OF JESUS

April 23

I. It was Foretold.
1. By Prophets.—Psa. 16:10; Isa. 26:19.
2. By Himself.—Matt. 20:19.

II. Jesus did Rise from the Dead.
1. Witnessed by angels.—Matt. 28:5-7.
2. By men.
   a. By women.—Mark 16:9; Matt. 28:9
   b. By disciples—Peter, Luke 24:34; by two disciples, Luke 24:13:35; by all except Thomas, Jno. 20:19-24; by five hundred, I Cor. 15:6; by James (brother of Jesus), I Cor. 15:7.
   c. After His ascension—by Stephen, Acts 7:56; by Paul, I Cor. 15:8.

III. It was Necessary.
1. To fulfil Scriptures.—Luke 24:45, 46.
2. For forgiveness of sin.—I Cor. 15:7.
3. For the justification of believers.—Rom. 4:25.
4. To prove the believer's hope.—I Pet. 1:3.

IV. He Became the Present Advocate of Believers.—I Jno. 2:1, 2.
V. He Will Come as the Savior.—Heb 9:23-28; Col. 3:1-4.

A LOVELESS KISS

April 30

I. By a Man Who was Accounted a Friend.—Matt. 26:21-25.
1. He ate with the Lord.—v. 23.
2. He was false and deceitful.—v. 25.

II. Jesus Was His Friend.—Jno. 13:18.
1. He allowed Judas to be with Him.
2. He gave him bread.
3. He dipped the sop with him.—Jno. 13:27.

III. He Deceived the Disciples, Who were His Friends.—Jno. 13:22-30.
1. They asked about the betrayer.
2. They did not understand it to be Judas.—vv. 28, 29.
3. They had confidence in the kind-hearted professions of Judas.—Jno. 13:29.
4. His deception of disciples complete.

IV. He Did Not Love the Lord.
1. He plotted against Him.—Matt. 26: 14-16.
2. He deliberately left the presence of Jesus to go and betray Him, knowing his purposes were suspicioned.—Jno. 13:26-30.
3. He went to Jesus' enemies and brought them to the garden.—Matt. 26:47.
4. He used terms and the token of friendship to betray the Savior to His enemies.—Matt. 26:48, 49.

PARENTAL GODLINESS.—I Sam. 1

May 7

I. The Godly Father.
1. He was a man of repute—his record was known.—v. 1.
2. He was a typical character—as Jacob (having two wives, one of whom was barren, but beloved, a type of the Gentiles to whom God gave a Savior by grace).
3. He was a devoted man, regular in worship.—vv. 3, 19.
4. He offered thank offerings to God (from which he gave portions).—v. 4.
5. He was a loving husband—giving Hannah a portion as of grace.—vv. 3, 8.

II. The Godly Mother.—vv. 6-18.
1. She was hated and reviled by Peninnah, but was patient.—vv. 6, 7.
2. She longed for a son (Israel's possible Redeemer).—v. 6, cf. vv. 11, 20.
3. She besought God for a son.—v. 10.
4. She consecrated her son to special service for God.—v. 11.
5. She clung to God in prevailing prayer.—v. 13.
6. She believed the promise made by God through Eli.—vv. 17, 18.
7. She fulfilled her promise.—vv. 24-28.

EDUCATIONAL

TRAVEL IN EUROPE IN WARTIME

II

A. J. Miller

Travel in Europe last summer was inconvenient and difficult rather than dangerous. It is true the terrific struggle has touched many points of the continent and has transformed many fruitful plains into death-strewn wastes, but the ordinary traveler is not permitted to come near these scenes of destruction. During the summer of 1915 there had not yet developed the difficulties with which the traveler would meet at this stage of the war, but even at that time it was highly inadvisable for any one to travel merely for the sake of travel, or for the pleasure of sightseeing. Inconveniences there were in abundance, and the time also had its peculiar advantages, which will be illustrated by some of our experiences.

There were two of us traveling together. Our purpose was to carry on research in political and educational history. Certain historical documents are found only in the British Museum. In addition there was the deep interest in the present historical and sociological movements that will be tremendous factors in the transformation which will inevitably take place as a result of the war—and especially so if democracy once more establishes its supremacy.

We arrived at Liverpool, England, on the Fourth of July. This harbor, which ordinarily, is one of the busiest in the world, lies on the west coast of England and is reached from America by passing through the Irish Channel on the south, where the German submarine warfare gave it worldwide notoriety. It was "the Glorious Fourth," (the day that has in America so frequently been the most inglorious of all the year) and the Americans on board celebrated the national holiday by a display of flags merrily fluttering all over the ship, while the band discoursed familiar patriotic airs. It was a "sane" Fourth on board this vessel, for there were no firecrackers, baby cannon, or sky rockets available.

"That does not look like England," said my friend, as he pointed to the British soldiers in khaki uniforms, some on parade on the streets and others apparently waiting for friends to disembark from our ship. From our position on the upper deck, where we waited several hours, we could see hundreds of these newly made soldiers. Had it been in France or Germany it would not have seemed so unnatural for there the compulsory military service keeps the soldier uniform constantly in the public eye. But for England this was a new spectacle.

It was late in the afternoon when we landed and we went immediately to a pleasant little hotel conducted by a son of Erin who had fattened his purse by catering to the idle rich who came to the seashore during the summer resort seasons. We had been directed there by a fellow-passenger, also a native of Ireland, who had spent a number of years in New York and had become enthusiastically Americanized. He was an acquaintance of the hotel proprietor and our coming as friends of this man accorded us special privileges and we were entertained as guests of the family, rather than as transient guests at a hotel. The genial host received us with the characteristic Irish heartiness, at the same time informing us of certain police regulations which all travelers, especially aliens, must observe in coming to hotels or lodging houses.

Every one entering the port of Liverpool and spending a night in the city is required to report at the Central Police Office, Dale Street, for registration. There we experienced the first inconveniences growing directly out of war conditions. It was not a difficult matter to satisfy the police officials, but it was a very time-consuming requirement, for it was necessary to report to the police at every important town on entering and leaving the place.

In fact it was a double system of registration and reporting, for every hotel had a set of forms to be filled out by the guest in addition to the data registered by the police in their special records. There were different sets of questions for aliens or foreigners and English subjects. Seldom was it necessary to ask for the alien sheet, for they recognized us as Americans as readily as we recognize the Frenchman.

From this hotel registration they learned one's name, the names of parents, place and date of birth, home address, business address, occupation, date of entrance in the hotel, previous lodging house or residence, probable length of stay, next point of destination and purpose of travel. All hotels were required to report every guest under heavy penalty for violation of the order.

On Monday morning we accordingly proceeded at once to the police headquarters. We were directed to the department of Aliens. There we found a large group of Chinese sailors waiting outside the door and we took our places in the line. After a long wait we found ourselves at last before the proper officials.

Our passports were examined first of all. The photo of each one was carefully compared with the face before the official, and finally on the back of the passport was rubber-stamped in colored ink the circular official stamp of the police department,. By the end of the summer the plain white back of the passport was almost covered with stamps of many colors and one could trace our route of travel from Liverpool to the cities of eastern England, France, Switzerland, and Italy, by means of the data on the back of the passports. Our names were entered into a permanent record book with each name numbered. All the data we had previously entered upon the hotel registration forms had to be supplied again and in addition there were more explicit questions relative to the birthplace of our parents, their occupation, whether they had ever served in the army, and whether we ourselves had been in military service. In entering the name on this record they always insist on the full name. In my own case there was but one given name and an initial. All through England it was first incomprehensible and then amusing to those officials that I should have but one Christian name and an initial "J." They did not like to see the "J" stand alone and suggested John or James and any other such name to prod my memory. I took no pains to spoil their amusement by informing them of the fact that the custom of adopting the initial of the father's first name is an old **German** custom. They might have insisted on a re-christening!

After our own signatures were placed on file they added one more precautionary means of identification—the thumb-print. In ordinary times the thumb-print is not required if the alien is able to write his own name, but the stress of war demanded greater vigilance.

Taking the impression is a very simple process. The left thumb is pressed lightly on a pad saturated with black ink, so that the rolls and circles of papillae on the inside of the thumb are well colored up to the edge of the nail. By placing the inked thumb on a smooth surface paper, rolling it once from one side to the other, an exact reproduction of the lines on the bulb of the thumb is obtained. The certificate of registration with the thumb-print must always be carried by the alien, must always be ready for production, if required, and if lost, notice must immediately be given to the police.

As no two thumbs in the world are quite alike, this is a very effective method of identification, and the finger-print system is now very widely used in detection of criminals. In the case of criminals, impressions are usually taken of all the fingers and thumb on each hand. "When finger-print impressions are looked for, it is remembered that any smooth surface with a high polish will retain the imprint of those who touch it. In order to develop these prints, if the surface of an article is black it is treated with mercury or chalk powders; if it is white it is treated with graphite or lampblack. These powders are sprinkled over the surface and brushed gently with a delicate camel's-hair brush." By comparing the prints thus revealed with the impressions on file it is possible to determine whether the article was touched by any one whose finger impressions are on record.

The police also informed us it would be necessary to report at the station before leaving the city. The next morning we returned to the station to report our departure. It was late in the morning but the office was not yet open. With increasing impatience we waited, meanwhile watching the hands of the clock moving steadily toward the hour mark at which our train was scheduled to leave. Finally a lank and lean official of the alien department arrived. Our hopes revived, for it would require but a few minutes to inform him of our intended departure and destination. In a provokingly deliberate way he took his place behind the rail. I presented my passport and quickly explained the purpose of my call and the necessity of quick action. He settled himself comfortably into his chair, pondered a little, then answered that the other man, who had not yet come, usually attends to that part of the office work. I glanced at my watch. It was almost train time. Would the other man be in soon? Yes, he would come before long. However, he continued to fumble the passport. After a number of irrelevant questions, he finally applied the rubber stamp and we hurried off to the train. The average English officer appears to be constitutionally opposed to speed and dispatch. The Scotch officials seem far more efficient.

Another cause of delay was the necessity of going to the various consuls for their formal approval in going from one state to another. Before leaving England for France it was necessary to have the passport endorsed by the Consul from the United States and the Consul from France. We occupied several valuable days in this long-winded process.

When we arrived at the French consulate in London, we found several hundred people waiting outside on the street. Not more than half could be admitted that day. A limited number of tickets were distributed to about half the group, those who stood in the front portion of the line, and they were told to come on the morrow. Those who received no tickets had by this time learned the advantage of coming early, so as to be in the front of the line, and in the morning the waiting lines began to form before six o'clock, waiting for the officer to open at nine or later. When finally we were admitted to the office the reason for the long and inexcusable delays and the large crowd waiting outside became very evident. There was an amazing lack of order and system in the French consular office. We were required to obtain a special French passport, although our original passports from the United States had included France. It was in the process of securing the data to be entered on the passports and on their files that the clerks spent about as much time in jovial visiting with each other as they did in attending to the business at hand. A clerk would leave his work at any juncture, stroll over to the desk of another and engage in French pleasantries while the people waited too much disgusted and yet to discreet to give vent to their feelings.

In fact there appeared to be a conscious and systematic effort at delay; but if it was purposive its execution was wretchedly crude and deplorably bungling. If, as was suggested, they hoped thus to discourage unnecessary travel between France and England, they could have gone straight to the point by drawing the lines of restriction sharper and more closely, thus eliminating at once a large proportion of those applying for passports without wasting the time of all in long waiting, for the tediousness of the process was not known except to those who had gone through the experience, and could therefore not serve as an effective deterrent.

To assure an undisturbed passage through France, Switzerland and Italy, we secured in London the "Vise"—(that is, the Consul's endorsement) of the American, French and Italian consuls and in France, of the Swiss, paying in each case a liberal fee. But when we were about to leave Lausanne, Switzerland, for Italy we discovered that the Italian regulations had been changed since our last Italian vise and we must again rush off to the Italian consul in Lausanne. We rushed! At the Italian consulate we were informed that we must first have the "vise" of the American consul. His office was at Vevey, nearly twenty miles away, an hour by train. It was at the time of the day consular offices usually close and also it was about ten or twelve minutes before the time of the last train to Vevey. My friend hurried to the ticket office, and I hastened to the station telephone to call up the American consul. While I was trying to find the proper entrance to the public telephone a station guard happened along, who very courteously explained to me how to call the consul, incidentally adding that the consul always returns to his home in Lausanne, where we were, by a train due at just about that time, and therefore it would be useless to call, as the office had already closed. Bidding me wait at that place he went to call another station guard who could direct me to the consul's residence. Meanwhile my friend had secured the tickets and was waiting on the platform, wondering at my long stay while the train to Vevey was moving out.

The second guard soon came and tried to direct me to the home of the American consul. He spoke French. I shook my head and tried German. But his German speaking was nearly as defective as my French understanding. I took him to where my friend was waiting and explained the situation to him. The guard, despairing of giving us the necessary directions, offered to conduct us to the consul's house, as he was personally acquainted with him. When we arrived at the home of the consul he had not yet returned, but while this was being explained to us, he entered. Our friend of the station explained his presence and we briefly set forth our plight. With his typewriter he entered the required statement on our passports, over the signature of "Dexter, American Consular Agent, Vevey, Switzerland." We gave our friend our hearty and substantial thanks for his kind services. He had done all of this in a wholly disinterested, unselfish manner, glad to assist us in our difficulty. It was not the clink of the coin that furnished the motive. He was a man.

Back to the Italian consul we made our way for his signature. It was too late. However the Secretary arranged for an interview in the morning at nine o'clock. We came at the time appointed. It was too early. Persistence, nevertheless won the day and we were admitted. After some time the consul appeared in a morose humor, evidently having been disturbed at an unhappy hour. He performed his arduous duty of rubber-stamping the passport in a grouchy mood, evidently wishing Americans were anywhere else but in the Italian Consulate at Lausanne. What cruel afflictions we had brought upon the family of this churlish man by our early visit, we can only guess.

We had met all the legal requirements of the Italian government for admission into the land of the Caesars, and at noon we boarded the fast express for Rome.

(To be continued)

Kent, O.

An artist drew the picture of a wintry twilight, with the trees heavily laden with snow, and a dreary, dark house, lonely and desolate in the midst of a storm. The picture was sad and unattractive. Then, with a stroke of yellow crayon, he put a light in one window, and the whole scene was transformed into one of comfort and cheer. Such was the transformation wrought by the birth of Christ!—Sel.

RELIGIOUS ELEMENTS IN THE WRITINGS OF OUR GREAT POETS

J. W. Shank

"Pathos, Tenderness, Spirituality"

William Wordsworth

In a former article I suggested some of the leading traits of William Cowper who was a character not so far removed from the type I wish to discuss now. Both men had the tendency to withdraw from society and follow closely the study of country life. Both men were of the quiet type, innocent of all reckless living, sympathetic with all living things, communicant with the Divine, quietly reflective upon noble things. The chief difference in the two men lies in this that Wordsworth had a stronger mind by far and had a far more subtle imagination. Because of these superior mental qualities he was a greater psychologist and had finer sense perceptions than Cowper was capable of.

Wordsworth's Conception of God

To Wordsworth God was not a being far removed from the earth, but an everywhere present One. In some ways his conception of God was primitive. He felt that the Divine was in the moaning winds, the moving waves, in every form of Nature where motion or sound was possible. I do not believe that he held the pantheistic view of God which is that "God did not create the world, because he **is** the world." Wordsworth felt that God was very, very near to humanity and that Nature was simply one form of the outward expression of His character. To Wordsworth, Nature was not God but an expression of the goodness of God. I will give a few passages where he gives expression to his idea of God's presence

"The gentleness of heaven broods over the sea:
Listen! **the mighty Being is awake,**
And doth with his eternal motion make
A sound like thunder—everlastingly."

'Then dearest maiden, move along these shades
In gentleness of heart; with gentle hand
Touch—for there is a spirit in the woods,"

"Wisdom and Spirit of the universe!
Thou Soul, that art the Eternity of thought!
And givest to forms and images a breath
And everlasting motion! not in vain,
By day or starlight, thus from my first dawn
Of childhood didst thou intertwine for me
The passions that build up our human soul;
Not with the mean and vulgar works of man,
But with high objects, with enduring things,
With life and nature."

"I have felt
A presence that disturbs me with the joy
Of elevated thoughts; . . . . .
A motion and **a spirit,** that impels
All thinking things, all objects of all thought,
And **rolls through all things."**

These quotations reveal the tendency of the poet to see spiritual significance in things of nature, to closely identify it with the spirit of man and of God. He loved Nature because he found there a spirit that was in harmony with his own feelings and because it made him feel the presence of the Divine being.

Every Day Religion among Men

Wordsworth's poetry is rich in the portrayal of simple human character. In it he portrays religious and moral traits, pent up human emotions, human joys and sorrows. He talks with a little child in, "We are Seven," and discovers that she has no conception of real separation through death; he tells the story of Michael showing how a simple life with religion and human affection endures sorrow; he sees a leech-gatherer, struggling through the most difficult of circumstances, and yet retaining faith in God's care; he remembers his own childhood days and in the poem, "Intimations of Immortality," shows how God's Spirit exists in a child from very infancy.

Wordsworth, more than any other English poet, has endeavored to portray the mind of the child as it develops from infancy to manhood, He had a very retentive memory of his own childhood, and, by an analytical study of this period, he built up a philosophy of child mind. He felt that children have a closer connection with the Divine than older minds have. He sought to analyze the child mind in order to learn more about God. When he said, "The child is father of the man," he meant that, in spiritual things especially, the child could teach the man. He says, "Our birth is but a sleep and a forgetting," implying by this that earthly cares make the child forget the deeper spiritual things which were its legacy from heaven at birth. It is not a common belief that he here presents, though it is not far different from some of the teachings of Jesus. "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven,"—this is at least an indication that Jesus recognized the superior purity and innocence of the child over the man.

The greatest criticisms of Wordsworth usually center about his tendency to imagine beyond the power of the ordinary mind. Few people can follow him with appreciation in all his poetry, but he has many admirers of his choice pieces. Time has given him a higher place as a poet than he held when his poetry was first given to the world. We appreciate him today, not because of his extravagant views of Nature and life, but because he lived close to human life and Nature and served as an interpreter of the highest beauty that may be found in these. He has given to thousands of people a greater appreciation of the beauty and strength of God's created world; he has taught many of us moral truths, gleaned by observations of simple life that we would do well to heed. Many of us would be sweeter in character if we like this poet would go oftener to God's fresh green world for a breath of nature's inspiration, where God could talk to us more freely unmolested by the turmoil and rush of busy mankind.

La Junta, Colo.

FANNY CROSBY'S LIFE STORY—By Herself

I

Myrtle Grosh

(Book Review—Read before the Young People's Social and Literary Association of Elkhart, Ind.)

Frances Jane Crosby was born in Putnam County, New York, March 24, 1820. Her father, John Crosby, died when she was quite young. Her grandfather fought in the war of 1812 and her great-grandfather fought in the Revolution.

When Fanny was six weeks of age her eyes became slightly inflamed, a physician treated them, but she was soon left blind. This occurrence was one of the sorrows of the physician's life, but if she could have met him at the time she dictated this book she would have thanked him for it. One of her reasons is that she believes she was led through this misfortune to write thousands of hymns, because her mind was not drawn to other things by being able to see. Another reason is that she was spared seeing many unpleasant things.

As a child she played with the other children; climbing a tree or riding a horse as well as the rest. One of her chief amusements was to sit with her hands clasped or engaged in some needlework, listening to the voices of nature or living many lives in her imagination—she was a sailor, a general, a clergyman or the leader of a large choir. She was ambitious, but what could a blind girl do? Often when she was depressed by some one saying, "You are blind; you cannot do this," she would creep off alone and talk to God, and He seemed to say, "Do not be discouraged, little girl; you shall some day be happy and useful, even in your blindness.' So she began to lose her sorrow and regret for her lost sight.

One day her mother gave her a lamb, "a live toy," as she called it, and it became Fanny's constant companion and playfellow. Then came the first tragedy of her life. The lamb was killed without her knowledge, but when she was told that they were to have lamb chops for dinner she guessed her favorite's fate and refused to eat. Sometime after a drover, who was a great friend of hers, placed a lamb in her arms as a present, but she did not have the heart to accept it.

When she was five years old her mother took her on a sloop down the Hudson to New York to have a surgical operation performed on her eyes, in hopes of restoring her sight. It took twenty-four hours to go from Sing-Sing to New York—a distance that now can be covered in fifty-five minutes by railroad. Finally they were in the presence of the great doctor, but on examination he discovered that there was no hope for her eyes.

When she was nine her mother moved to Ridgefield, Connecticut. She had always been interested in poetry, and after moving there a neighbor, Mrs. Hawley, taught her the Bible and the poetry of the day in about equal portions. When she was ten she could repeat from memory the first four books of the Old and the first four books of the New Testament. and poems almost without number.

Her first poem, composed when she was about eight years old, was as follows:

"Oh, what a happy child I am,
  Although I cannot see!
I am resolved that in this world
  Contented I shall be.
How many blessings I enjoy
  That other people don't!
So weep and sigh because I'm blind,
  I cannot, nor I won't."

This poem shows her spirit throughout all of her ninety-five years. She wrote other verses and always on the subjects nearest her. The fragrance of a rose, the singing of the wind in the trees, the death of a favorite bird, were some of the themes. She soon began to repeat some of these to her mother who repeated them to Mrs. Hawley. They considered them very good for a girl of her age, so some were sent to her grandfather, who said they indeed had a poet in the family. "But," he said, "you must not tell Fanny this for it will make her proud." But when he saw her again he could not refrain from praising them to her.

All this time there was that hunger for knowledge which could not be satisfied. There were few books with raised letters for the blind, and she was so accustomed to knitting that her fingers could not have distinguished the letters. Still she felt that God would some way give her that for which she prayed so earnestly.

Her joy was unbounded when at the age of fifteen she was told that she was to go to a school for the blind in New York. She was soon ready, and on arrival at the institute was cordially received by the superintendent.

She was now a full-fledged student, and as such found many obstacles to overcome. The first of these was the study of arithmetic which she greatly disliked, but finally mastered to some degree. Her other studies she liked very much; among these were grammar and philosophy, astronomy and political economy. The lessons were given in the form of lectures and readings, and the students did not allow many words to "slip away from them." In order to become less dependent she decided to become a teacher. She continued to write little poems occasionally. One day the superintendent asked to speak with Fanny Crosby, and when she went to him, thinking possibly he wished her to write a poem for some event, he lectured her kindly for her own good, telling her not to think too much of making rhymes and of the praises she received. While this was humiliating at the time it was a much easier lesson to learn then than it would have been years afterward.

In order to incite the students to greater ambition they were told of hundreds of people who had achieved success in spite of blindness. Among these were Homer, Ossian the Celtic king, Milton, and Frances Huber. They were also taught that whatever they determined to do with God's help they could succeed as well as though they had the blessing of sight.

When vacation came Fanny would always go home. Her little sisters always had many questions to ask, and she had to repeat every poem she had composed since she last saw them. They considered their "big sister" the greatest poet that ever lived.

Blind students are as fun-loving as anyone, and they played many jokes on each other. Among the vegetables that were cultivated by the teachers and students there were at one time some fine watermelons. It was suddenly rumored that these melons were to be sold, so some of the students planned to secure a taste at least. One evening Fanny went into the garden and offered to guard the melons while the gardener went in to rest. When he was gone she gave a large melon to a little girl who was waiting. When the gardener returned she went to her room where she and others enjoyed the stolen treat.

Fanny worked ceaselessly at her studies. and when she was twenty-two she became one of the instructors of the institution. During this time she occasionally wrote poetry, but was finally forbidden to write any for three months. Then a phrenologist visited the institution and examined some of the students. One of them he declared was a splendid mathematician, and he already was a wonder in mathematics. When he came to Fanny he said, "Here is a poet." So she was told she might write all the poetry she wanted to. The teachers now began to help her in every possible way. Among those who helped her was one who claimed he could not write poetry, but could teach others to do so. His teaching was of much benefit to her.

They had fine music at the school and gave occasional recitals. William Cullen Bryant was present at one of these, and Miss Crosby was among those who shook hands with him. He praised her poetry and told her to keep on with her work. She met Horace Greely at a children's party, and at first was disappointed with him. Sometime after she met him again and found him an agreeable conversationalist. Of course she was well pleased when, after reciting some of her verses, he praised them and invited her to write for his paper.

Schools for the blind were not very common, and naturally there were many visitors at the institution. Some of these asked to be shown about the grounds by Fanny Crosby. She soon became tired of this and allowed others to take her place. One bright boy who was acting as guide was asked how blind people managed to find the way to their mouths while eating He replied that they tied one end of a string to a chair leg and the other to their tongue so their food did not lose its way.

(To be concluded)

A BOOK THAT HAS BEEN OF GREAT HELP TO ME

The Christian's Secret of a Happy Life, by Hannah Whitall Smith.—Ever since I got acquainted with this book I regard it as about second to the Bible. I had often wondered why so many professors are seemingly still living under bondage and do not enjoy their religion. In her very first chapter Mrs. Smith tears the mask off of this "halfway" religion, and continues to pour more light and life into it, especially in the 13th chapter. She so clearly defines the happy state of the Christian life—how to obtain it, how to overcome the various difficulties the true Christian may expect to meet—that it is hard to imagine how any one can read this message without imbibing the very spirit in which the author apparently lived—the spirit of full and free Christian liberty. The Christian's growth or development, his joy in service, the practical results of the same lived out in daily life, and our divine union with Christ she so clearly defined and so vividly held up that it seems barely possible for any seeker after truth to read the forceful message without becoming inspired with the new and ideal life the author upholds.

I have received great blessing and untold encouragement from reading the book, and to me it seems like a direct message from the throne of God, given through one who lived very close to Him, for the uplifting and encouragement of all who seek a closer union and relationship with God. If you feel a lack of anything in your Christian life, and you prayerfully read this book you will no doubt find it helpful as it seems to point out every weak spot in the Christian's life.

—A. Metzler, West Liberty, O.

Six Months in Bible Lands and Around the World in Fourteen Months, by A. D. Wenger.—In making a careful survey of the many different grades of literature that I have read and absorbed with profit to myself, the class of books that are descriptive in a general way of life in foreign lands, and especially those recording observations taken while journeying through Bible lands, have from early life, appealed to me most of all.

Belonging to this class are: "Sinai and Zion, or a Pilgrimage to the Land of Promise," by the late Benjamin Bausman of Chambersburg, Pa.; "The Crimson Trail, or where the Master Trod," by Elmer U. Hoenshel, Dayton, Va.; "Missions in the Orient, and Observations by the Way," by J. S. Hartzler, Goshen, Ind., and J. S. Shoemaker, Freeport, Ill.; and, "Six Months in Bible Lands and Around the World in Fourteen Months," by A. D. Wenger, Fentress, Va.

Of modern works on travel, this last mentioned book has perhaps helped me more than all others, because of the clear and concise descriptions that are given in minute detail of the ways and customs of people in all the foreign lands through which the writer journeyed; besides there is interwoven into almost every link in the chain of his narrative the scriptural lesson that constantly keeps the reader in happy touch with the wholesome teaching of the Bible and the principles of right living.

The book is well indexed and contains about 550 pages of reading matter, along with illustrations that portray in their true light the ways and customs of people that come under the observation of the tourist as he journeys around the world. —L. J. Heatwole, Dale Enterprise, Va.

Christmas, By Zona Gale.—It may seem a bit inappropriate to direct readers Christmasward during the Easter season, but the little book reviewed is so wholesome and touches upon a theme so vital that one can afford to pass by the fact that its incidents center around a particular time of year, and enjoy the underlying lesson as practical for every day in the year. The story is a homily on giving. True giving has nothing to do with extravagance or display. It arises as a response to some real need. One cannot engage in the act without enriching his human relationships. This is what makes it so much "more blessed" to be the donor than the recipient of a gift.

The story is as follows: Old Trail Town has always celebrated Christmas in the usual way, with giving of gifts and public festivities. Everyone has taken part in these yearly joys—everyone, with a single exception—Mary Chavah, a lonely spinster living at the edge of the village.

"I don't believe in Christmas," she had said, 'There's a lot of nonsense about it. I don't ever bother myself about it. Why?"

One year a sudden disaster overtook Old Trail Town. The only factory in the village failed and closed, throwing many persons out of employment a few months before Christmas. Prospects for a joyous holiday season were suddenly nipped in the bud. Presently people began asking themselves whether Mary Chavah's idea about Christmas was so bad after all. For a short time only this sentiment remained unspoken, then first one, then another, began dropping hints as to the advisability of not celebrating Christmas that year. The result was the circulation of a petition to be signed by the people, agreeing to pass the holiday season without any manner of celebration whatsoever. In due time the villagers signed it.

"A good sensible move," said Mary Chavah as she affixed her name to the petition.

At this point the unexpected happened. Mary Chavah's sister in Idaho dies leaving a child of about five years to Mary, the only living relative. The child will arrive at Old Trail Town on Christmas eve.

Mary Chavah was amazed at the circumstance. Her solitary nature withdrew into itself a little deeper.

"I'd rather go along like I am," she said bluntly to her neighbor. "I'm used to myself as I am."

But there are some things before which the most firmly intrenched heart will capitulate, and among these is the influence of a little child. As the idea of the orphan's coming grew more distinct and the day of his arrival drew nearer, Mary Chavah found herself telling friends and neighbors of the coming event.

The effect was magical. In the absence of Christmas preparations in the homes of the village, all hearts opened sympathetically to the lonely woman on the verge of a great responsibility. And then came a great struggle between pity for the orphan and adherence to the petition which all had signed.

"Couldn't we help Mary Chavah out a bit?" suggested a mother of seven. "Not any Christmas celebration, of course, just things we do any other day in the year. The child can't help his coming on Christmas eve."

And all Old Trail Town agreed. None could take exception to this simple hospitality to a little stranger.

So out of their scanty store some selected a toy, some a garment, some a loaf of bread or a bit of cake with which to show their good will to a little child. Extravagance and display gave way to simpler, more wholesome joys. The world-old miracle was performed once more. A "little child" had led a whole village into the secret of true giving.

—Esie Byler Burkhard, 500 Manhattan Ave., New York City.

Ten Studies in the Psalms, by McFayden.—This book aims to be a reverent and sympathetic interpretation of the Psalms from the standpoint of the careful student of the Bible. The author has more than simply an intellectual interest

(Continued on page 511)

SCHOOL NOTES

Goshen College

A ten-day series of evangelistic meetings was held at the College in February. Bro. I. R. Detweiler and Bro. Ezra S. Mullet of Nappanee, conducted the services. The brethren preached every evening during the week and twice on Sundays. The congregation was greatly helped by the sermons and there were a number of conversions. Bro. Walter E. Yoder led the singing. The congregation entered into this part of the religious activities with a great deal of interest. The members of this place were organized as usual into a number of prayer groups, which met each evening for a few minutes before time for services. Viewing the work as a whole, one cannot help but notice that such a series of inspiring sermons, enthusiastic singing, and sincere prayers have a valuable contribution to make to the religious welfare of the institution.

The Christian Workers' Band has been quite active this year. Just recently Bro. J. E. Hartzler addressed the Band at one of their regular Sunday morning meetings. The membership numbers fifty. Several of this number are volunteers for Christian service in the foreign field. The subjects for discussion this year have included both home and foreign problems. The call of the country church has been one of the considerations. These meetings of the Band do much in encouraging the students to keep in touch with their home church.

At our chapel exercises we were recently favored in having Bro. John Blosser, President of the Board of Education, and Bro. D. G. Lapp, Vice-President of the Board of Education, to address the student body. In addition to the addresses the brethren also conducted the regular devotional exercises.

On February 21 four students delivered orations on the subject of Peace. A large audience was present.

20,000 Bibles.—A missionary from Turkey says, "While there are few acknowledged Moslem converts to Christianity, as acceptance by them of Christianity is a crime punishable by death, Bible and parts of Bibles to the number of 20,000 were bought, not given away, last year. You won't find any of these books, they are secreted, but you may be assured they are bought to read." The simple reading of the Word by heathen with a longing to know the truth, has led not a few of them to accept Christ without the personal touch of a missionary. The Word has power if allowed to have its way. Let us pray that the Bible may fall into the hands of many more heathen and that it may bring spiritual enlightenment to many who read it.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

The topics of this issue are varied in their scope. They touch as many different points of life as there are topics. Every one, however, is important and should be given the emphasis that is due. It was the need of giving these things a place in all our lives that impressed the committee to select them. The topics for this issue are classified under the following heads:

1. **Song.** We have singing in every congregation. There is a crying need these days that our churches grow in grace to the extent that the singing may bring glory to God by heart and voice in likeness to the singing in heaven. The more we meditate in a Scriptural way and open hearts to God in these matters the better will we attain to the standard.

2. **Junior missionary topic.** We should aim to keep the boys and girls interested in the mission work of the Church. This can be accomplished by having them consider the life and work of missionaries. When they have been familiarized with such themes from childhood, they will be better able to face the question intelligently when the time comes a few years hence.

3. **Seasonal.** Easter is usually a time when the thought of the resurrection of Christ is considered. To assist in this study this topic appears at this time.

4. **Doctrinal.** Every doctrine of the Word is important enough to have the consideration of young people. Especially is this true of the ordinances of the Church. The Christian Salutation is among the very practical subjects so sadly neglected by the Christian world today.

5. **Character study.** The study of this month takes in the study of a godly mother. It will afford a good opportunity to impress the blessings and responsibilities of motherhood. Happy that home where these things are related to the Creator in holy consecration.

SONG AND ITS MEANING.—Jas. 5:13; Eph. 5:19

Topic for April 9

MOTTO

"I will sing with the spirit and I will sing with the understanding also."

THE STUDY HOUR

I. Our Topic.—We think of song as the expression of sentiment in a musical way. Whatever the sentiment may be, the music to which it is set makes it a song. Sentiment makes the song of real worth or of real worthlessness. Sentiment must add to life values before it should be recognized as fit to be sung. The words of a song are its chief test as to meaning. Often the music is unsuited to the sentiment expressed in the words. When this is true, it may be difficult to fully express what the words imply. A lack of understanding of the words are often a source of poor expression in singing the music. Given a real sense of expression, there is sure to be edifying song.

In our song books we often notice the classification of songs. There are songs of praise, of joy, of faith, of hope, of prayer, of exhortation, of invitation, etc., etc. One must be in the spirit of worship, having an understanding of the meaning of the songs, before appropriate selections can be made. The congregation needs to be brought to an understanding of the words before real singing can take place.

II. The Text, Jas. 5:13.—In this text are two kinds of sentiment. One expressed in prayer during affliction, the other expressed in song in the seasons of joy. The songs designed for sentiments of joy are termed **"Psalms."**

Eph. 5:19.—Here we have three names expressing different classes of meaning in song. (1) Psalms are songs with the element of praise predominating; (2) hymns are songs in which adoration and worship of God, as our Creator, are expressed; (3) spiritual songs express sentiments pertaining to heavenly things in general taking the mind away from the earthly.

III. Outline Study.—

1. Songs of Various Meanings.
   - a. Joyfulness.—Isa. 65:14.
   - b. Thanksgiving.—Psa. 118:1.
   - c. Praise.—Psa. 68:4; 116.
   - d. Worship.—Psa. 96.
   - e. Mourning.—Psa. 79:1-5.
   - f. Victory.—Rev. 12:12.
   - g. Prayer.—Psa. 141.
   - h. Confidence.—Psa. 46:1-3; 23.
2. How to Sing.—
   - a. With the Spirit and the understanding.—I Cor. 14:15.
   - b. In the heart.—Col. 3:16.

Note.—See articles on music in this and previous issues of the Christian Monitor of this year.—Editor.

PERSONAL THOUGHT

What do I mean when I sing? If we sing without thought of its meaning our singing must degenerate into mere formality or a mere performance. Let our meanings be hinged to the things of heaven.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Commit a passage from the Psalms.
2. Prepare a song to sing, studying the meaning of all the verses,

For Young People —

1. Seasonable Songs.
2. An Allround Appreciation of Song.
3. Musical Passion Against Spiritual Song.—Isa. 5:11, 12; I Cor. 14:15.

For Older People—

1. Psalms.
2. Hymns.
3. Spiritual Songs.

LESSONS FROM THE LIVES OF MISSIONARIES.—Phil. 2:14-30

(Junior)

Topic for April 16

MOTTO

"Ye are the light of the world."

THE STUDY HOUR

I. The Purpose of Our Topic.—This topic is especially designed for the juniors. It is taken for granted that they have been reading or will read some literature concerning the lives of missionaries. Every life spent in service to the Master is sure to have some manifest quality that will be profitable to consider. In the study of lives, however, it is well to stay close to the Scripture. Avoid the prevailing spirit of our times in which hero worship is given such prominence. Think of the lessons from men's lives as the manifestation of the life of Jesus rather than some merit of their own. Try to impress the thought that every Christian is equally given access to the same Jesus and has the privilege to exemplify the same lessons in less prominent places of life. Seek to impress the whole work of Christian people with special prominence to the mission service. Show that it is possible for boys and girls to become workers in the trying places of the earth if they will give place to the Jesus life.

II. The Text, Phil. 2:14-30.—These verses give the characteristics of three lives. If we read the forepart of the chapter we find that Jesus Christ is the great central figure and life-giving power of the Christian.

Paul here exhorts all believers to be light bearers for Christ. He is himself ready to lay all on the altar of service (v. 17). He describes Timothy as a man seeking the welfare of the cause of Christ. He tells them of Epaphroditus who also was diligent in the things of the Lord and counted his own life of less value than the forwarding of the work of Christ.

III. Outline Study.—

1. The Jesus Life Shines in the Missionaries.
   - a. Obedient to the heavenly Father.—Jno. 8:29; Acts 16:10.
   - b. Becoming a servant to others.—Matt. 20:28; II Cor. 12:15.
   - c. Leaving all to do good.—II Cor. 8:9; Luke 14:33.
   - d. Enduring hard things.—I Pet. 4:1.
   - e. Patient with others.—I Tim. 1:16; I Cor. 13:4.

f. Pleased not himself.—Rom. 15:3; Luke 9:23.

PERSONAL THOUGHT

I want to live like Jesus. My life is intended to reflect the life of Jesus. We should be His missionaries.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Commit Verse from the Letter to Philippians.
2. Relate some Incident in the Life of a Missionary which shows the Life of Jesus Shining Out.

LESSONS FROM THE LIVES OF MISSIONARIES

Mamie N. Quinter.—Missionaries are real folks. The reading of missionary books is very good for all of us. Many of the missionary books that we may obtain now are very interesting and helpful, so interesting sometimes that we are almost made to feel that the missionary lives on a plane higher than ordinary people. In a sense this may be true, for if the missionary would lift the lives of those with whom he comes in contact, he must live very near the Master. Nevertheless his work is real, everyday work.

I like to remember one missionary's life that has been a great help to me—Mamie N. Quinter of the Church of the Brethren at Bulsar, India. It was our privilege to go to India on the same ship with her in 1903. Her practical, businesslike, definite interest in her work made her life even then an inspiration. She was well educated, yet humble, unassuming, loving, and practical. At Bombay she went north to her field while we took the long journey inland. Several years later we spent some time with the work in Bulsar. Mamie was still the same Mamie, unassuming, busy. She had a large orphanage of girls in her charge, and the title, "Missy Mamie," as she was known, seemed to fit her perfectly. Whether the work was arranging for meals, settling orphanage quarrels, assisting in school discipline, directing work among the native teachers, trudging from village to village, teaching and living the Gospel among the women, finding a bride for the bashful, backwoods orphan boy, talking over marriage plans and prospects with the girls, or introducing the bashful would-be lovers to each other, she was the same practical, busy, loving Mamie.

Mamie went from her work in India to be with her Lord a few years ago, but her life continues to speak for Him.

Lina Z. Ressler, Scottdale, Pa.

Isabella Thoburn.—Probably no missionary has ever exerted a greater or nobler influence in her special line of work than has Isabella Thoburn. She was called to the Methodist Mission at Bombay, India, to take charge of a school for Indian girls. Gentle and sympathetic but firm and positive, ruling and teaching with a hand of love, she won the heart of every girl in her school. Each one sought to become like her faithful teacher. The story of her life in India cannot fail to impress the reader, as it did the writer, that there was a secret power behind it all; and there was. After her death was found in her desk this motto: "That in all things he might have pre-eminence" (Col. 1:18). With this constantly in mind she "went about doing good," and her pupils are living monuments of her exemplary life as it was lived through Jesus Christ. Who would not want to accept this motto for their own?

Hannah Brenneman, Denbigh, Va.

John G. Paton.—To those who desire to serve the Master faithfully comes the crucial time of deciding where and how. There seem to be so many places where good can be done, but many obstacles are in the way, even in the way of making the necessary preparation to fill the places. It has been a help to me to read the life of a man whose parents were very poor and who under great difficulties acquired his education. He climbed steadily upward and through many hardships and bitter experiences labored among savage cannibals. He suffered much at their cruel hands and from disease. He was in almost constant peril, and was obliged to dig the graves of his own wife and child who succumbed to disease. But he persistently labored on until the savages of the New Hebrides Islands were transformed into God-fearing and church-going people. Such was the career of John G. Paton. The helpful lessons for helping one to decide one's field of labor with God and then persevering with great faith in God will richly reward any one for reading the life of John G. Paton.

P. R. Lantz, Weilersville, O.

Adoniram Judson.—I have read a number of missionary biographies and the accounts of experiences in many mission fields. Among them I found none that made a more lasting impression than the life story of Adoniram Judson, the first missionary to Burma.

Mr. Judson was a man of strong conviction and would not be turned from what he knew to be the right course. His firmness hastened the organization of the first American foreign mission board and the appointment of the first foreign missionaries. When convinced that his theology was wrong he changed denominational affiliation, knowing that it would mean misunderstandings, loss of friends and loss of all his financial support. Expulsion from the country by Government officials, sickness of himself and his family, deaths of loved ones, great opposition and horrible persecutions and tortures were not sufficient to turn him from his course, and we find him always pressing forward.

A result of his devotion and firmness is many Christian churches and thousands of native Christians today in a land which one hundred years ago could claim only two American missionaries and not a single native Christian. Is not this a demonstration of the wonder working power of God?

A. M. Eash, Chicago, Ill.

Ann Judson.—The devotion and faithfulness with which she applied herself to the work to which she felt God had called her has always been an inspiration to me. Her purpose to serve God where she felt her life and teaching would count most for Him became more fixed in the face of opposition and under most trying circumstances.

She was the first lady missionary to receive appointment by the American Board, and was the first white woman to testify for her Master in Burma. Naturally she had to endure hardships and privations that are foreign to women missionaries today.

For weeks she was separated from her husband, who she knew was suffering ill-treatment from the hands of those they loved, and for whom they were constantly praying and planning. Much of this time she was denied the common necessities of life, and every effort to free her husband, and preserve the life of her child was frustrated.

She was misunderstood and mistrusted by the natives, yet in spite of all she prayed while she planned and worked, and had the joy and satisfaction of helping to launch a work that has proved a blessing to many.

M. Elizabeth Brown,
962 W. Federal St., Youngstown, O.

Mary Reed.—She was a missionary on furlough from India. Her health was not good and her disease baffled the doctor, but finally specialists confirmed her own secret fears and told her she had leprosy. Without telling her loved ones her terrible secret and denying herself a farewell visit to them because of the pain it would cost she sailed back to India believing that God had called her to a special work.

In a part of the Hymalaya Mountains in a good climate amidst beautiful natural scenery she began her great work among needy lepers, where she has been laboring for years and is still laboring.

Think what it must mean to be deprived of the fellowship of fellow missionaries and the few friends one meets in India besides loved ones at home, live alone, and when an occasional visitor does came **eat alone at your** table and they at another, suffer from disease and still keep up courage and faith and be responsible for, and keep up a great work.

A book of her life has been published and is full of inspiration and profit to the reader.

Mary Burkhard, Goshen, Ind.

Dr. Duff.—Shattered in health he was ordered home to Scotland to save his life. Reluctantly he complied but India lay heavily upon his heart and in order to induce young men to take up mission work he made a passionate appeal before a large audience. The strain was too much for his weakened body and, unconscious, he was carried from the church. When he regained consciousness he begged to be taken back so that he might finish his speech. When he entered the church the great audience arose as one man. Entering the pulpit he said, "Is there not a man in all Scotland who is willing to go to India with the message of salvation? If not, I myself will go back and lay down my life so that the heathen may know there is at least one Scotchman who is willing to die for them!"

Dr. Duff had established an eminently successful work in Bengal and the great lesson to me from his life is his absolute devotion, even unto death, to the work of saving the heathen.

J. N. Kaufman, Goshen, Ind.

"HE IS RISEN."—Eph. 1:15-23

Topic for April 23

MOTTO

"My Lord and my God."

THE STUDY HOUR

I. **Our Topic.**—As men look out on the material world, their minds seem to be absorbed in things seen till any intimation of things spiritual and unseen becomes very unreal. It was thus with the disciples, it is thus with men and women today. Jesus came down to this material world and became what we are that He might also bring to us the more eternal reality of spiritual things and interpret the purpose of material things As our wonderful heart goes seeking for the dead body of a crucified Jesus a messenger of the Lord comes to open our understanding to the fact that "He is risen." How blind our hearts would be without a revelation from on high. How hopeless is this human existence with its multitude of **dead men,** if we must say farewell at the grave. But the message of hope has broken on our ears. It has been heralded round the world. No more let men despair at the harvest of the dread reaper who claims our loved ones.—"He is risen!" All who accept Him may rest in hope of a resurrection in His likeness. All who despair at the power of darkness can find a refuge in the One who now reigns on high.

II. **The Text.—Eph. 1:15-23.**—This text expresses the desire of Paul to have the Ephesian brethren get hold of the heavenly truth that "He is risen." Not only in the truth standing alone as a mere fact to satisfy curiosity, but it carries with it the "hope of his calling," the "riches of the glory of his inheritance in the saints" the "exceeding greatness of his power to usward" as He takes His seat on the right hand of power in heaven.

III. **Outline Study.—**

1. The resurrection secures our salvation.—Rom. 5:10.
2. Insures a resurrection to all men.—I Cor. 15:21, 22.
3. Insures the glory of the saints.—I Thes. 4:14; II Cor. 4:10-14.
4. We serve a living Master.—II Cor. 5:15.
5. We wait for His second appearing. —I Thes. 1:10.
6. Makes judgment sure.—Rev. 1:5-7.

Note.—See article in Bible Study Department.—Ed.

PERSONAL THOUGHT

He who gave his life for me, lives to help me in every time of need.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Resurrection.**
2. Tell the Story of Jesus' Resurrection.

For Young People. —

1. Hope Through the Resurrection.
2. The Power of the Resurrection.
3. The Effect of the Resurrection on the World.

For Older People.—

1. Proofs of the Resurrection of Christ.
2. Man's Representative in Glory.
3. Christ's Representatives on Earth.

SEED THOUGHTS

The resurrection is one of the two fundamental truths of the Gospel, the other being His atoning death.—Torrey.

To know the power of Christ's resurrection is one of the highest ambitions of the intelligent believer, to attain which he sacrifices all things and counts them but refuse.—(Phil. 3:8-10).—Torrey.

CHRISTIAN SALUTATION.—Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thes. 5:26; I Pet. 5:14

Topic for April 30

MOTTO

"Love one another."

THE STUDY HOUR

I. **Our Topic.**—A salutation is a way of meeting our fellowmen with some token of our regard for them. Such tokens have varied among various peoples in different times and places. The nature of the token varies with the degree of regard that is to be expressed. There are words or sounds, motions, touches, embraces. Humanity is so constituted by creation that some form of expression is a necessity to all who would make known their love for one another. From the extreme of prostration and self-professing humiliation to the extreme of cold passing glances, the Bible has recognized a reasonable and appropriate medium. These are, greeting by name, grasping hands, greeting with the kiss. Those who have practiced these forms can understand the expression that each imply. These forms harmonize with the teaching of Scripture as to how Christian people should feel toward each other and to all men. The greeting of the kiss is the form we wish to especially notice in this study.

II. **The Text. —**

1. **Rom. 16:16.**—Here the command addressed to the Church is to **salute** "one another." The kiss is to be "holy" and must therefore be something belonging to Christians.

2. **I Cor. 16:20.**—The same thought as in Rom. 16 is expressed.

3. **II Cor. 13:12.**—No change in thouhgt is expressed.

4. **I Thes. 5:26.**—The word "brethren" develops more definitely the thought that it is observed especially between Christians.

5. **I Pet. 5:14.**—The word "charity" is added plainly designating that the holiness referred to in preceding passages must include the love coming by the reception of the Holy Ghost.

III. **Outline Study.—**

1. Kinds of Salutations.
   - a. By letter.—Acts 15:23.
   - b. By personal commission.—I Sam. 25:5.
   - c. The hand of fellowship.—Gal. 2:9.
   - d. The hand of peace.—II Kings 10:15.
   - e. By word of mouth.—III Jno. 14.
   - f. By a kiss.—I Pet. 5:14.
2. The Kiss Practiced.
   - a. By kindred and friends.—I Kings 19:20; Gen. 45:15; I Sam. 20:41.
   - b. By deceivers.—I Sam. 15:5; 20:9; Matt. 26:49.
   - c. By sensual persons.—Prov. 7:13.
   - d. By idolaters.—I Kings 19:18.
   - e. By believers.—Acts 20:37; (See "Text").

PERSONAL THOUGHT

As we recognize the wisdom of God's command to greet one another with an holy kiss and enter heartily the way of obedience, we have learned the deeper joys of Christian fellowship. We want to praise Him for this sacred ordinance.

SUGGESTIVE ASSIGNMENTS

1. Text word, **Salute.**
2. Love One Another.

For Young People.—

1. The Wisdom of God's Commands.
2. The Tenderness of Christian Love.
3. How a Kiss is Holy.

For Older People.—

1. Abuses of Sacred Ordinances.
2. Disobedience Under the Guise of Health Alarms.

SUGGESTED READING

Bible Doctrine.—pp. 428-432.

HANNAH.—I Sam. 1: 9-18, 24-28

Topic for May 7

MOTTO

"Ask and ye shall receive."

THE STUDY HOUR

I. **Our Topic.**—For the encouragement and edification of our sisters it is well to study the character of the God-blessed mothers of the Bible. Hannah stands as a strong example of victorious womanhood. Not that she was so powerful of herself but that she out of weakness became strong by pouring out her troubles before God and dedicating the blessing to His service.

Hannah stands as a type of what all true motherhood should be. She asked for that which her sphere in life warranted and she asked of Him who was able to give. She consecrated her gift before it was given and thus placed a safeguard on the motive for asking. While the bitterness of reproach was her's because of what she could not help, she determined that the removal of the reproach should bring glory to

(Concluded on page 511)

FARM AND HOME

THE CHILD AND HIS MONEY

The first thing to be done in the training of any child who must be reasonably careful about money is to give him opportunities to earn it.

If he does not take advantage of these opportunities spontaneously, then he must be compelled to earn, or else be deprived of objects and pleasures he desires. The first time a child earns five cents fairly, he gets his initial lesson in the meaning and value of money. If he only pretends to earn it, but it is really given him by an indulgent parent or visitor, who does not like to see him sacrificing anything or putting forth effort, then he is being spoiled so far as his education in the use of money is concerned.

The worst enemy of the child is the one who will save him struggle by giving him money to gratify all his needs.

And how early should the child earn? As early as he begins to make demands for money. Ordinarily a child of four or five has no desire for money, and does not ask for it except as a plaything. But when he comes to eight, or nine, or ten, and he sees that money will purchase what he desires, then is the time for him to have his experience in earning it. And how? By doing chores; by running errands; or by plying some trade which is suitable for a child of that age. . . . .

The girl of nine, or ten, or older can assist every day in some duties in the house. She, too, needs to get the notion early that money means that some one has labored to produce it.

One of the chief causes of financial pressure in modern life is the failure of some girls and women to realize that money does not fall like the dew, gently from heaven.

In the country and often in the town, and sometimes in the city, boys, and girls, too, should be given a chance to raise vegetables, or fruit, or a pig, or calf, or colt, or chickens for profit. Normal boys and girls will find pleasure in this work. especially if they can have some of the profits. . . . . Typical children of any age will enjoy this work if they can see some benefit resulting therefrom. The child must have at least a portion of the profits of his work, no matter what they may be. He must not forfeit all the profits, whether to parent or to anybody else.

One reason why children in the country hate the work of the farm is because they get nothing from it. They do the work of hired people, but all the products of their work go to the father. This is just as bad as it can be, and yet many parents thoughtlessly keep on with this system.

Most children today cannot earn all the money they ought to have, so the parent should provide an allowance according to his resources. If a child has been properly brought up until he is eight, he can then be given an allowance proportionate to the resources of the family and he will be satisfied with it. Further, he will show some restraint in spending it. It will not take him long to discover, that if the day he gets his allowance, he runs to the store and invests it in candy, he will for the rest of the week or the month be without anything that he wishes. He will discover, again, that if he squanders his allowance for sweets, he cannot obtain other things he would really rather have. The typical parent will find it hard to resist the child's importunities for more money when he has spent his allowance unwisely; but if the parent yields, he is giving his child a lesson in thriftlessness instead of in the proper use of money.

One of the parents who has told me of the financial training he is giving his children says: "I don't believe in giving any of my children an allowance. They don't know enough to expend it properly. I have them tell me what they want, and if I think they ought to have it, I buy it for them. I don't think any child is fit to have money until he gets pretty well up in his teens."

Rousseau long ago propounded this question: "If you put your head on your child's shoulders, how can he ever develop his own head?" If a child never has to choose for what he will expend his money, and take the consequences of his choice, how will he ever learn to choose wisely? That is one difficulty with many students in a college or university. They have little sense of values, and no clear realization that if they are extravagant or wasteful today, they must suffer tomorrow. If they had had this lesson driven in by actual experience from their eighth or ninth year on, they would have learned it by the time they were eighteen.

Turn now for a moment to that kind of training which makes a child feel that money is sacred, and once acquired, it must never be used.

This is, perhaps, a more serious extreme than the opposite. I have testimonies showing that there are households in which every member is positively oppressed with the feeling that the one object and aim in life is to save money. It is the only important topic of conversation in the household. The price of everything brought into the house and of every morsel of food eaten is talked over. The chief counsel given the young is, "Be economical. Get everything as cheap as you can. Don't buy a thing that you can possibly get along without."

The result of such training is to give the young an utterly distorted notion of the meaning and value of money. The pleasure they derive from hoarding is small compensation for the values of all sorts which they deny themselves. They handicap themselves in mind and body, because they will not use any of the funds at their disposal for health, or comfort, or intellectual improvement. They are positively morbid over the saving of money. It is easy to develop this attitude in a child if you start early enough, and make him think of practically nothing else. If every time he starts to spend a cent, you shout a warning at him, you will implant an economic fear from which he may never recover. . . .

The crucial age, as far as money matters are concerned, begins and ends with the teens. Children are now very sensitive on the subject of their expenses. It is easy for the parent to humiliate a boy or girl who has entered the adolescent period. It is still easier to develop in a child a feeling that the parent is "mean" or "stingy." Nature practically commands a youth of this age to do what his companions do. A father might better take the chances of being overgenerous with his child at this time than to be too miserly. The parent must use diplomacy in order to induce his children to keep their expenditures within the resources of the family, while at the same time not seeming to be parsimonious.—Extracts from article in Mother's Magazine, by M. V. O'Shea.

"When home is ruled by God, angels might be asked to stay all night with us and they would not find themselves out of their element."

"The man who bows the lowest in the presence of God, stands the straightest in the presence of sin."

"The Holy Ghost flows through men, not machinery. God anoints men of prayer."

THE SUNDAY SCHOOL

EFFICIENCY IN THE EXECUTIVE DEPARTMENT OF OUR SUNDAY SCHOOL

II

W. W. Oesch

It is also recognized that the social life of the executive may play a prominent part in his success as an officer. His home should be open to all the pupils of his school and an occasional invitation to classes to visit with him will usually result in fostering a spirit of mutual goodwill and deepening of interest in the work of the school. The Teachers' Meeting of which he will be chairman by virtue of his office, will afford him an opportunity to keep on terms of intimacy with the teachers and also enable him to keep informed in regard to the work of the classes. The Teachers' Meeting will also afford a good opportunity to elicit the counsel and advice of the teachers and other officers in planning any new features of the work or in consideration of the problems of the Sunday school in general. A wide-awake executive will hardly carry out any plans involving a radical change in the main feature of the Sunday school without first having consulted the teachers and other executive officials. It is important that the superintendent have proper standards of success. There is a persistent inclination to be satisfied with material results, such as large or increasing attendance, amount of collections, promptness, and the like, instead of realizing the spiritual aims of the work, namely, the comprehension of religious truth, conversion of souls, and holy living. If the superintendent has material standards of success it is likely that the atmosphere of the whole school will gravitate to his standards.

I wish now to consider some of the specific duties of the Sunday school executive. While there is hardly a phase of Sunday school work that the superintendent is not directly or indirectly responsible for, there are some duties that are distinctly his and which he cannot in any large degree share with any one else. It is his duty to see that the school is properly organized. I do not attempt to say what would constitute a good organization, for that would depend much upon circumstances which vary greatly in different communities. There is a slight possibility of over-organization, that is, organizing to such a degree that it is cumbersome in operation. In general that organization is best which is least conspicuous in its operation. There are but few duties of a superintendent that are more important than that of choosing teachers. Usually, this is a responsibility that many superintendents are glad to share with others. It is usually wise to do so. The pastor, superintendent, and assistant superintendent might well constitute a committee to choose the teachers. The inclination toward favoritism on the one hand, or toward fear of creating offense in dropping old teachers for new ones on the other hand, are snares that need carefully to be avoided. The highest interest of the work is the goal which should be steadily kept in making the choice of teachers.

The opening exercises are usually in charge of the superintendent. The opening devotional services should be regarded as urgent, as an integral part of the Sunday school. One must persistently guard against the inclination to regard the opening service as merely preliminary to the actual getting down to work, as a time when pupils may gather in without being regarded as tardy. Some Sunday schools close the doors of the main hall during opening exercises. This is usually an excellent practice. This time should be regarded as sacred, not merely because it is a time of worship but because it is a time of promotion of the spirit of worship through the education of the emotions. It is my conviction that the reading of the Scripture is not given the place its importance deserves. Since the Sunday school is an institution for the study of the Word, the reading of it might well be given considerable attention during the opening service. For instance, I think it should hardly suffice that a brief portion of it should be read by the superintendent alone, but that more use should be made of responsive readings, all of which should be selected in advance. It is also a good practice to have the whole school commit to memory a select portion of Scripture, such as a Psalm and the reciting of the same might well constitute a part of the opening service. It is usually well to vary the opening service to prevent them from becoming dull.

The thoughtful, efficient superintendent will select his scripture reading in sufficient time in advance of opening of school as to enable him to familiarize himself with the pronunciation of doubtful words. He will also have read it to find out the leading ideas contained in it, so that they may, by proper modulation of voice, be emphasized in the reading. There is a vast difference in the degree of attentiveness with which people listen to the reading of the Scripture, due to the way in which it is read. Very few people can read a selection well in public without having read it carefully before. The careless superintendent approaches the Sunday school hour without having selected his scripture and drones over it like a school boy, mispronouncing some of the words and thereby calling people's attention to the mispronunciation rather than the truth of the Word itself. He is not familiar with the message it contains, and by improper modulation of voice emphasizes relatively unimportant ideas, whereas, the important are passed over unemphasized. He reads the 23rd Psalm as if it were a geneology. Such a reading cannot possibly awaken the reverent appreciation of the truths of God's Word, that it would if otherwise read.

While it may be desirable to occasionally ask some one else to participate in the opening exercise, care should be taken as to who is chosen. Perhaps a brief account of my own experience on one occasion might be helpful. In a Sunday school of which I was superintendent there was a teacher of an adult class whose age and general experience in Christian life were such that I thought he might safely be called upon to lead in prayer. I did so on one occasion. After a silence sufficiently long to make it evident that he did not care to make the attempt, I led in prayer. That brother was greatly humiliatel by having been called upon to lead in prayer. While I am not sure that any one ought to have been humiliated by the incident, if any one ought to have been it was I. It was no serious reflection on his spiritual integrity or his general ability as a teacher in the Sunday school that he should have felt unable to lead in prayer, but it was a rather serious reflection upon my judgment in calling upon him without first having informed him of my decision to do so. Had I first notified him, he might have been spared the humiliating experience.

Probably no part of the superintendent's program calls for greater resourcefulness than the closing exercises, and particularly the review. For those superintendents who think a review is an indispensable part of the Sunday school program, one thing should be kept in mind; such a review must be made interesting. There is no phase of Sunday school work that should be allowed to become uninteresting, especially to the pupils of the primary and intermediate departments. We must depend largely upon interest for proper attention and order. The Sunday school teacher has not the weight of authority in compelling attention that the day school teacher has, at least few care to attempt to exercise it. It is my conviction that reviews if given at all should be given in the departments. There is probably no one better fitted to review the lesson to the pupils of the Intermediate department, for instance, than the teachers in the department. I am not much in favor of reviews intended for the whole school. Indeed, it has no analogy outside the distinct field of the Sunday school. In our day schools we would hardly think of gathering the pupils out of the first grades who are learning their numbers, those out of the third who are studying addition, those from the sixth who are studying fractions, those out of the eighth who are wrestling with problems in interest and those from the high school who are studying algebra and geomtery, and gather them all into one room and have some one give them a talk on mathematics. The reasons are too apparent to need explanation. The review, if any is given, should be adapted to the intelligence and needs of those for whom it is intended. That is evidently a difficult task where all ages are represented in the audience. I am doubtful if it is wise for a superintendent to attempt a review every Sunday. That person is rare indeed who can interest all from pupils in the Intermediate department to adults, each Sunday by just making a speech to them, however brilliant or appropriate that speech may be. We would do well to get away from the idea that we have not done our duty as superintendents unless we have made a speech. Most superintendents do too much speaking. No form of review should duplicate the work of the teachers. Let the teachers understand that they are responsible for the teaching of the lesson and that their work will not be duplicated in the general review. The superintendent may, and occasionally should, in a few terse and well-chosen sentences emphasize the salient points of the lesson.

Bristol, Ind.

WORLD-WIDE SUNDAY SCHOOL NEWS

Russian Empress Grateful for Testaments

A recent cablegram from Petrograd to the Associated Press states that the Empress of Russia has sent a letter to John Kilburn, Secretary of the National Bible Society, expressing thanks on behalf of Grand Duke Alexis, the nine-year-old heir apparent to the Russian throne, for a number of Testaments given by American Sunday school children to the Russian soldiers. The letter was prompted by a recent installment of 8,000 Testaments which, it says, will be sent to the army by the Empress's own supply train, in the name of the young Grand Duke. 33,000 Testaments have already been distributed among the Russian soldiers.

The World's Sunday School Association has collected—principally from the Sunday school children of America—over $21,000, which has been the means of supplying more than four hundred thousand Testaments among the soldiers of Europe. There is an increasing call for these Testaments. One soldier writes: "These books are precious to us in ordinary times, and are much more precious in critical moments as now."

Why the Japanese Welcome the Sunday School

One of the movements fostered by the World's Sunday School Association is a campaign in one hundred of the cities of Japan, to arouse pastors and Sunday school teachers to the importance of religious education. The Secretary of the National Sunday School Association of Japan, Rev. H. Kawasumi, reports a visitation of sixteen cities in the month of November as a part of this program. In the town of Tsu they found an Episcopal minister who had five hundred students enrolled in his Sunday school, as the result of three years' work. The Chief of Police told this minister that they had had many criminal children in Tsu, but the number had greatly decreased since the Sunday school had been started.

The reason for the great interest in the Sunday school, which is felt in Japan, is found in a significant statement made by Baron Shibusawa during his recent tour of America. The Baron said that for many years he had had a longing in his heart for something that would build up the moral character of the Japanese youth —a "Something" which seemed to be lacking; and that, as he had gone about through the land, he suddenly realized that the Sunday schools in Japan were securing exactly the results he had had in mind. "If this is what the Sunday school can accomplish," he said, "we will welcome the next World's Sunday School Convention to Tokyo."

A Glimpse of Moslem Sunday School Work

Rev. Stephen Trowbridge, Secretary for Sunday school work among Moslems, gives an interesting account of a Sunday afternoon spent in a crowded tenement district of Cairo:

"Last Sunday I went with Dr. and Mrs. Zwemer to the new Sunday school which they began this autumn in Mahmasha, a crowded Cairo tenement district, entirely Mohammedan. A very small room has been rented and is used for a day school during the week and as a Sunday school on Sundays. After the Sunday school, Dr. Zwemer preached a brief sermon in the simplest and yet in the most forceful way. Men kept coming in during the service until the little room was crowded to overflowing. I think about ninety were present. They were simply spell-bound listening to Dr. Zwemer's appeal.

"After this we went to the Government elementary school in that neighborhood and the principal and teachers were most hospitable, taking us to see every class. The principal, teachers and scholars were, without exception, Mohammedans. I showed the principal a copy of the "Boy's Life of David Livingstone" and he looked it over with interest. I asked if we might give copies to all the pupils and he said there was no objection whatever, so we made a general distribution and the boys were very keen to receive the copies. It seemed wonderful that we were allowed such freedom.

"As we passed down the street afterward, a Moslem coffee-shop keeper who had been present at Dr. Zwemer's preaching in the little school room, called us in and invited us to drink a cup of coffee. A crowd of men gathered round in the shop and Dr. Zwemer gave them a great many good things to think about, illustrating from his travels in Arabia and talking in the most frank and friendly manner with them all."

BRIEFLETS

If we would really hear God when He speaks we must have pure hearts and prepared spirits.

A prayerless life is lived among clouds; a prayerful life enjoys the sunshine.

If we would be free from sin, evil must be put away from us.

An evil man can not rejoice in the presence of God.

Sin, like the scorpion's sting, may be unnoticed at first, but means death.

There is something wrong with the man who claims to be righteous and is satisfied with evil in the community.

It is a good thing when, like Timothy, a man's past backs up God's call to service.

Many a man who prides himself upon being true to his conscience is careful to see that conscience is under his control.

Faith and obedience enables God to take a man who thinks little of himself and make him big enough to thrash a nation He did it with Gideon.

God can do more with a few men willing to face danger at His call than with an army of cowards.

God is willing for us to test Him. He invites us to. (Mal. 3:10). And He assures us that the windows will still move.

Before we go forth to war God wants us to dethrone the idols at home.—Sel.

CURRENT EVENTS

Mexico.—On March 9 Francisco Villa, the Mexican outlaw, with a number of his followers attacked and partly destroyed the town of Columbus, N. Mexico, close to the Mexican border. In the attack a number of citizens were slain. The few soldiers stationed at Columbus drove back the Mexicans and followed them into Mexico and succeeded in killing a number of the raiders. It had been reported that Villa was on his way north with the intention of seeking an asylum in the United States, but instead his real purpose was to invade our country and murder our citizens. Papers that were lost by Villa in his retreat revealed the fact that he had made efforts to induce Zapata, the rebel leader in the southern part of Mexico, to join him in invading the United States. Outrages against our citizens have been numerous since the reign of chaos began in Mexico several years ago, and every opportunity was given the government in power to punish the guilty persons, but the authorities have not been able to control affairs. When the Columbus outrage occurred President Wilson at once ordered the United States troops into Mexico for the purpose of taking Villa dead or alive, and to suppress the bandits. This is not to be construed as an invasion or intervention, but as an expedition to punish the outlaws. Carranza, the head of the government, granted permission for our troops to enter Mexico to punish the outlaws, if his troops are granted the same privilege of entering the United States. His request was granted but the conditions very plainly stated that they may follow outlaws into the United States, if said outlaws entered Mexico from the United States and committed a crime and then fled across the border again. It is very likely that Carranza troops will co-operate with the United States troops in running down and capturing Villa. The situation is a delicate one because of the fact that the hatred for the Americans is quite general in Mexico and it may take very little to fan this hatred so as to arouse the nation to oppose the United States. At this writing (Mar. 14) the expedition has not yet started, as extensive preparations are necessary and every precaution taken to provide for emergencies. The Government realizes that they have undertaken no small task, and one that may develop some critical situations.

The Sunday Newspaper Ruled a Necessity.—An opinion was handed down by the Supreme Court of Missouri declaring the Sunday newspaper a necessity. The decision is the result of a case of a merchant who refused to pay for an advertisement in a Sunday newspaper on the grounds of a law which states that only such labor on Sunday is permissable as is necessary. The question in the light of this law was whether the Sunday newspaper was a necessity, if so, the merchant was under obligation to pay for the advertising. The judge who wrote the opinion pronounced it a necessity and lauded the good work of the Sunday paper because of the intelligence it imparts regarding public health, morals, safety; governmental affairs; literature, art, and science; it enables the poor to secure employment by reading the advertisements, etc. All this he says, "has a beneficent influence upon the home, morality, and religion." Also he claims the Sunday paper does more good on that day than any other, because of the fact that people have more time to read it. He fails to mention the demoralizing effects of the ideals of life presented in comic pictures, or some of the stories, nor of the fact that the reading of the Sunday newspaper diverts the mind from religious thought and meditation and is instrumental in keeping thousands away from the religious service.

Philadelphia and Rum.—The Director of Public Safety of Philadelphia issued an order forbidding all city employees in his department from using liquor while on duty or come to work even partially under its influence. Prompt dismissal is the penalty for the violation of the order. The order affects about 7,000 employees. This order includes the policemen, firemen, electricians and other employees. Several days previous the city Chief of the Bureau of Water issued a similar order to the employees of that department which affects about 1,500 men. A factor in promoting this restriction is the Workmen's Compensation Law which went into effect the first of the year, which requires all municipalities and employers of labor to compensate all employees injured or disabled in their employment. The city officials realize that liquor makes for inefficiency and is the cause of many accidents, and it does not propose to pay out compensation to employees injured because of inefficiency caused by strong drink. Consequently the best preventative is to forbid its employees the use of strong drink. . . . The same week the mayor of the city issued an order forbidding all employees of the city, numbering about 12,000 to use strong drink while on duty or come to work under its influence. Instant dismissal is the penalty for violation of the order.

Tuberculosis Death Rate Declines.—A recent report of the Bureau of Census shows that in 1914 tuberculosis caused over 10.5 per cent. of all deaths in the registration area of the United States. "As a result of a more general understanding of the laws of health, the importance of fresh air, etc., due in part, no doubt, to the efforts of the various societies for the prevention of tuberculosis, there has been a most marked and gratifying decrease during recent years in the mortality from this scourge of civilization. In only a decade—from 1904 to 1914—the death rate from tuberculosis in all its forms fell from 200.7 to 146.8 per 100,000, the decline being continuous from year to year. This is a drop of more than 25 per cent." When the campaign against this dread disease was definitely organized in 1905 there were in the United States only 39 anti-tuberculosis associations, 115 sanatoria and hospitals, 20 special clinics, no open air schools, and not more than 5,000 people actively interested in the prevention of the disease. At the close of 1915 there were 1,500 anti-tuberculosis associations, 600 sanatoria and hospitals, 450 dispensaries, 800 open air schools, and over 100,000 persons actively interested in the prevention of the disease. Lots of fresh air, bright sunshine, and a simple wholesome diet are among the most effective weapons with which to fight this plague.

Another Canal Route.—The United States ratified a treaty with Nicaragua which gives the United States "perpetual and exclusive interoceanic canal-rights in Nicaragua, and the control of Great Corn and Little Corn islands in the Caribbean and the Gulf of Fonseca on the Pacific coast for naval bases." In return for these concession the United States is to pay Nicaragua $3,000,000. The ratification of this treaty was hastened by the revelation of the fact that a foreign power was seeking to get control of this canal route and establish itself on this hemisphere. Some of the neighbor republics of Nicaragua protested against the treaty on the ground that it threatened their existing rights and was an unjust aggression through "dollar diplomacy" of a stronger nation. Nicaragua has not yet ratified the treaty.

Child Labor.—The sentiment against child labor has been increasing of late years and state after state has placed on its statute books legislation regulating the employment of children. Unscrupulous manufacturers and corrupt politicians have been opposing such legislation, because they feared it would lessen their profits. "Fortunately, the sentiment against this form of human exploitation is rapidly growing among the manufacturers themselves, who are coming to see that the labor of children is 'bad business' from every point of view, and that in the long run it becomes a source of economic waste." Recently the House of Representatives passed the Keating—Owen bill "excluding from interstate commerce articles manufactured by the labor of any child under fourteen years of age, or on which any child under fifteen had worked more than eight hours a day or had been employed at night." It is thought that the Senate also will take favorable action on the bill. While this bill does not prevent a manufacturer to employ children under fourteen years of age in states having no child labor laws, it does prevent him from selling his product outside of the state in which it is manufactured and thus protects the manufacturer in the state having such laws from unfair competition.

The Fall of Erzerum.—The Russian campaign against the Turks in the Caucasus mountains has been relentlessly pushed, the Russian armies succeeding in capturing the Turkish stronghold, Erzerum, near the Black Sea, thus opening the way into Asia Minor. This Russian success endangers the line of communication between Constantinople and Bagdad for the possession of which the Turks and British are now fighting. The British forces surrounded at Kut el Mara have not yet been relieved, the one relief expedition being compelled to fall back. If this line of communication is cut the Turks will be placed in a dangerous position. Erzerum has been called the "back door of Turkey." The Allies may yet be able to reach Constantinople by way of the back door, which, in a measure, would compensate for their failure to reach it by the "front door," the Dardanelles. However, there is a vast stretch of territory between Erzerum and Constantinople that is difficult for an army to cross. The Russian advance into Asia Minor and the attack on Verdun make it improbable that the much-talked-about attack on Egypt will materialize.

Switzerland.—Switzerland is having troubles of her own since the present war began. She is experiencing great difficulty in maintaining strict neutrality as she is surrounded by belligerent nations. "About 70 per cent. of the people of the country speak German, are of German extraction, and are largely in sympathy with the Germans in the war. The remaining 30 per cent., whose language is French, Italian and Romansch, are in sympathy with the entente allies." This condition naturally gives rise to serious and delicate problems. It was found that officials in charge of the federal insurance department at Berne, "had converted almost the entire federal insurance funds into German war bonds." Also two high officials of the army have been found guilty of sending daily reports to the Germans of the movements of French troops along the Franco-Swiss frontier. The staff of the Swiss army is German in sympathy and has done nothing to punish the guilty officials. Men with selfish ambitions are taking advantage of this situation to stir up strife to further their selfish political ends.

A Daring Raider.—February 1 the British steamship, Appam, steamed into Norfolk, Va., bearing the German flag. The Appam had been reported overdue by her owners, and the first news the world had of her whereabouts was when she reached Norfolk in the hands of a German prize crew, having on board more than 400 people, including regular passengers bound for England, the ship's original crew, German prisoners being taken from Africa to England, and the crews of other English ships that had been destroyed by the mysterious raider. Different descriptions were given of the mysterious raider that was preying on British commerce near the Canary Islands. The first week in March this German raider succeeded in eluding the enemy patrol ships and entered a German port. Before entering the home port it is alleged that the raider succeeded in laying some mines in the waters of the enemy, one of which was responsible for the destruction of a large British battleship. The crew of the raider claims to have captured or destroyed no less than fifteen enemy merchant vessels.

The 13th Nation to Enter the War.—On March 9th Germany declared war upon Portugal. The act that precipitated this declaration of war was the seizure of German ships in Portuguese ports, which is claimed to be a violation of neutrality and special treaties. Among other breaches of neutrality named by Germany are, the permission of free passage of British troops through a Portuguese colony in Africa; permission given to British battleships to use Portuguese ports for a time exceeding that given neutrals; allowing the British navy to use Maderia as a naval base; actual engagements between Portuguese and German troops on the frontier of German Southwest Africa and Angola; etc. The regular army of Portugal consists of 30,000 men with 230,000 reserves. This is the thirteenth nation to be drawn into the whirlpool of war in Europe.

The Attack on Verdum.—Since about the middle of February one of the greatest battles of the present war has been raging about Verdum, the strong French fort, or more correctly a fortified area, on the Franco-German frontier. Almost continuously the battle has been raging and at this writing (Mar. 13) is still in progress but is largely a duel between big guns. The Germans, under the command of the Crown Prince, launched the attack and succeeded in gaining territory, but have not yet captured the fort. Thousands of cannon of all sizes were employed on both sides and the artillery fire has been described as terrific and surpassing anything hitherto attempted in the present war. During the first four days of the battle it is estimated that each side used about 2,000,000 high explosive shells. Thousands of men were slain by this artillery fire and thousands more in the attacks and counter-attacks of the infantry. Although the French line has been forced to retreat, it has not yet been broken.

Advance of Food Prices.—According to a statement issued by the Department of Labor food prices have advanced. The advance is especially noticeable in the warring countries. In Austria meat that sold a year ago at 20 cents a pound is selling now for 47 cents. "In Berlin beef rose from 22 cents to 35, veal from 23 to 38, and pork from 20 to 30." Bacon is selling for 64 cents, ham 58, eggs 80 cents per dozen. Lard and eggs are twice the price they were a year ago. Prices in England are given as 44 cents more than a year ago, while the advance in France has been about 23 per cent. In Italy prices have gone up slowly. Food in the United States now costs about 3 per cent. more than a year ago.

$30,000 for Conscience Fund.—A registered package of money containing bills to the amount of $30,000, was recently received by the Government authorities at Washington. This is the largest amount ever received at one time. An unsigned letter stated that the sender had now restored to the Government the amount of $80,000, which represented four times the amount taken from the Government. On March 1 the conscience fund of the Government amounted to $495,933. The largest previous contribution was one of $18,000.

500 Lepers in the United States.—According to statements made by experts before the Senate Health Committee there are now more than 500 lepers at large in the United States. The Government was urged to take this matter under advisement and make provision to isolate and care for all these lepers. To have these lepers at large puts in jeopardy the lives of many others, and for the sake of the public health all lepers should be placed under federal control.

The Dyestuff Shortage.—Germany has been the principal producer of dyes. The United States as well as many other countries depended upon German dyes, and very little attention was given to the home production of dyes. The war cut off this supply, and the shortage is becoming very acute. "A barrel of dye which a little over a year ago was bought for $400 was sold for $12,000 the other day in Boston." Uncle Sam through the courtesy of Germany and Great Britain succeeded in securing colors from Germany for the printing of money, stamps, etc. Permission has been given by these countries for the United States to receive another shipment of dyes.

New Secretary of War.—President Wilson has appointed Newton D. Baker former mayor of Cleveland, Secretary of War to succeed Lindley M. Garrison who resigned a short time ago. Mr. Baker is prominent in the Democratic party of Ohio, and has been active in promoting reform in the city of Cleveland of which city he was mayor for two terms. He is 44 years old, a loyal friend of President Wilson, and in harmony with the President's preparedness plans. The Senate at once took favorable action upon the appointment. The new Secretary at once assumed the duties of the office.

New Irrigation Canal Opened.—What is believed to be the greatest irrigation canal in the world was recently opened in India. The main line of the canal is 322 miles long and there are over 22,600 miles of channels. This canal is to provide water for irrigating 2,200,000 acres of arid land. The value of the annual production of these many acres it is estimated will be over $11,000,000. The cost of constructing the canal system was $35,000,000. Water is taken from the western part of the Punjab to the eastern part of the province. The water is taken over two wide rivers and a number of smaller streams.

Queen Carmen Sylva Dead.—On the morning of March 2, Queen Mother Elizabeth of Rumania died, aged 72 years. She gained some fame as a poetess and her pen name, Carmen Sylva, was chosen by her in expression for her love for song and the woods. She was of German descent, the daughter of the Prince of Wied. Her husband, King Charles, who was chosen ruler of Rumania in 1868, died in 1914. She endeared herself to the Rumanian people to the extent that she was called by them "the Little Mother."

A Valuable Tree.—Whittier, Calif., claims to have the most valuable tree in the world. It is an alligator pear tree, which last year produced 3,000 pears, which brought an average of 50 cents apiece, and $1,500 worth of bud wood was sold from it.

Food Riots in Spain.—A report from Spain says, "Disturbances over the food situation, which began with a strike of the Madrid bakers, have developed into a general strike in many provinces, in consequence of which all retail business has been suspended, while rioting of a serious nature has developed." In the suburbs of Madrid the police were unable to suppress the disorders and the situation in these districts is reported to be grave.

Manitoba in "Dry" Column.—On March 13 by a two to one vote Manitoba, Canada, adopted a straight prohibition measure which goes into effect automatically with refusal to renew licenses. The city of Winnipeg carried the measure by nearly three to one. New Brunswick and Ontario will shortly introduce similar measures, and it is probable that by July all of Canada except a part of Quebec will be rid of the saloon.

Drunkenness Reduced 40 Per Cent. in England. — Police records show that drunkenness throughout England has been reduced 40 per cent since more stringent laws regulating the liquor traffic have been enacted. A leading British official said he "hoped the nation would be convinced that success in war largely depended upon removing the drag upon its efficiency caused by drink."

Overeating and Liquor.—According to statistics gathered by Life Insurance companies it is shown that the heavy eater as well as the heavy drinker is sure of a short life. Persons who overeat are considered almost as bad risks for life insurance as the one who uses liquor. It is said that in this country more people dig their graves with their teeth than by any other means.

Transporting 600 Tons of Silver.—The abolition of the mint of New Orleans makes it necessary for the Government to transport about 600 tons of silver from that city to Philadelphia. The total value of the shipment is about $40,000,000.

"Twenty years ago a missionary showed the sights of Constantinople to a traveler told the missionary that he wanted to leave five thousand dollars for a new church building that he could see was much needed in one part of the city. Ever since then permission to build the church has been sought from the officers; but only very lately, since the great change in Turkey, was it granted. Then the head of the Mohammedan mosque said, 'Far be it from me to oppose in any way the building of a house for the worship of God in this place.'"

"The more you pray, the more the Holy Ghost will push you out into service."

Miscellaneous

PIN-MAKING

Pins of metal were made by hand in the sixteenth century. Before that time small skewers of wood were used.

The first metal pins were probably made of gold, seeing that in England they were considered such an extravagant luxury that the makers were not allowed to sell them publicly except on two days of the year.

Then it became the custom at the beginning of each year, for husbands to give their wives money to buy a few pins. To this day, for this reason, money allowed to a woman for her private spending is called "pin money."

Many packages of pins may now be bought for the amount asked for a single pin in those days, yet each one of these little articles—so cheap that the least coin in any civilized country is large enough to buy many of them—requires very expensive machinery and the labor of several men and women to make it.

The process of making the wire from which the pins are manufactured is of itself slow and complex. This wire comes in coils of great length, and is just the size of the body of the pin. It is first drawn through six or eight little rollers, to press all the bends and kinks out of it. The machine that does this also winds the wire carefully on a large reel; and this reel is placed on a spindle attached to the machine that makes the pins.

When a reel is put on the spindle, a workman inserts the free end of the wire between two steel rollers, which draw it and feed it properly to the cutters. After this, it continues to feed itself. As the wire leaves the rollers, it passes between two matched dies until it touches a gauge. Just as it does this, the dies come together and clamp it firmly in a groove to their face. At the same time the machine cuts off the proper length.

Forming the Head.—The guage then moves away, and a little punch forms the head by striking the end that rests against the guage.

When this is finished, the dies separate and deliver the pins into one of a great many grooves in the face of a wheel about a foot in diameter, and just as wide across its face as the pin is long.

As soon as the first pin leaves the dies, the feed rollers send the wire between them again, and the whole operation is repeated.

When the pin is taken by the wheel, it has no point, but as the wheel turns it rubs the pins against an outside band, which causes each one to roll in its groove, and at the same time carries them past a set of rapidly moving files, which

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rub against the blunt ends and sharpen them roughly.

Smoothing the Point.—They next pass against the faces of two grinding wheels which smooth the points, and then to a rapidly moving leather band having fine emery glued on its face. This gives them the final polish; and as they leave the band they are dropped into a box underneath the machine.

The machine works with such rapidity that it makes 7,500 pins an hour.

The next step is to plate the pins with tin, in order to give them a bright, silvery appearance. They are prepared for plating by being first immersed in weak sulphuric acid, to remove all grease, and then dried by being placed—a bushel or so at a time, with about the same quantity of sawdust—in a machine called a tumbling barrel.

This is simply a cask suspended on a shaft, which passes through it lengthwise. The shaft is made to turn by means of a belt, and in doing this it revolves the barrel. Two or three hours' rolling in this sawdust cleans the pins and wears away any roughness which the machine may have caused.

Pins and sawdust together are taken from the barrel and allowed to fall in a steady stream through a blast of air. The sawdust being the lightest, it is blown over into a large, roomlike box, while the pins, being heavier, fall into a bin below.

Plating with Tin.—Then they are spread out in trays having sheets of zinc in their bottoms, which have been previously connected with one of the wires of an electric battery. The trays are then placed in a tank containing a solution of tin in muriatic acid, and the other wire of the battery is inserted in the solution. Electrical action immediately begins and deposits metalic tin on the entire surface of each pin.

They are then washed in a tank of water and put in other tumbling barrels with hot sawdust. When they have been dried and cleaned of the sawdust, as in the former instance, they are put into a large, slowly revolving copper-lined tub, which is tilted at an angel of about forty-five degrees.

As this revolves, the pins continue to slide down the smooth copper to the lower side. This constant friction against the tub and against one another polishes them.

It was formerly the practice to allow pins of all lengths to become mixed in the different operations, and, after polishing, to separate them by a very ingenious machine; but it has been found more economical to keep each size to itself.

From the polishing-tub the pins are carried to the "sticker," where they fall from a hopper on an inclined plane in which are a number of slits. The pins catch in these slits and, hanging by their heads, slide down the incline to the apparatus which inserts them in the paper.

Putting in Papers.—As the number of pins in a row on the paper and the number of slits are the same, an entire row is stuck at once by an ingenious device that takes one pin from each slit and inserts them all at once in the two ridges which have been crimped in the paper by a wheel that holds it in place to receive the pins.

At the same time this wheel crimps the paper, it spaces the rows, so that when filled with pins the paper will fold up properly.

The whole operation is so delicate in its action that a single vent or other imperfection will cause the machine to cease feeding until the attendant removes the offending piece; yet the operation of the machine is so rapid that it will stick 90,000 pins an hour.

As the long strip of paper on which the pins are stuck comes from the machine, it is cut into proper lengths by girls, who then fold and pack the papers in bundles ready for shipment.—Christian Observer

Y. P. MEETING

(Continued from page 504)

God. She stood by her vows when God answered her prayers and thereby became the mother of one who was long to lead Israel in the true paths.

Womanhood holds a sphere in God's service not in a place of direct authority for the administration of the affairs of the Church. As one in submission she can not reform the service of God's house by aggressive moves. Hannah's life illustrates what can be done under the blessing of God to lift up the Church which as fallen into decay.

II. **The Text.—I Sam. 1:9-18, 24-28.**—The text pictures the bitterness of soul in one who had come to worship. She pours out the complaint before God and makes vows in return for His favors. Although misunderstood by the man of God she receives the blessed assurance of being heard. In due time she pays her vows and brings praise offerings to her Lord.

III. **Outline Study.**—
1. Qualities of Hannah.
   a. Casting the burden upon God.—Psa. 55:22; 142; I Pet. 5:7.
   b. Asking to the glory of God.—Jas. 4:3; Psa. 66:18.
   c. Keeping promises faithfully.—Psa. 66:13, 14; Eccl. 5:4.
   d. Recognizing God in the gift of children.—Psa. 128; 127:3; Gen. 33:5.
   e. Giving joyfully.—II Cor. 8:5; 9:7.

PERSONAL THOUGHT

Let us bring our problems to the Lord for solution.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Ask.**
2. The Prayers of a Good Mother.

For Young People—
1. Mother's Burdens.
2. Taking Our Burdens to God in Faith.
3. Consecrating God's Gifts to Us.

For Older People—
1. Influences of a Godly Parent.
2. Foundation for a Godly Offspring.
3. The Privilege and Blessing of Offering Our Children to the Lord for Service.

SEED THOUGHTS

The prayer that begins with trustfulness, and passes on into waiting, even while in sorrow and sore need, will always end in thankfulness and triumph and praise.—Alexander Maclaren.

True prayer is an earnest soul's direct converse with God.—T. L. Cuyler.

EDUCATIONAL

(Continued from page 501)

in his subject; his heart is in his work. The careful reader soon discovers that the writing of the book was a labor of love to the writer, who must have spent years in the devotional study of this portion of God's Word. It contains many heart messages that grip the conscience as well as inform the mind.

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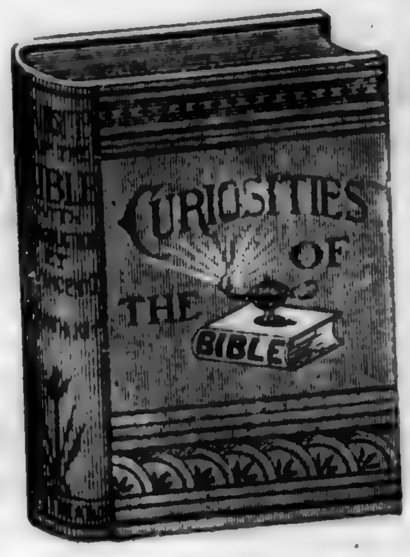

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Nature gives to every time and season some beauties of its own; and from morning to night, as from the cradle to the grave, is but a succession of changes so gentle and easy that we can scarcely mark their progress.—Dickens.

SELECT READING

HOW BOOKS MAKE MEN

Once upon a time a farmer's boy, living near a small village about thirty miles from Philadelphia, got hold of a guidebook written by a man who described with great care the principal cities of Europe. That boy longed to travel, and he studied the book so eagerly that before long he owned it in the way every good book should be owned, by knowing it from cover to cover.

He made up his mind that he would travel some day. He was too poor, so others thought, to crave any such folly and luxury as that, but little by little he got together enough to make a start, with the help of a newspaper man who was willing to let him try to write some letters for his paper. He and two companions took passage on a sailing ship and went abroad. That boy was Bayard Taylor of Kennett, Pennsylvania, and his book, "Views Afoot," was very famous as a travel book years ago. The boy who was a joke to some of his neighbors, because they thought his ideas in those earlier days too visionary, became widely known as a traveler and poet.

A young man was asked to speak at a Sunday school meeting. He decided to use as an illustration the coral insect, that tiny builder of wonderful structures in the sea. At first he thought he knew something of that insect, but he decided to learn a little more, just to make sure of his facts. Then he found one book after another touching on the subject, until almost before he knew it, he was deep in an interesting piece of research. In after years, when he became famous as a keen-minded and untiring hunter for facts in Bible lands, Henry Clay Trumbull looked back upon his study of the coral insect as the beginning of his interest in digging for facts. He had no idea what that first bit of independent, close study meant to him while he was working at it, but it was a turning point in his life.

Books, and what you do with books, may easily give the right or the wrong twist to your interests, and perhaps to your whole life. Many of your strongest impressions come from books. In the quiet of your reading time, the printed page seems to speak with authority to you. A book will often influence you more than the words of a friend in conversation. Books have a chance to get right at you, and to carry you along until you think their thoughts, see their visions and imitate their characters. That is why the kind of books that you take into the intimacy of your own mind should be chosen with care. You are not now quite the same boy that you were before you read the latest book that came into your experience. It has made channels in your mind through which the same kind of thoughts will flow again. Tell me what you read, and I will tell you the kind of boy you are, and pretty nearly where you will come out, if you keep on in the present course.

Books can do a lot to make or break you. And how you deal with them makes a difference, too. If you just skim through them and bolt them as you do the oatmeal, when you think you may be late for school, then you are likely to get your mind into the habit of skimming over other things, and you will lack thoroughness. If you read books that are worth knowing—books of travel, biography, strong poems, good stories, natural science—and mark the points that you like most, talk about them, look them over again, make them your own, then in some degree, you are going to be like those worth-while books, a worth-while fellow.—King's Treasuries.

NOT EASILY BUT BRAVELY

A young man sat in a great leather chair in the graduates' club of his alma mater. Round him were many whom he knew well, former classmates, former teachers. men devoted to the pleasant academic life. Many came up to greet him; some of his former professors stopped to shake hands.

"Glad to see you back, Seabury," they said. "You have been studying theology for the last three years, haven't you? And now what next? China? That's good. There is a great opportunity there in these days. You will lead a very useful life out there."

His classmates were less ready to approve.

"Hello, Warren!" they cried. "What's this about China? Couldn't a man of your ability find anything to do nearer home? Well, good luck to you if you must go."

The young man had the right answer for each. He met banter with good-natured repartee; he responded gracefully to expressions of good will, he spoke with conviction of the opportunities that he believed were offered by missionary service.

The evening wore on; the club was almost deserted. Still Warren Seabury lingered in the leather chair, as if unwilling to leave the pleasant place. At last he and one old friend were left alone.

"You'd like to take the club along, wouldn't you, Warren?" asked his friend. "I know I should. It will be a little lonely sometimes."

"Charlie," said Warren, "I should like to have you know that this thing that I am doing is not altogether easy. I have faced the question like a man, I hope; but this was not the only thing I could have done. I want to tell you on this last night that the choice has been harder in some ways than I have admitted. Nobody knows how I enjoy this fellowship, and all the companionships for which it may stand as a symbol; how loath I am to leave it behind me; how I expect to miss it. Charlie, as the hour of sailing draws near I have moments of actual shrinking from the career I have chosen."

"But, Warren, if you feel that way, why do you go?"

"Nothing on earth could prevent my going. I want to go; I am eager to go; I would rather go than do anything else. But there are some things that I shall miss."

He said good-bye with a hearty word and a happy smile. No tear dimmed his eye; his voice did not tremble. He went to his work cheerfully and ardently. Into the mission to which he went he brought new life and enthusiasm. He worked with love and earnestness and power; and when not long afterward, he lost his life, he died like a hero.

Yet there were a few of his intimate friends who knew that although he had gone with cheerfulness, even with enthusiasm, he had a sacrifice to make. And the memory of his brave life is the more precious to his friends because he was brave enough to make that sacrifice with a smile.—Sel.

FROM THE WALL

"Mottoes"

"The world will be evangelized in that generation in which the Christian teachers of the youth determine it shall be done."

"There is no 'boy' or 'girl' problem. The only problem is leadership.

"Am I a workman that needeth not to be ashamed?"

"The Sunday school stands for the open Bible and the uplifted cross."

"Shutting your eyes from the fire does not keep it from burning you."—Sel.

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THE STORY OF THE BAMBOO

A Parable

On the hill-sides in Kucheng District the most valuable trees are often marked with the owner's name. A common way of conveying water from the mountain springs down to the villages is in channels made of lengths of bamboo fitted one to the other.

A BEAUTIFUL tree stood among scores of others on a lovely hill-side, its stem dark and glossy, its beautiful feathery branches gently quivering in the evening breeze.

As we admired it we became conscious of a gentle rustling of the leaves, and a low murmur was distinctly heard: "You think me beautiful, you admire my tall stem and graceful branches, but I have nothing to boast of. All I have I owe to the loving care of my Master. It was He who planted me here in this very fruitful hill, where my roots, reaching down to and dwelling in hidden springs, and continually drinking of their life-giving water, receive nourishment, refreshment, beauty and strength for my whole being."

"Do you see those trees to one side, how miserable and parched they are? Their roots have not yet reached the living springs. Since I found the hidden waters I have lacked nothing."

"You observe those characters on my stem? Look closely—they are cut into my very being. The cutting process was painful—I wondered at the time why I had to suffer—but it was my Master's own Hand that used the knife, and when the work was finished, with a throb of unutterable joy I recognized it was His own Name He had cut on my stem. Then I knew beyond doubt that He loved and prized me, and wanted all the world to know I belonged to Him. I may well make it my boast that I have such a Master."

Even as the tree was telling us of its Master, we looked round, and lo! the Master Himself stood there. He was looking with love and longing on the tree, and in His Hand He held a sharp axe.

"I have need of thee," He said. "Art thou willing to give thyself to Me?"

"Master," replied the tree, "I am all Thine own—but what use can such as I be to Thee?"

"I need thee," said the Master, "to take My Living Water to some dry, parched places where there is none."

"But, Master, how can I do this? I can dwell in Thy Living Springs and imbibe their waters for my own nourishment. I can stretch up my arms to heaven, and drink in Thy refreshing showers, and grow strong and beautiful, and rejoice that strength and beauty alike are all from Thee, and proclaim to all what a good Master Thou art. But how can I give water to others? I but drink what suffices for my own food. What have I to give to others?"

The Master's voice grew wondrously tender as He answered, "I can use thee if thou art willing. I would fain cut thee down and lop off all thy branches, leaving thee naked and bare, then I would take thee right away from this thy happy home among the other trees, and carry thee out alone on the far hill-side where there will be none to whisper to thee—only grass and a tangled growth of briars and weeds. Yes, and I would still use the painful knife, for all those barriers within thy heart should be cut away one by one, till there was a free passage for My Living Water through thee."

"Thou wilt die," thou sayest; "yes, My own tree, **thou** wilt die, but **My** Water of Life will flow freely and ceaselessly through thee. Thy beauty will be gone indeed. Henceforth, no one will look on thee and admire thy freshness and grace, but many, many will stoop and drink of the life-giving stream which will reach them freely through thee. They may give no thought to thee, it is true, but will they not bless thy Master Who has given them His Water through thee? Art thou willing for this, My tree?"

I held my breath to hear what the answer would be. "My Master, all I have and am is from Thee. If Thou indeed hast need of me, then I gladly and willingly give my life to Thee. If only through my dying Thou canst bring Thy Living Water to others, I consent to die. I am Thine own. Take and use me as thou wilt, my Master."

And the Master's Face grew still more tender, but He took the sharp axe and with repeated blows brought the beautiful tree to the ground. It rebelled not, but yielded to each stroke, saying softly, "My Master, as Thou wilt." And still the Master held the axe, and still He continued to strike till the stem was severed again, and the glory of the tree, its wondrous crown of feathery branches, was lost to it for ever.

Now indeed it was naked and bare—but the love-light in the Master's Face deepened as He took what remained of the tree on His shoulders, and, amid the sobbing of all its companions, bore it away, far over the mountains.

But the tree consented to all for the love of the Master, murmuring faintly, "My Master, where Thou wilt."

Arrived at a lonely and desolate place, the Master paused, and again His Hand took a cruel-looking weapon with sharp pointed blade, and this time thrust it right into the very heart of the tree—for He would make a channel for His Living Waters, and **only through the broken heart of the tree could they flow unhindered to the thirsty land.**

Yet the tree repined not, still whispered with breaking heart, "My Master, Thy will be done."

So the Master with the heart of Love and the Face of tenderest Pity dealt the painful blows and spared not, and the keen-edged steel did its work unfaltering, till every barrier had been cut away, and the heart of the tree lay open from end to end, and the Master's heart was satisfied.

Then again He raised it and gently bore it, wounded and suffering, to where, unnoticed till now, a Spring of Living Water, clear as crystal, was bubbling up. There He laid it down—one end just within the healing waters. And the stream of Life flowed in, right down the heart of the tree from end to end, along all the road made by the cruel wounds—a gentle current to go on flowing noiselessly, flowing in, flowing through, flowing out, ever flowing, never ceasing, and the Master smiled and was satisfied.

Again the Master went and sought for more trees. Some shrank back and feared the pain, but others gave themselves to Him with full consent, saying, "Our Master, we trust Thee. Do with us what Thou wilt." Then He brought them one by one by the same painful road and laid them down end to end; and, as each fresh tree was placed in position, the Living Stream poured in fresh and clear from the Fountain through its wounded heart, the line growing longer and longer, till at last it reached to the parched land, and weary men and women and little children who had long thirsted came and drank and hastened to carry the tidings to others: "The Living Water has come at last—the long, long famine is over; come and drink." And they came and drank and revived, and the Master saw, and His heart was gladdened.

Then the Master returned to His tree, and lovingly asked, "My tree, dost thou now regret the loneliness and suffering? Was the price too dear—the price of giving the Living Water to the world?" And the tree replied, "My Master, no, a thousand, thousand times, no! Had I ten thousand lives, how willingly would I give them all to Thee for the bliss of knowing, as today I know, that I have helped to make Thee glad."—From "Day-break."—Sel. by Fannie H. Hershey.

EDITORIALS

OUR MISSION BOARD AND MISSIONARY INFORMATION:—For several years there has been a growing sentiment in the Church that our General Mission Board should engage in definite and systematic efforts to bring missionary information before the Church. Experience was making very real the fact that a Church cannot make much progress, beyond a certain point, along any line of activity unless she is kept constantly informed about that particular line of work. Those who are expected to support mission work must of necessity be kept in vital touch with that work if their interest is to be maintained and increased so as to adequately support the growing work. They have a right to expect this information; to know what is being done with the funds they contribute; and to know of the problems and methods of mission work. The General Mission Board alone is in a position to give the necessary official information relative to the missionary activities of the Church, such as will serve to create and stimulate a permanent interest in world-wide evangelization.

The recent decision of the General Mission Board to make a definite beginning in this great work is highly commendable. Instead of publishing a separate official organ it was thought best for the time being to make use of the Gospel Herald to bring this information. Consequently arrangements were made with our Publishing interests to add eight pages to the Gospel Herald once each month, which pages are to be devoted exclusively to mission interests. This department is in charge of a member of the General Mission Board, one who has been and is in close touch with the work of the Board and its problems.

This is a definite step forward, and we hope only the first step in a larger plan that will eventually lead to greater effort in systematic education along mission lines. We hope ere long our Mission Board will publish and distribute missionary tracts and special missionary literature; introduce and encourage the systematic study of missions by organized classes in our congregations; co-operate with the General Sunday School Committee in outlining and forwarding a plan for definite and systematic missionary instruction and giving in the Sunday schools; encourage the discussion of missionary topics in the pulpit and meetings held to promote the cause of Christ. May this first step only mark the beginning of a large and effective publicity work on the part of the General Mission Board in which the various District Mission Boards will heartily co-operate.

INDIA:—This large and needy mission field, in which we as a Church are especially interested, is to be considered in our Young People's Meetings this month. It is nearly two decades since we sent our first missionaries to this field. Since then the force of workers has been increased until now there are seventeen on the field, and others are to be added. The work is enlarging. New stations have been established by the missionaries with the help of native workers, and thus new communities are being directly brought under the influence of the Gospel. The chief work of the missionary is to preach the Gospel to the natives, and indirectly by training native converts to become effective messengers for Him. It is the universal conviction among foreign missionaries and those familiar with foreign missionary problems, that non-Christian countries can be evangelized only by natives under the supervision of missionaries. For this reason schools are supported in which instruction in the Bible and other needful branches may be given to bring the claims of Christ upon those in attendance who have not yet accepted Him, and to fit and prepare the converts for active Christian service. The future of our work in India depends in a large degree upon the character of the native workers trained by our missionaries to assume positions of responsibility and leadership in the Church.

In the Mission department of this issue are a number of articles by missionaries on the field and those familiar with the work. A number of these have been especially prepared for this number. Read them carefully and prayerfully and make this field a definite subject of prayer. Whatever other information and facts relative to India you are able to secure from other sources bring to the Young People's Meeting and give them for the benefit of those present in the hope of arousing a larger interest in this needy field.

MISSIONARY SUPPORT:—A number of native converts in India have been sufficiently well instructed and trained by our missionaries to be intrusted with responsibility. Some of these workers are devoting all of their time to direct Christian work, and, in order to do so, must of necessity be supported. Food, raiment, and other necessities of life must be supplied if they are to continue to do effective work and become still more efficient. There are comparatively few countries where so little is required for the support of native workers as in India. Right here many of us are face to face with an opportunity and privilege for rendering direct and effective service for the Cause in India. For a little less than fifty cents a week it is possible for a native Bible woman to give all of her time to teaching the Bible to native women; and for a trifle more than nineteen cents for each working day a native worker can give all of his time to preaching the Gospel. Sixty dollars for a native worker and twenty-four dollars for a native Bible woman will permit each to give all of their time to direct Christian work for an entire year. By the practice of a little self-denial and sacrifice many could support such a worker, yea, to many in the Church it would not require any self-denial, as they could give out of their abundance.

The support of a missionary would require a little less than a dollar for each working day of the year. Not so many could assume the financial responsibility to support a missionary, but we are confident there are more in the Church financially able to do so than there are missionaries to support. Here a congregation could possibly assume the responsibility of such support.

This plan of supporting foreign mission work should appeal strongly to all interested in the Master's cause. The support of a worker enables you to render uninterrupted service twenty-four hours each day. While you are busy for the Master at home your worker in India rests, and while you rest at night your worker labors for the Master. Thus while you sleep the means you have rendered back to the Lord enables another to witness for Him. Where can you make an investment that guarantees richer returns in the dividends of heaven and gives you greater satisfaction and joy, than in the support of such a worker? You have the consciousness of being a co-laborer with one in India in saving the lost.

Another advantage of this plan is the fact that it vitally connects you with the work in India, and gives you a personal interest in at least one native there, which enables you to pray more definitely and effectually for the work there. It will have a most wholesome influence upon your missionary interest and enthusiasm which is bound to affect others also. Thus while you are extending your influence in India you are doing likewise at home. Then also, it would relieve the Mission Board, especially the Treasurer, of much care and anxiety if all the missionaries, native workers, and Bible women would be thus supported.

There is no reason why not all the workers in India should thus be supported by interested ones in the homeland. If an individual alone cannot assume the financial responsibility for such support, several individuals, or a group could arrange among themselves to assume such responsibility. Think about this plan. Make it a matter of prayer. I am confident that if we all do this, with a ready and willing heart to heed the Spirit's promptings, that God will in a short time bring forth more than enough supporters for all the workers in India.

THE CONFESSION OF A UNITARIAN:—At this time when there are all kinds and shades of religious beliefs advanced it is rather remarkable for an advocate of a particular belief to frankly confess to a fatal weakness in the religion he professes and yet with the same breath defend it. One of the Unitarian faith writes:

> "It is, I think, a rare occurrence at present for Unitarian preaching or Unitarian church activity of any kind to reach out and bring into the religious life those who are consciously engaged in wrongdoing. We have to get the Methodists or some other body to do that for us and then, if they become discontented with Methodism or whatever, we try to show them the beauty of our gospel. But is it not a little humiliating that this primary work of 'saving sinners' should be beyond our reach?"

Read it again. Note carefully every word. According to this confession Unitarianism is not for the sinner, but for the self-righteous man who is not conscious of wrongdoing—of sin. To confess that the work of "saving sinners" is beyond the power of a religion is to admit its inadequacy and to brand it as a deception and a delusion. This confession admits that Unitarianism is without the Gospel. The fact that it denies the deity and vacarious suffering of Christ deprives it of the Gospel. Christ alone can save from sin, and to deny Him is to reject the only means of salvation. Oh the blindness and inconsistency of the reasoning of unregenerate man! Unitarianism may be a beautiful code of ethics for the self-righteous man to live by, but it cannot suffice at the time of death. We prefer a religion that can save "sinners" and save to the uttermost, and one that brings genuine joy to the soul every day of life here and hereafter. We find that only in Christ.

A PLEASURE LOVING PEOPLE:—The prediction in God's Word "that in the last days" men shall be "lovers of pleasures more than lovers of God," is in the process of fulfillment before our eyes. Wherever we go we are confronted with the spectacle of men and women in a mad chase after pleasure. The dance, the theatre, the moving picture show, the race course, the amusement park, the prize fight, baseball, etc., all minister to and cultivate the passion for pleasure. All of these are flourishing. Even some churches are trying to compete with the world in the amusement business. This must be said to their shame since by so doing they prostitute their high calling and bring reproach upon the Master. Pleasure, and still more pleasure, is the ever increasing demand of the world. This passion leads the devotees of pleasure to excesses far beyond the bounds of propriety and decency. As we look about us it sometimes seems as though the masses were no longer capable of thinking a serious thought, much less of entertaining it. They are but slightly moved by the preaching of the Gospel, human suffering and misery seemingly have no effect upon them. In their search for pleasure they are dead to the appalling need and suffering of their fellow creatures.

While the world is passing through a dark hour America pursues her chase after empty pleasure with increasing cest. The war in Europe brought to light the appalling corrupt condition of unregenerate man, but the insane pursuit of pleasure in America, indifferent to the awful suffering in Europe, is even a more striking index of the corruption of the human heart. When a nation can continue to riot in pleasure, indifferent to so great an upheavel in the world, like America is doing, it augurs ill for the future of that nation. The future of the world appears dark and foreboding, as it is indeed pictured in the Word, but to the believer in Christ the future is glorious because the utimate victory and triumph of the Master is assured. May we ever witness for Him, and avoid frivolity and the enticing pleasures of a world that "lieth in the evil one," (R. V.) and whose doom is already sealed. Let us consider the poor and needy and do what we can to alleviate the suffering of humanity.

CHRISTIAN LIFE

SINGING WITH THE SPIRIT AND WITH THE UNDERSTANDING ALSO

S. F. Coffman

It is evident, from the few passages in the New Testament, that singing was considered a part of the regular service in the early Christian congregations. The references are comparatively few, yet of such a character that we have a sufficient knowledge of conditions to form our conclusions that singing was commonly practiced among the early churches, and was considered a part of the religious service. In the epistles there are three admonitions given to sing—Col. 3:16; Eph. 5:19; Jas. 5:13. There are two instances given of persons singing—Matt. 26:30; Acts 16:25. There are two references to singing mentioned in prophecy—Rom. 5:9; Heb. 2:12. The greatest group of references to singing is found in the Revelation. Perhaps the songs of the Church are to be more plentiful in the future than in the present. It is very remarkable that the Old Testament abounds in references to songs and singing. Israel seemed to have been a singing nation. Even their captors knew of their singing and would have compelled them to sing, but their songs were gone when they were torn away from their home land and their sanctuary.

We gather from the teachings of the New Testament that there are three essential elements in Christian singing. The first of these we may consider as the purpose of Christian song. Perhaps the music had but a small place in the singing. It is evident that the words had a very serious purpose among the believers who engaged in this Christian form of devotion. The Apostle admonishes the churches to "speak to yourselves in psalms, and hymns, and spiritual songs." Along with this he instructs them to give thanks always for all things unto God. The two ideas in the singing would have been instruction and praise. Another passage makes mention of the rich indwelling of the Word, and then, the "teaching and admonishing of one another in psalms and hymns and spiritual songs." In this instance the song was used to teach the Word of God. The admonition in James seems to suggest a proper exercise for the expression of joy and happiness. [These are the purposes of Christian song—to teach, to admonish, to testify and to praise.]

In the purpose of Christian singing there is also seen the second element,—the material or subject of the songs. The names given to the various kinds of songs is also suggestive of what the early Christians were wont to sing. Coming from the worship of the Lord in the temple and belonging to the people of the Lord, their songs were largely the psalms of David and the Jewish writers. The hymns were of the nature of worship songs, and the spiritual songs those which were written to give expression to themes which were edifying and helpful to the believers in Christian experience and knowledge. This theme has been enlarged upon in the recent numbers of the CHRISTIAN MONITOR.

Having noted the purpose and the nature of the songs we may determine the third element of Christian songs—the spirit of the singing. The admonition of the writers suggests that the singing should be in a spirit of worship and service; while the statement made by Paul in the text, I Cor. 15:14, gives two very important points for consideration. In order to be most effective and helpful the singing should be "With the spirit," and "With the understanding also." This would constitute every song a message of the Lord to His people, through the Holy Spirit.

A Christian song is a message of the Holy Spirit and must be sung in the Spirit. When He controls the message He also requires the control of the messenger. The spiritual gifts which the Apostle has in consideration in I Cor. 12: 14 are all the manifestations of the Holy Spirit in the life of the believers. They are all connected with the body, the Church and are all to be used in the spirit of charity. They become unprofitable unless they accomplish the purpose for which they are intended. They were not given for the gratification of personal pleasure, but for the upbuilding of the whole Christian body. The possession of the gift of the Spirit may be a spiritual pleasure, but not spiritually profitable unless used with intelligence and charity with respect to the good of others as well as of self. Every Christian grace springs from the heart and is in the spirit, and every song is in the heart and must be sung in the spirit. God has planted His truth in the inward parts and whether we pray or sing or think it is all a spirit condition first; it is the fruit of the Spirit's presence in the life and His testimony to us from the Lord, Jesus Christ, whom He represents. Thus the apostle says, "I will sing with the spirit."

Singing with the spirit does not require the physical element in the singing unless that is demanded by the nature of the message. If the song tells of action, joy, or demonstration of some kind, the degree of spiritedness may be greatly modified and the song be sung with the Spirit's interpretation of whatever nature the song may be. The spirit conceives the thought of the message from the mind of the Holy Spirit and, with that understanding, lends its powers to the expression of the message through the physical powers. This is singing with the spirit. It is in perfect harmony with the idea of worshiping God "in spirit and in truth."

In order to do justice to the message of the Holy Spirit in song our spirits must first regard the sacredness of it. When we appreciate that message as one given to our spiritual being for comfort and joy, we should consider it to be a sacred message given to us for the benefit of some other soul. We should consider it to be a song which may mean salvation to some other spirit which is waiting for a message from the Holy Spirit—some word or truth from God and His Word. Whether we sing in public or in private our songs bear a real spiritual message that may comfort and save some one.

Every Christian is a witness for Christ. He is a witness in the spirit. As such he declares the grace of God to the world, telling of the grace that has been received into his own heart. Such singing is what Paul calls, "Singing with grace in your hearts to the Lord." Such is also witnessing to others in spirit—"Teaching and admonishing one another in psalms and hymns and spiritual songs." There is no doubt but that there is a sweeter harmony in the spirit of the assembly than that which is heard with the ear, and sweeter sounds than those produced by the vocal organs, when believers "sing and make melody in their hearts to the Lord." We cannot conceive that we are admonished in this passage to make melody and sing only in spirit and not with audible sounds; but rather, that the harmony and melody of the song shall be deeper and more complete than that which is the external expression of it—the sound.

The admonition by James suggests an outward expression of the joy which overflows from the heart. The "merry" heart may give an outward manifestation of the happy spirit, but it should be in a becoming manner. There are some tokens of joy which would not be in harmony with the dignity of the divine character of which the believer is a partaker. But the singing of the truth and of the hymns of praise and honor to God is both sufficient to express the joy and to give praise to Him who gives the joy. The passage in Colossians is also in accord with the idea of an outward expression of the spiritual life by song. The "Word of Christ" which indwells richly is to be manifested through song and thus are believers to teach and admonish one another. The spiritual life is the fountain of the joy, and truth and power; the singing originates in the spirit and by the Spirit, and hence singing must be "with the spirit."

The believer is admonished also to "sing with the understanding also." While the life of the believer is spiritual it is not of that nature that it can not be understood. The things of the Spirit are not now mystical as in the days of the law. They are to be understood. Whatever was the revelation of the Spirit to the soul was to be understood and is now to be understood. The Holy Spirit is a revealer of the Lord to men. All that He reveals is to be understood by him to whom it is made known.

According to the teaching of the apostle in the text, there is to be two- fold understanding of what is revealed. There must be an understanding of the truth by the one who receives the revelation and the message received must also be understood by those to whom the message is given by the recipient of it. There is no profit in possessing what is not understood and there is no benefit in telling to others what they may not understand. God's messages are given to men that they may know Him. Whether they are told in words or told in song, the messages of God must be given in intelligence and must be intelligently received. This necessitates all singing to be done with understanding.

The careful messenger will select his message. The wise singer will be as careful in selecting his songs. Conditions will determine what the nature of the song should be and the singers should be able to sing with respect to the need of the occasion. How much better the singing when the very occasion lends power to the wisely selected hymn or song? The spirit sings with greater appreciation and the understanding of all is made a source of power both to give and receive the truth.

The message of the song should not be selected solely from the standpoint of the proper occasion, but also with respect to the truth of the song. It may be that we sing many errors in doctrine or experience simply because we have been singing from force of custom and not with understanding. Why should we not read the words of our hymns as carefully as we read the sounds? A wrong thought impressed on the mind by the constant repetition of the song may blight a life forever. Every song has been written to teach and help a soul in some way; and yet there have been many errors perpetuated in the guise of the good dress of music, and, often, more flashy than good. The Lord has given us His Word to edify our hearts and to convey His truth to men. We should give the more earnest heed to the things which we have heard, and not let them slip. No one remembers the tune which Jesus and His disciples used at the time of His last supper with them, but we have a record of His wonderful words. We have a right to lay special stress upon the words and their importance in the songs which we sing. We should be able to sing with the understanding also.

In the proper exercise of our faculties, both spiritual and physical, as we use them in Christian singing, we shall be able to accomplish a faithful service for the Lord. Singing with the spirit and with the understanding also, we shall be able to sing earnestly, devotedly, powerfully and blessedly.

Vineland, Ont.

FASTENINGS

S. P. Yoder

We live in an age of wires and strings,
And other devices for fastening things.
High fences and strong are built as a line,
Or boundary mark, to bar or confine.
Yet often we see them looking for gaps
Or flaws in a fence, still hoping, perhaps,
Some scheme to invent whereby they might gain
The vict'ry over all things that restrain.

Some things that we think are fastened to stay
Are often unfastened the very same day.
And things that were better not fastened at all,
United remain like a concreted wall.
Fair promises often are left unredeemed,
And written agreements but lightly esteemed;
While habits that dwarf, corrupt and congeal,
Are binding as fetters of brass and of steel.

E'en conjugal knots are often untied;
Things fastened with oaths asunder divide.
But customs of old, though good in their day,
Now quite obsolete, are anchored to stay.
Dame Fashion enslaves, bewitches and binds
With shackles that hold the hearts and the minds
Of millions who bow her bidding to do,—
Preferring the false to that which is true.

The man who will do what he knows to be right,
Without being bound by the Law's legal might,
Is always preferred to one who must know
How much is allowed—how far he dare go:
Like the cow at the end of the rope or a chain
That's tied to a stake in a field or a lane.
Will try first how far she is able to go,
And whether restrictions must hold her just so.

A mule may not go until the lash is applied,
Nor stand where he is placed unless he is tied,
But halters and whips are not for the man
Whose aim is to do the best that he can.
You know where to find the man that is true,
Though fences are down and landmarks are few;
He's always the same wherever he's tried—
The man that will stand without being tied!

Denbigh, Va.

HOW WOULD YOU SAY "GOOD-BYE?"

A Kansas lawyer tells how one of his clients bade him good-bye after the transaction of important business in his office. He was a strong man, apparently, in the very prime of life, comfortably situated and blessed with all that makes life desirable. But the physicians had discovered that he had a fatal malady and could not live more than three months.

His wife and children were heartbroken and could not be reconciled to the sorrow that seemed like a cruel fate. He comforted them as best he could. "Do not grieve so," he implored them. "I am relying on the pomises in this Book"—he tapped the Bible that lay on the table at his side—"and I am not afraid."

He went to the lawyer's office to have his will made. When it was done he arose to take his leave.

"How would you say 'Good-bye' to a man under such conditions?" asked the lawyer. "I knew, in all reason, that I should never see him again on earth. I confess to you that it was one of the most trying moments in all my long and varied experience with men."

The embarrassment was all on one side, however, for the caller extended his hand as frankly and naturally as if he were parting with his friend for a few weeks Without a trace of altering in his voice he said,

"Good-bye, Mr. ——. I hope to meet you on the other side."

His perfect ease and faith so inspired the lawyer that he was enabled to reply. "Good-bye, sir, I hope you will," and they parted. In less than one month from that day the man passed out of life.

"He was only an average man," said the lawyer, "an ordinary Kansas citizen, but his Christian faith was more than ordinary, and it shows what can be accomplished in the soul of one who accepts the good and tried principles of Christianity, and squares his life, as far as possible, by the Good Book."

How is it with us? Can we live so that our parting with our friends would be as calm as his, if we knew that it was our last meeting?—Our Young People.

• MISSIONS •

NOTES AND COMMENTS

"The best remedy for a sick church is to put it on a missionary diet."

Hadjin Destroyed.—Our readers who read the interesting series of articles entitled, "The Cross and the Crescent in Turkey," written by Nora M. Lambert, missionary to Turkey, which appeared in the Christian Monitor last year, will be interested to know how Hadjin fared at the hands of the Turks. Ambassador Morgenthau, of Constantinople, has notified the United Orphanage and Mission Society, that their property in Hadjin, Turkey, has been destroyed. Out of a population of 15,000 only about 200 natives are left in the city. The people were deported to be massacred or left to starve. The Turk seems determined to wipe out of existence the Armenian. In our next issue we purpose to publish an article describing conditions in Hadjin last year while the deportation was taking place. This article was written by a missionary in Hadjin and who returned to America only last December.

The Power of the Book.—It is related that about three years ago a young Mohammedan accompanied his father to a Christian hospital in India. A serious operation was performed on the father who recovered. While the son was staying with the father in the hospital he purchased a Gospel. Recently the young man, now twenty years of age, returned to the hospital and stated that he wished to become a Christian. "He had met no Christian in the interval and had no teaching beyond what he learned from the Gospel, but he had quietly made his determination and he had already learned something of the cost. His people were angry, and took everything from him, and though he is a boy of good family he possesses nothing but the clothes he wears." He was given employment in the hospital, getting only a living wage, and is learning about Christianity and what it means to be a follower of Christ. The reading of the Book, with an open and honest heart and a will to know the Lord, will work a revolution and transformation in the life of the one who reads it thus. Many lives are lean and unfruitful because of failure to read the Bible and feed upon Him. Every sinner or believer who allows the Word to enter and have right of way will soon be earnestly engaged in the Master's service.

A Touching Appeal.—Frequently we heard of mass movements towards Christianity in India; that is, movements in which whole communities are anxious for the Gospel. The following letter received by a missionary in South India will touch the heart of every believer interested in the Master's cause:

"Sir: We have been idolaters in accordance with our ancient custom. Now we have understood that there is no use in such worship, and have therefore resolved to turn to Christ. There is no mission working in this region. The Roman Catholics have visited us, but we have heard that there are some defects in their religion. We are farmers. We are very desirous of believing in the Lord Jesus Christ. We, therefore, beg you to come to us and to preach to us (the helpless children of the devil) the Good Tidings, and turn us to the way of salvation. Hoping you will send us a comforting promise. Signed by or on behalf of all adult inhabitants of Ponnamanda."

How it must grieve our blessed Master to see heathen calling for the Gospel of salvation and the Church, who is charged with the task of bringing them the Gospel, so indifferent that these appalling needs are passed by! The professing Church of Christ has the means and the workers and access to the power to evangelize the world in five years provided she yields everything to the Lord and makes the task He committed unto her her chief business. If an appeal like the foregoing does not stir your heart and create in you a desire to do more to bring the message of salvation to the lost, get on your knees and ask God to give you a more sympathetic heart and a vision of Christ dying for a lost world, and to give you a picture of the awful condition of a world lost in sin and doomed to destruction.

"Living Links."—The problem of the support of missionaries in the field is one that confronts every Mission Board. Different plans have been suggested and worked out by different denominations. One denomination has developed the "Living Links" system of missionary support, and it is proving highly successful By this plan each congregation supports its own missionary, which is proving a great stimulus to the missionary spirit in the home congregation. Here is what pastors of churches supporting missionaries have to say: "Our Living Link is just as much a means of grace as prayer, Bible reading, or church attendance." "Our Living Link relation is one of the joys of our whole church life." "Twelve years ago our church sent out its first missionary. We now have three." "Living Link missionaries mean living missionary churches. Life must touch life to produce life." "We raise twice as much money as we would otherwise when the people know the worker." "The Living Link plan is, without question, the ideal method in missionary work." In this denomination there are 162 Living Link churches. These 162 churches gave half of the amount contributed for foreign and home mission work, and for extension work, by this denomination of over 1,000,000 communicants.

It is the church that has a personal or vital interest in mission work that gives freely and liberally, and verifies the promises of God's Word to the cheerful and generous giver. A sure way for an individual, or a congregation, to commit spiritual suicide is to give sparingly. Such giving has no promise in the Word, because the spirit is contrary to the spirit of Christianity. That which we withhold selfishly will only prove a curse to us, and that which we give grudgingly will not prove a blessing. The coldness, indifference and lack of spirituality in not a few churches and individuals is attributed to a parsimonious spirit. We need a system of missionary support that vitally connects the churches in the home land with the workers and work that is in need of support. It is necessary for the effect it will have upon the work supported and upon those who give support. If our mission stations are to be pervaded with a deep spiritual atmosphere it is necessary that home congregations also have a strong spiritual life. The one reacts upon the other.

"We must preach or perish, teach or tarnish, evangelize or fozzilize."

"When the census was taken in India, the Christians in one village were told that if they told the census-takers that they were Christians they would be carried away to some island far away to serve as coolies. Some time before one of them had been missed, and it was imagined that he had been carried off in this way. So the heathen tried to frighten the Christians out of confessing their faith in Christ."

HOW GOD TRAINED WORKERS

N. A. Lind

While the Church is wrestling with the problem of preparing workers it will be of interest to note how God dealt with some of the characters, both of the Old and New Testaments, whom He used in His service. It seems that some were thrust at once into places of great responsibility and their training was given them while engaged in their work, while others God miraculously led through years of training before entrusting them with their tasks.

We may ask ourselves the question, What constitutes a trained worker? Some one says, "He must be educated." But when we call for the definition of education one refers only to the preparation received by a number of years in school, while another may add to this certain years of service and yet call it the educational period. We are coming more and more to see, however, that years spent in the acquisition of knowledge is not in itself education. Education is said to be "the ability to live properly in the present and to build wisely for the future." This being true we must conclude that there are educated men who, as far as school life is concerned, have never gotten beyond that which the "little red school house" afforded them, while it also may be true that there are men who spent years in schools, colleges, and universities who, judging by the way they live and by the way they build for the future, are wholly uneducated.

It occurs to me that the trained man of God, while possessing many characteristics which we might name, is a man who is willing to go whenever, wherever and however God may direct him. There is nothing in Abraham's life that earns for him the title, "the father of the faithful," more readily than the fact that he came and went at God's direction. Anything, even offering his son, he was willing to do. To Joseph, the Hebrew lad in Egypt, to know the will of God meant "do it."

Saul, a goodly young man, grew to manhood in a critical period of Israel's history while Samuel was judge. The people wanted a king. To Samuel God said, "Behold the man whom I spake to thee of! Anoint him." Look at him! A young man, and behold what a task! His was the task to inaugurate a change in the administration of affairs. Israel had been ruled by judges, but now is to be ruled by kings. Certainly it was one of the hopeful evidences in Saul that he felt his incompetence. Solomon also felt that he was but a child, though he was probably twenty-one and God had distinctly set him apart for His work, and we note that his expression of incompetence "pleased the Lord."

It has been said that Saul's end was "the tragedy of the unprepared." It is true that he was anointed on very short notice, but the time and place were set by God. Who would venture to say he was incompetent? How successful he was! Israel had been crushed at this time. Saul meets Israel's oppressors one by one an conquers them. Under his leadership Israel overcomes the Philistines, Amorites, Moabites, Amalakites, and Syrians each in their turn. When we note such success we cannot attribute it as being accidental. If we are to judge by Saul's success he was certainly a prepared man. However in the very midst of these successes we note characteristics of weakness. Once in impatience he attempts to fill the priest's office, and again in wilful disobedience he keeps a part of the spoils, and in each case Samuel reproves him, and points out his sin and deliberately tells him that the kingdom shall be taken from him. His was not "the tragedy of the unprepared," but the tragedy of the wilfully disobedient. This same tragic end comes to many today; not necessarily because they came to their work schooled or unschooled, prepared or unprepared, but because of wilful disobedience toward God and their tasks. We may well say of Saul, "An unworthy end of a life worthily begun."

Moses we presume went to school under the best intellectual influences of Egypt. He acquired knowledge, but that was not all of God's training for him. Many people similarly undergo the first period of Moses' training, but how about the second? If I were to accuse Moses of any weakness at the end of his Egyptian training I should say he was full of theory. He had head-education. It was manifest in the killing of the Egyptian. Moses needed to be thrust into the wilderness away from his former intellectual environment where God could mold him into that great leader he afterwards proved to be. May it not be that we are suffering because we have considered the acquisition of intellectual knowledge to be God's whole training for us? If we have spent a period of years in school are we willing to spend a like period, if God so directs, in quiet waiting, feeding flocks, close to nature, and possibly learning how many sweat drops that go to make up some of the dollars which are entrusted to the Mission Board. May we acquire knowledge, but let us not cite this alone as evidence of our training.

Frequently in pointing out the need of individual preparation, and of the Church having schools for training her workers, we are cited to the school of the prophets mentioned in the Old Testament. Dare we make the application? I cannot find a single instance where God sent to the school of the prophets for help. Not one. When Elijah was growing old God directed him in one of his journeys to cast his mantle upon a man following the plow. We do not know why Elijah called a man from the plow and neglected to choose his successor from the school of the prophets, but when we note Elisha's successful life we can see that God made no mistake.

Why, if the school of the prophets was such an asset to God's work, was Amos compelled to say, "I am not a prophet?" The "Lord took him as he followed the flocks." There is but one thing of extraordinary interest regarding the school of the prophets, and that is, **they doubted God's work.**

These prophets themselves told Elisha, "The Lord will take away thy master today." But when they saw Elisha returning alone they begged that they might go out in the mountains to search for Elijah. The plowman prophet believed that God had taken him to heaven, but the schooled prophets simply believed that the Spirit of the Lord had taken him upon the mountain. So sure were they of his being on the mountain that they begged to go and find him. Elisha said, "Send not," but they urged until he was ashamed and he said, "Go." Three days they sought him, but in vain. What a picture of many modern schools of the prophets, where men are taught to disbelieve the virgin birth; the bodily resurrection of Christ; to believe that Jesus was simply a great social reformer; and where they deny the plenary inspiration of the Bible! I pray God that if our present Church schools are to be our schools of the prophets that they may be kept clean of the doubting instructors as well as of the modern theology which is a disgrace to many so-called Christian institutions of learning. I would rather see the Church lay hands on ox-drivers and sheep-herders as our future prophets of God if they have faith to believe God, yea a thousand times rather, than to go to schools of the prophets where their simple faith in God is shaken or destroyed.

God must have had a good reason for ignoring these schooled prophets for soon thereafter he chooses Amos, who himself says, "that the Lord took him as he followed the flocks." May those in the Church upon whom God has placed the responsibility of setting aside men for the ministry, missionaries, and teachers, ever make scholarship a secondary consideration and make a real vital faith in the Word of God and in Jesus Christ as His Son, the primary consideration.

Much is said about many of our young people being failures in our Missions and other stations. But who is competent to judge? It is my conviction that a fruitful department of our Missions would be one in which those, who could leave the farm, shop, or school for a season, could labor and thus learn something of mission work and its needs at first hand. One report says that 83 out of 113 workers in a Mission were failures because, "19 failed because of ill health, 23 had to support parents or take care of home interests, about 16 got married and gave up the work, and about 25 just could not adapt themselves to the work." Some of these very "failures" may be men who are standing under the arms of our Mission Boards with prayers and money, and are standing by the Missions with their barrels of provisions. We are not advocating all inexperienced workers in our Missions, but it has been demonstrated that God wonderfully blessed some of our workers who had seemingly nothing but the Elisha and Amos degree of training.

Then we note how God trained New Testament characters—the fishermen, the tax gatherer. Even Jesus' training did not consist in the amount of His learning because He had "never learned" in the sense in which the scholars use the term.

Paul the Apostle, has been called "a prepared man and one who was prepared before he entered the field." How did God train him? The boy, Saul of Tarsus, probably took advantage of the schools in Tarsus as well as of those in Jerusalem, where "at the feet of Gamaliel" he studied the Law. Gamaliel was considered one of the greatest teachers of his day. Paul developed into an intellectual giant with great ambitions. But who dares to say that his early training was preparation for Christian service? Paul was preparing to overthrow Christ's cause. He received his first lesson in preparation for Christian service when God struck him down. But you say, "See the strong intellect." There are men today in schools pleading for greater training for Christian service, but as we have already noted, many of these same schools deny the very essentials of the Christian faith. Gamaliel schools. Some theological students weigh their very souls in the balance for the sake of degrees. May our training in school be in institutions and under instructors who can say from the heart, "I know that my Redeemer liveth." Paul's preparation prior to his Damascus experience was anti-Christian.

There he lay, that intellectual giant. May be with his diploma from Gamaliel's school, and quite probably the certificate from the High Priest for the arrest of the disciples in Damascus, in his pocket. He was led blind to the city; then that struggle. For three days he neither ate nor drank. And lo! here comes another trained-of-God worker, a disciple, Ananias, to light. God said, "Ananias go receive Saul into Christian fellowship, for he is a chosen vessel" (not a trained or prepared vessel). Ananias argues with God that Saul is prepared for the very business of taking the disciples prisoners. But the Lord said, "Go," and he went. Ananias lays his hands on him and he receives his sight, receives the Holy Ghost and water baptism. Can we imagine that the Gamaliel preparation fit him now? It occurs to me that there never was a more thoroughly unprepared man (except myself) than Paul just now. What a 'miracle of grace" he was! How often we have studied the letter of the Law, cold formal methods, builded our theories, thought we were somebody and were ready to do something, but we needed to be struck down. Yes, unprepared! He could speak, he could think, but Oh! his former arguments, his beautiful charts and maps and outlines of his former purposes, were not these things among the greatest hindrances to him in his service for Christ?

But mark you, God trained him. Paul says, "The Gospel which was preached of me is not after man, **for I neither received it of man,** NEITHER WAS I TAUGHT IT, **BUT BY THE REVELATION OF JESUS CHRIST."** Do I hear Ananias say, "Now Saul you go up to Jerusalem to the apostles and learn about Jesus?" Paul says, "Immediately I conferred **not** with **FLESH** and **BLOOD."**

When Paul comes up from Arabia where he spent three years, which years I venture to say were far beyond comparison to either his schooling in Tarsus or Jerusalem, he preaches Christ. Suppose some young disciple comes to him at Damascus and says, "Paul I have the conviction that I ought to prepare for Christian service," Do you imagine Paul saying, "Go up to Gamaliel's school?" When he comes up to Jerusalem and needed to be introduced by Barnabas as a brother in Christ, as a chosen vessel, and as a preacher of Christ, imagine Peter saying, "Well Paul, where are your credits? what intellectual preparation have you had?" Does Paul say, "Why I was in Gamaliel's school. That is where I was prepared for the work." No, the Gamaliel way was Paul's conception of what he ought to do. He verily thought he was doing God service. But God trained him in His own school.

God trained men in the past and He will continue to do so now and in the future. A part of that training may be to go to school, or take care of the flock, or of father or mother. But may we be faithful in God's school.

May not the false views of education, the unstable ideas of scholarship, or the shriveled conception of what constitutes preparation for Christian service cause our "Fathers in Israel," or the Mission Board to sit down upon any set of rules that may bar the men whom God has trained. May God train many more workers.

Medina, O.

WOMAN'S WORK IN INDIA

I In Orphanage and School

Mary Burkhard

During past years, caring for, teaching and training orphan girls has been a great work in our Mission in India. But now there are very few orphan girls left—only a few older girls, and a few little girls—nearly all have been married and are now mothers and home makers, Bible women and school teachers.

In place of the orphan girls we now have boarding school girls. In India people are not blest with free schools all over the country. Many primary schools have been opened by Government and Missions, but for education above 4th grade very few places are found where girls can attend from their homes. In many places there are even no Primary schools, and the statistics of a few years ago give it that only seven women out of a thousand can read and write. So the boarding school is a necessity and an opportunity. Girls stay here for the school year, their parents paying all or part of their expenses according to their ability.

Boarding schools are not confined to native children alone. In the hills and in cities and larger towns are found boarding schools for European and Anglo-Indian children (all white persons are termed **European** in India.) There are schools by the larger denominations with missionaries at the head, there are Government Boarding schools and Roman Catholic schools.

Wellesley Girls' School at Naini Tal is one of the best for girls. It accommodates over 100 girls, was started in 1880 by Miss Easton who died less than a year ago at the age of 84. For 25 years Miss Ruth Sellers has been the first helper to Miss Easton and in later years the acting principal. Miss Easton was cared for in the school till her death. This is a work that will surely bring a great reward for it is a hard and an important work. The ones in charge have not only the teaching in hand, but have sole charge of the girls for the nine months of the school year. Scattered all over the hot plains of India at their different posts of duty are the anxious parents many times so far away that sickness and death may claim a loved child before they can cover the distance to get to them.

But to turn again to our native Boarding schools: We have at different times sent away some of our orphan girls for teachers training which we could not give them at the Mission. These girls came back and gave good service as teachers in our school.

The work of managing these schools usually falls to single women as the missionary's wife is usually too busy with other things to give the necessary time and attention to the work. Sometimes the missionary does a good deal of actual teaching herself, and sometimes she is kept busy just looking after and directing the teachers. Under her charge are a staff of native girl or women teachers. In a large Boarding school two missionaries are often found. One for the school and one in charge of the home life of the girls.

A missionary of executive ability, an efficient disciplinarian with a love for, and understanding of, girls certainly has an opportunity to do a great work. The best girls from the best Christian families usually come to a school like this for training. Here teachers, Bible women and future mothers are trained.

The school may be Primary, or Middle, which takes as high as 6th standard, or there may be a Normal school or a High school. The courses follow the Government requirements, but Bible study of course is arranged for by the missionary and taught regularly following an outlined course.

In our mission, located at Balodgahan, we have the beginning of what promises to be a good Boarding school. We have a good new bungalow to accommodate two single sisters, a new school building of 5 rooms and plenty of verandah, a large compound (yard) with dormitory, dining and cook rooms, and other necessary buildings.

Last year about 20 little girls from the Christian communities began attending school here. In addition to these, little heathen girls came from nearby villages as day pupils, so that there was a total school enrollment of 40 or more girls.

A single sister well trained for school work is needed to go to India soon to further develop the school and take the place of the one now in charge when her furlough falls due in a few years.

Goshen, Ind.

THE INDIAN GURU

C. D. Esch

In mingling with the multitudes of this country one often finds people who are wearing strings of wooden beads around their necks. These beads may be smooth, round blocks of wood ranging in size from a pea to a hickory nut. Occasionally one finds them knotty and rough. They are claimed to be made from the wood of the Tulsi tree. These trees, or plants as we would call them, are found in every orthodox Hindoo home where they are planted and watered, protected and worshiped. Hence the wood is sacred wood. And the wearer of the beads above described is usually a disciple of some guru, or religious teacher. I have never been able to find out why these trees are considered sacred, or in what their virtue lies. The reply that one invariably gets when asking about such things is, "The custom is to do as we do," and that is all the common people know about it and that is sufficient reason for the ordinary Indian. He will practise this all his life and teach his children to do the same and never be concerned to find out what the reason may or may not be for his actions. But I am digressing.

The guru, or spiritual teacher, is a man who goes about the country wearing a peculiar garb with special strings of beads and special paintings on his face and forehead which at once distinguishes him as a guru. Right here I might state that there are various kinds of gurus. There are Brahmans, Gosains, the Kabir Panka, etc., all different orders. The latter are the most common in this section of the country and have the largest number of disciples. The religion of the Kabir Pankas consists largely in guru worship. In fact a man is not considered a Kabir Panka unless he has adopted a guru. (The rest of this article refers to this class.)

There is in every large community one Mahaguru, or Great teacher, who has authority to ordain other gurus. When a person wants to become a guru he goes to this Mahaguru with an offering of not less than Rupees 50, or more according to his ability. If the Mahaguru don't think he has brought enough of an offering he must bring more till the Mahaguru is satisfied. Then he teaches him the things necessary to know in order for him to make disciples. This consists in memorizing verses as charms, the performing of certain ceremonies, rites, etc. When this student period is finished, which varies in length according to the brightness or dullness of the student, he is sent away with the blessing of the Mahaguru and is able to make disciples.

When any one wishes to become a disciple the guru whom he desires to serve is called in (these gurus in their young years make many tours among the villages soliciting disciples) and a certain amount of money or some other articles as a horse, goats, rice, cattle, etc., to the value of at least Rupees 25 is given. He will not take a man who is not able to give at least that amount. If the applicant is quite well to do he demands more according to his ability to give. The guru is always sure to get a good share of the disciple's belongings. Then he secretly teaches him a number of charms that are supposed to keep off all evil. Especially the name of the guru must be often repeated and has much virtue in it. It may take some time before the disciple is able to learn all he is supposed to learn, and he never tells anyone else what his guru has taught him because if he tells any one else he loses the benefit derived from it. In this way the guru is able to have a monopoly on the teaching of charms, etc., and so has the power to charge as he likes for his distinguished service.

A short time ago while on tour I was sitting in front of my tent at about sundown when the village watchman came around, I invited him to sit down for a chat. Noticing that he wore a string of wooden beads as above described I began to question him about his guru. The conversation was somewhat as follows:

Missionary. "You have made a guru" (this is the literal translation of how they say have become a disciple)?

Watchman. "Yes, I have."

M. "How long ago?"

W. "About eight years ago."

M. "What did your guru teach you?"

W. "Several mantras (charms) and five names."

M. What benefit do you get from knowing these mantras and these five names?"

W. "They keep off evil spirits, etc."

M. "Will you please tell me the five names?"

W. "No, Sahib, I can never do that."

M. "But if they are of any use to you they might be the same to me. If I give you ten rupees will you tell me what they are?"

W. "No, I must not tell them to anybody for anything."

M. "Why not?"

W. "If I do they have lost their power."

M. "A name must have some object, i. e., man, tree, etc. What are the objects of these five names? To whom do they apply?"

No answer.

M. Will your guru save your soul from hell and take you to heaven when you die?"

W. "God knows, I don't."

M. "Where does your guru live?"

W. "He died some years ago."

M. "Well now since he is dead who is able to help you and take your name before God? And how do you ever expect to be saved from sin?"

W. "I don't know but I keep on repeating the five names and the mantras he taught me and whatever happens that happens."

M. "When you became a disciple did the burden of your sinful heart leave?"

W. "No, indeed, it is still there."

M. "Was your guru free from the love of this world and the power of evil?"

W. "No indeed, he loved money and the things of this world."

M. "If you had not given him more money would he have made you a disciple?"

W. "No indeed."

M. "Then if he was not free from the things of this world as lust and such things that defile the heart before God how is he able to save any one else from these things?"

W. "I don't know."

Then I proceeded to tell him of the true Teacher who was free from the lust of this world, and overcame death, hell, and the grave, and will take the burden of sin from the heart of every one that believes on Him, and will in the end take

His disciples to the mansions in glory because He loves them and has all the power in heaven and earth.

He seemed to grasp some of the contrast and went away thinking possibly harder than he had for some time.

The Indian mind is not much given to the habit of thinking. It seems to take too much energy. And being reserved to fate in general he thinks there is little use in worrying about the why and wherefore of the deeper things. He will accept with good faith all the fables any Hindoo may invent. The greater the exaggeration the better he likes it. We are inclined to think that if they would reason a little they would awake to the weakness of their systems as above illustrated and leave them.

When a man becomes a disciple his guru has the right to anything he has, and is allowed any privilege he may desire in the family of a disciple. When the guru comes to the disciple's house, or the disciple goes to the guru's house, the disciple brings an offering of some money, clothing, or victuals. He gets a pan of water and washes his guru's feet, then drinks the water with which he has washed his feet (this is very sacred), and worships him. When he dies he worships at his grave and brings offerings there for the spirit of the guru.

These gurus are quite numerous in this community and as one will easily understand from the above the more popular are quite rich. As the more disciples he has the more wealth he will accumulate. While he is young he may do a lot of traveling about, but as he gets older he confines himself to one location and his disciples come to see him. A disciple's devotion is measured by the number of times he goes to visit his guru and the amount of offering he takes when he goes.

The Kabir Pankas are a sect that follow a great poet or teacher called Kabir, who lived some hundreds of years ago and was a famous teacher. He taught that idol worship was vain and that the god's generally worshiped by the Hindus are nothing, and he instituted the system of guru worship as above described.

He also teaches that all life is one form of life whether it be in a plant, animal, man, or even God, and consequently it is a great sin to take life in any form. Upon this point the disciples of this line that are of the more educated class often like to strike up an argument with the missionary or Christian worker and one must be well on his guard if he does not get caught. The course we usually follow in dealing with such is to explain that the Bible teaches that there are three distinct forms of life, namely, plant life, animal life, and the life in man which is also in the image of God. He can easily see the difference and understands but will not cease arguing. Then we try to show him that he is not living up to his own teaching as he is daily killing either plant or animal life in the form of insects, etc. But still he argues. There is however usually one statement or question that will shut their mouths, viz., "You have a religion that is somewhat different from ours, and one thing that we deem the most essential of all in any religion is this: Does your accepting and practicing the doctrines you uphold give you deliverance from sin and do you find peace in your heart? And are you assured that when you are called up before God to give an account of your life here upon earth that you will not be condemned to destruction?" Some will try and avoid answering this but when held to it and nothing else listened to they must admit they are lost and in the dark. We tell them that all these things our religion does for us so we have the better religion, which they are forced to admit and are silenced in argument.

Dhamtari, C. P., India.

THINGS IN BOOKS MADE REAL IN EVERYDAY LIFE

Crissie Y. Shank

We are new missionaries, we are looking around us at new sights, we could not realize before what it means to live in dark India, toward which the Church is beginning to look with deepest interest, toward which she is turning earnest longings and supplications, and to which she is sending gifts. It is true that at first the newcomer is rather surprised to find so much like our own part of the world. We observe in the country and people many things which belong to the country and people of America. Dhamtari, with its twelve thousand inhabitants is the terminus of a narrow guage railway, and has telegraph, postal, parcel post, and good road connection with the rest of the world. There is a Government school for our boys and one for girls, and established by the Mission is a church, leper asylum, hospital and dispensary, boy's orphanage, and boy's English High School. The country is flat like the Western prairies, and, at first sight during the rains, seems bare of inhabitants for the little villages are usually hidden away among a clump of trees. But the villages and the people are there, and the longer we live among them the more we appreciate the fact that they are not Christians and that it is not a Christian land.

As a Mission we are responsible for the people living in a tract of land about sixty miies by forty. Within this there are some over five hundred who have become Christians. Sixteen years ago there were none, and I am not a prophetess, but I dare assert that if there were a sufficient number of workers and the proper support for them there would be many times that number at the end of the next sixteen years. I knew before that Christianity changes people, but never to the extent that is seen here. Where there are true Christians in a village the whole village is different than it was before, the people are different, their religion is different. The lips and lives of the Christians are exalting Christ and consequently there must be a change. There are men and women with old, lined, scarred, and terribly hopeless-looking faces; the message is too late for them and they cling the more tenaciously it seems to their old superstitions; but there are also young men and women, boys and girls, in whose faces there is not yet that look of hopelessness. They are pushing into the schools, they leave their caste meetings to attend Sunday school, they are learning Christianity by seeing it lived and many want it even now in their own lives.

A better realization of what it means to be born in America as contrasted with the awful thing it is to be born a woman in India, is coming to me as I get glimpses of their life. Let me give three pictures: We are invited to a wealthy Mohammedan home for a dinner but not once do we see the women of the household. A man and woman come to the bungalow, she following the man at some distance. The woman needs surgical attention, she is the wife of the man and consequently his property, and because she had not been as useful as he thought a wife should be he had cut a great gash in her face and then fearing she might die brought her to the missionary. Behind closed windows and thick walls that she be not seen or heard a little woman is very ill and her life is slowly ebbing away because the doctor here is a man and she must die rather than commit the impropriety of having him even see her. "When is the Doctor Mis-sahib coming?" she asks continually. And these are not the worst pictures of India's women. Certainly we cannot expect anything from India when such is the life of her wives and mothers.

Animal worship I had read was common, but to see it and hear it and be in the midst of it is far more real than to read of it existing on the other side of the earth. Not so long ago a sacred buffalo in a neighboring village injured several men and threatened others, but the pious villagers would not kill it for it was regarded as a god and those whom it hurt were looked upon as having committed some great sin and worthy of punishment. When it became quite dangerous a Mohammedan, to whom cattle are not sacred, came to ask the missionary to kill the animal. The villagers consented and no explanation as to a god allowing itself to be killed could be given, it was a god and was worshiped even after it was dead. Most Hindu castes do not allow a snake to be killed however poisonous it may be. Our pandit, one of the most learned caste, a Brahmin, seemed quite anxious as to our safety after a large cobra had been killed. He told us it was a very unwise thing to do, since others, offended, would enter our bungalo to avenge the death of this one. Instead we should have offered it milk and eggs and by means of prayers and invocations induced it to leave. As proof he told of a woman who had not worshiped snakes but killed them and then died as the result of a snake bite, while he, on the other hand, having never driven them away except with kindness, had never been injured. When reminded that we worshiped a God who was helpful and powerful, he answered, "We people worship snakes," and that seems to be sufficient for most of the people. Their fathers have done a certain way, they have always done it, consequently it must be the way to do.

Dhamtari, C. P., India.

MY FIRST TOURING IN INDIA

A. C. Brunk

This cold season I did my first touring, and even then I did not get to tour very extensively nor did I visit a very great number of villages, as we only went to the Mission primary schools in the villages and worked in the villages within easy reach from there. We had no tent and so had to live in the school houses. In our village schools, like Government schools, we have only half a day school, and the children work in the fields in the afternoon. So it was not as bad for us to live in the school house itself as if school were in session all day. Yet I believe it would have been better for all concerned if we could have lived in a tent. Then, too, if we would have had a tent we would not have needed to limit our work to only the villages near schools.

During our stay in the villages this year we made a special effort to come into closer touch with the patrons and pupils of our schools. This of course we found rather a difficult task, as the people in general are not very much interested in schools nor in what we had to teach. We found a little medicine to be a great help in reaching the people with whom we in particular wished to come in contact. Of course we never took any medical training, and still we felt as though we ought to use the little knowledge we had to help the people who seldom get any other medical treatment except that given them by their own untrained doctors, who, in great ignorance, adminster drugs which often do great harm, or charms of different kinds which never do any good. Thus when we go out into the villages we take along a small supply of common medicines which we know how to dispense. Of course we often meet with cases which we are not able to treat. These we advise to go to Dhamtari where they may receive better treatment, but I fear that only a very few of them act on this advice. However in this feeble effort we accomplish an end which we believe is more important than healing the body, that is to draw them nearer to our Master and Savior.

While we were out Sister Brunk spent some time each day in teaching the girls of the schools to sew. This the girls enjoyed very much and took great interest in it. This we believe to be a very practical line of work since such work is very seldom taught in the home. It indeed would be very good if more of this kind of work could be done in the schools as it would meet a need and make an appeal to practical people who otherwise would be little interested in education. And of course the number of people we are able to reach through our schools depends on their popularity, since we can not compel them to come to school.

Besides our work in the schools, we went out on evangelistic tours among the surrounding villages and bazaars, where we conducted religious meetings. In general we found the people ready to listen to the Gospel. Still we could not help but feel very keenly the great grip that the powers of evil have on the hearts of the people of this country. In one village where we visited, a Hindu religious teacher was teaching the people. They were greatly excited over his teaching and consequently we did not find a very receptive audience in that village. They wanted us to come and hear their teacher. We went in for a short time to please them. They would not let us come into their meeting place proper without taking off our shoes. This we could not do as it would have offended some of our Christian people because they think it would be showing too much respect to Hindu idols. It is a case like Paul had to confront about eating meat offered to idols.

The Pundit or teacher read a small section from the Purans which are written in Sanskrit language which the common people do not understand. The teacher after reading a section interpreted it to his hearers. I am inclined to believe that the teacher was not very particular about the accuracy of his interpretation. For instance, while I was listening he explained a passage to mean that when you are struck on the one cheek you should turn the other also. If this was the proper interpretation of that passage it is a passage which is much better than the general teaching and practices of Hinduism. I am inclined to believe, however, that the Pundit knew that the Bible taught that, and he was trying to make the people believe that there is no difference between the teaching of the Bible and their own sacred books. This is what they are continually trying to do. It is always the argument of a defeated cause. We only hope that God will hasten the day when these ignorant people will come to see that they are continually being imposed on by their would-be-teachers, that their religious system will not be able to save them in that Day, and that now is the time for them to accept Jesus Christ as their personal Savior, and yield to Him complete obedience. After leaving the house we again tried to hold a short meeting in the street, where we had a good sized audience, but their hearts were hardened. The world in general was not ready to accept Jesus two thousand years ago and they are still bound by their prejudices and sin.

Dhamtari, India.

"GO THOU AND DO LIKEWISE"

Geo. J. Lapp

The downward road from Jerusalem to Jericho symbolizes the road to darkness and ruin. Jerusalem is located on three lofty peaks near the Mount of Olives and enjoys the gentle sea breezes from the Mediterranean. Were all conditions, sanitation, moral influences, and the plans of the city, ideal, most certainly one would enjoy life in this place sacred to the memory of all Christendom. Undoubtedly the Savior saw more favorable conditions than we do at this day or He should not have used the parable in this way. Jericho is a great contrast. Lower than sea-level, hot and sultry, stones and thistles in evidence everywhere, and the Dead Sea near by, makes the land barren for a considerable distance around.

Half way between Jerusalem, the symbol of righteousness and virtue, and Jericho, the symbol of sin, the representatives of each met. The victim, as is always the case, helpless in his own strength, fell under the blows of robbers who maltreated him and took everything valuable from his person. He was half dead, but still conscious of his need. His inward prayer for a helping hand was answered in the person of a savior, who represented the compassionate hand of a loving God. He was not God but was a person whose heart was filled with the love of God and who was awake to every opportunity to help the needy.

The Pharisee had undoubtedly left so many opportunities slip by that his conscience did not trouble him when he passed by on the other side. The Levite cou'd see no place in his legal code into which this man would fit. Being an interpreter of the law he had a keen sense of the fitness of things and it would not do to break one of the rules of etiquette or nicety to help this poor wretch.

Jesus makes His meaning so clear to this young lawyer that he could not help but understand at once the Savior's interpretation of "a neighbor." The "neighbor" was well known to him and may have been a neighbor or an acquaintance for ought we know. He was ideal in his treatment of the helpless sufferer and so generous in paying for his keep while at the inn and yet he presented a picture so practical and true to life, one so generally known and admired by all, that the lawyer was compelled to give the proper answer.

Jesus now virtually says to him, "Here is your ideal of neighborliness. Without knowing his social or financial standing, whether he had been drugged or made drunk, whether he had been vicious in his own habits or not, or whether he was ignorant of his surroundings or not, he showed his love for this human being in a practical way and practically demonstrated the divine compassion which must fill a human soul if he wishes to save other souls and bodies. GO THOU AND DO LIKEWISE."

True missionary enterprise based on the Great Commission has for its foundation the love of Christ, which constrains every saved and consecrated soul, and for its motto the lesson which Jesus would have this parable teach. He demonstrated the lesson in His own life and in His death for a lost world. Those who seek the lost have like triumphs as did the Samaritan and Jesus.

It is too true that believers in Christ have among their number those who are blind to the opportunities of helping the needy about them. Some one needs a word of encouragement, or a tear of sympathy, or a suitable verse of Scripture, or to be prayed with. This pharisaical believer was robed in his own self-righteousness, prayed regularly, knew every form of worship, and was perfectly consistent in his relations to his church and neighbors in general, yet no one was able to say of him, "He has proved a blessing to me when I was in need." Brother have you become blinded through constant neglect?

There is still another class of professed believers who go so much on propriety that they must know the exact legal, social and every other relation which that poor sufferer bears to them before they will touch him, and consequently they miss every opportunity. They say, "Yes I understand that he or she is in spiritual or temporal need, but he must be helped in just the right way and at the right time and by the right person or we will make a mess of it. We must make this doing good conform to all the rules and regulations or there will be a hitch." The result is that they are always unhitched while others are taking advantage of the golden opportunities which they are missing. They are losing blessings and slipping into some pitfalls themselves and are not conscious of it. Are you levitical?

But the Samaritans, **good Samaritans,** who count not their lives dear unto themselves, but who are constrained by the love of Christ, do not ask where? or how? nor why? but carry their "first aid" with them and wherever they see a need they fill it. When they hear of a need they rush to the spot and do not tire even though they spend a lifetime in the drudgery of taking those who are half dead to the inn.

The good Samaritan may have been a farmer, a merchant, or an artisan. When he did his duty of mercy he contentedly went back to his work rejoicing at what he had done and keeping his eyes open for another opportunity of whatever sort it might be. The next opportunity may have been to lend his financial aid to some one in need thousands of miles away who was being helped by some other Samaritan over there. He may have been asked for only prayer and sympathy and like a good Samaritan he gave them. He may have been reminded in some way that he should write a letter of help and encouragement to some distant brother who is isolated from his home and friends and is lonely. Like a good Samaritan he wrote the letter.

Any active interest shown in any form of Christian work makes missionaries out of us. The word missionary has been so abused in some places that when one mentions the fact that a certain one is a missionary, they associate him with almost another world and stare at him as though he did not belong to the human race and forget that they themselves are supposed to be just as much missionaries as he. If every member were a true missionary and fully awake to the needs of the poor and the lost about them they would know better how to sympathize with those who, laboring perhaps under extreme difficulties find it hard to lead humankind from the depths of sin to a life hid with Christ in God.

If you want to be a good Samaritan, and I am sure every earnest Christian does, why just get to work at the first opportunity and you will be surprised how near it will be to you. Even if you seem to lack talent and training you need not lack in earnestness. If you think you have the talent and the training, the very thinking so may disqualify you, or the flatteries of men may have made you think you ought to be doing a bigger work and you are neglecting the opportunities at hand. Jesus said, "Go thou and do likewise."

Now just another word in closing. While we all are to "go and do likewise" we are also to tell others to do the same and help them to do it. The writer has met some who have preached help and who have even raised large amounts of money for charitable purposes and when one questioned them very closely he would find that they made a great fuss and got every one else to help but contributed nothing themselves. They covered up their own stinginess by getting others to work or to give. They later bore their own shame. The same applies to parents who hinder their own children from carrying out their convictions regarding active Christian work. A son or a daughter wants to take up some form of active Christian work and make the needful sacrifice to do so, but "No, you must take up some lucrative business." The blessing is lost and the shame of it will return some day. Some parent says, "Yes, I want you to be an active Christian in some special line of activity, but I can not bear the separation now." Can't stand it to say, "Yes, you go and do likewise in following the example of Jesus." One year, another year passes by and no nearer ready than before. Selfishness is manifest in the very spirit of such an one. Be a good Samaritan yourself in giving up, and in helping to give and give up. Many of the really happy people about you have the joy they possess because of their own self-sacrificing and helpful lives, while you perhaps are miserable because you have gradually drifted into a life of selfishness and blindness.

One great reason why so many of the active workers in the Church have come from the poorer homes, and so much of the means used in missionary enterprise come from the poorer people is because they have learned the great joys of self-denial and to be compassionate to those who, like themselves, were in sore distress.

My brother, my sister, the spiritually poor and stricken, the half dead, whether at home or abroad, need you as a neighbor. In the name of our Savior Jesus Christ be a good Samaritan to them, pass none by, hinder no one else, even though it be your own child, in meeting their needs. Give your life, whether it be long or short, to directly or indirectly meet their needs and you will be blest and the world will just that much sooner be evangelized.

Sihawa, via Dhamtari, C. P., India.

Feb. 11, 1916.

Is There Grass on Your Path?

The earliest converts to Christianity in Africa were very earnest and regular in their devotions. There were no private places for retirement in their huts, so each had a separate spot in the thicket to which he would go for communion with God.

The paths of these little Bethels became distinctly marked, and when a convert began to decline in the ways of God, it soon became manifest to his fellows.

"Brother," they would say to remind him of his duty, "the grass grows yonder on your path."—Sel.

Away in foreign lands they wondered how
 Their simple words had power!
At home, the Christians, two or three,
 Had met to pray an hour!

—Francis M. Nesbit.

BIBLE STUDY

HANNAH

If Mary may be called the queen among women in the New Testament, Hannah may be called the same with respect to her character and importance among the women of the Old Testament. It was on account of her son and his prominence in Israel that her name is remembered especially, and we may be inclined to attribute her renown to the glory of her son and say to her, "Such a son;" but we may also say to her son, "Such a mother." God exalts and casts down whom He wills, but through His grace He grants to men privileges of attaining honor from him and those who are worthy will be lifted up. Such was the character of Hannah that she found favor with God and was exalted, and her faithfulness was commemorated in the greatness of her son Samuel.

Hannah was one of two wives, and her lot was only a common one in life. No mention is made of her ancestry, while it is probable that she also belonged to the tribe of Levi to which her husband Elkanah belonged. There was nothing to distinguish her among the household of Elkanah until her character was tested by trying conditions. Her name signified "Favored." In our language it would perhaps be "Grace." She was not the one who bestowed favor nor the one who was gracious; she was the receiver of the favor, or grace. She was a woman who was despised and pitied by her friends. She was reproached by her sister wife because she had no children. She was doubtless taunted by other wives and mothers, and her lot was a pitiable one. Even when worshiping at the house of God her sorrow was pressed upon her attention, and perhaps Peninnah added to her sorrow by provoking her and insinuating that her worship was in vain since it was evident that God was not pleased with her, and had withheld his blessing from her in that she had borne no children. This was the climax of Peninnah's insults and the depth of Hannah's despair and sorrow. She was a despised woman and had nothing to recommend her to her husband and family and nothing to show to her the favor of God, or whereby to claim it. She had no gift to bestow, her hands were empty and her heart was sad. In the place where she should have been able to rejoice—in the house of the Lord—her sadness was increased. Instead of feasting she mourned. She could not eat the feast with others in Israel; she felt that she had brought no gift to the Lord. She was poor in spirit, for her hands were empty. But Hannah had not learned the truth of the Gospel which she here portrayed, that the poor in spirit, the reviled and persecuted, the mourners and hungry souls are esteemed before God. She is peculiarly a Gospel type in the Old Testament.

Her husband loved her. He gave portions to Peninnah, to her sons and daughters, but he gave a double portion to Hannah. She was a loving and worthy wife. Though childless she did not reproach her husband as did Rachel. She honored and bore herself humbly and faithfully in her relation to him. He respected her for her worth as a noble character and gave her undiminished affection and esteem. She received a double portion from Elkanah who endeavored to make up for her all that she seemed to feel the loss of in children. "Am not I better to thee than ten sons?" There is sufficient evidence in the text to show that Elkanah was a noble and godly man, but the respect and love which he manifested toward Hannah was undoubtedly influenced greatly by the womanly virtues and godliness revealed in her conduct, tried and proven as it was. She was worthy of love, honor and admiration.

In the character of the two women is revealed the principles of the law and of grace. Peninnah boasted of her excellence as a wife and mother. She boasted and gloated over her sister wife as an adversary. She made herself an enemy to Hannah. The fruit of her flesh was her boast and pride. Like the law, she boasted in her own attainments and claimed the honor of her husband and of God on account of it. The spirit of the law was also seen in her life, for she persecuted and reviled those who were not equal to her in the attainments of the flesh. She rejoiced before God in that attainment and condemned those whose spirits were as true as hers and whose souls were filled with a degree of righteousness not found in herself. Hannah was a representation of the spirit of grace. She was justified by her faith. Her soul was filled with a longing for that which had not yet been granted to her. She felt and acknowledged her humility. She prayed to God for the blessing which had been withheld from her. She justified herself before her husband and before God in the sincerity of her purposes, and she received grace from them. She received the love and confidence of her husband as was expressed in the double portion granted to her of the thank offerings. She received grace from God in the promise of the son for which she prayed. Under the law the soul was justified by the presentation of the works wrought by man. Under grace the soul is justified by its faith, and commended by the resulting works wrought by the power of God through the Spirit. Hannah was justified by her faith. Peninnah was legalistic and unpitying; Hannah was of faith and compassionate and loving.

Hannah's petition was made from the depth of a soul that desired a gift only as a recognition from the Lord. She arose from the feast and entered into the house of the Lord to offer her petition. Silently she prayed. No one heard the words she uttered. No one heard the vow she made. No one could countermand her vow, for not even her husband heard it uttered.

The gift which she asked was only what she might again return to the Lord. She had given the thank offering of a beast and now asked for a son whom she might make a living sacrifice unto God. He should be separated unto God all of his days; a Nazarite unto the Lord. Her petition was honored through the ministry of the mediator, Eli, the high priest. Upon his word she based her confidence and returned to her family "and did eat, and her countenance was no more sad." A beautiful illustration of faith in the promises of our Mediator. She had found grace in the sight of the priest and from God. She was a happy woman from that day on. She worshiped with a new spirit and in that confidence she received the promise of God.

Hannah's faith was celebrated in the name of her son. Every child might be called a gift from God or looked upon as having been obtained from God; but Hannah named him "Samuel," because she had "Asked of God." He was the evidence of the favor which she had received from Heaven.

Hannah fulfilled her vow which she had made. She did not ask the Lord to allow her to retract; even Elkanah acquiesed in the matter as he said, "Only the Lord establish his word." Again she journeyed to the house of the Lord and with three bullocks and the meal and wine offerings for the Lord. She made a complete offering. With one bullock the child was offered to the Lord. The bullock was slain, and thus the life of the child was devoted forever to God. With the other two bullocks Elkanah and Hannah offered thank offerings to God. Such was the expression of their joy in the Lord and of the delight which they experienced in giving unto God the gift which He had bestowed upon them. "For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent (or returned) him to the Lord; as long as he liveth he shall be lent (returned) to the Lord." This is indeed a true example of Christian consecration. We have received a fuller knowledge and experience of grace in Christ, and we should manifest a fuller spirit of consecration in our relation to God.

The experience of this woman of faith may be read in her song of joy. Her petition was made in silence. Her praise was audible. She confessed with her mouth what the Lord had done for her. She exulted over her enemy but only in the sense that the Lord had lifted her up. She had no righteousness or merit in herself. The Lord was the judge of her conduct and was her reward.—2:3. Her adversary was also judged and was no doubt made to be ashamed of her former reproachings.—2:5. Continued blessings were given to this woman of faith and she was honored of God whom she continued to worship and to serve through her gifts and labors for her son.—2:18-21.

In the character of Hannah we have not only an illustration of grace; but also a type of the Church in her relation to the Son. Samuel was a priest, of the tribe of Levi—I Chron. 6:27, 28, and his ministry was in proper order. He could minister for his parents and brethren, even as Christ was the Savior of His parents and brethren. Her son was the servant of the Lord and she gave her submission to him and did not assume authority over him. She delighted to go to the house of the Lord on account of her love to her son and to God. She had no need of going again with empty hands; because she had given her all to the Lord she had always more to bring to him. God has given us the gift of His Son whom we may devote to God as our offering. Our love will always fill our hands with some offering for Him and we will not come before Him empty. Our hearts will moreover be filled with His praise and our confession will be His praise before all men.

OUR HOPE

Hope that is seen is not hope. Men are constantly looking into the future. We seem to be creatures of hope, and follow out our inclinations, endeavoring to attain to some distant goal which is our natural destiny. By the particular ambitions with which each individual is possessed the nature of his hope is revealed. To some, earthly attainment is the end of life; to others, perfecting of earthly conditions and the attainment of a final glory in this world lends enchantment; to others, and particularly to those who follow Christ and His teachings, this life and this world do not contain much that appeals to them—their ideals are higher than this life and their goal beyond this world.

There is much in this world to be enjoyed. It is the footstool of God. It is filled with the wonders of His glory and in it is revealed the boundless goodness of the Creator. If it were possible to judge the conditions of men by their environments this world would be a happy place indeed. We must judge the world by the tendencies of those who live in it. It is not always the case that men are happy on account of the favorable conditions surrounding them. This world reveals a woeful condition among men. They are creatures of their own undoing because they have forsaken the way of the Creator. The earth is sown with ungodly deeds which spring up in rank growths of iniquity, are watered by the tears of men's sufferings and produce a harvest of despair. The conditions in the earth are not ideal.

When compared with the nature of the life which Christ taught and the character of the life which He lived we are obliged to judge that the tendencies of this world are not ideal. Men were seeking after God, but they sought one who was like unto themselves. Men considered to be the best living were accused by the Lord as full of selfishness and wickedness. Those considered unselfish and having some higher standards, like Zacchaeus, or like Nicodemus, or Cornelius in the days of the apostles, required to be shown the truer standards and the better hope that was in Christ. His life and teachings were suited to the needs of men in this world, but His ideals were far above those of men and were associated more with a life in Heaven from which He came and to which He would return than to this present world. For this reason the Christian life is often called the "Heavenly" life.

The hope of the Christian is associated with Christ in a very particular way. We may say that it is associated with the very person of the Lord, who, having lived in the world has returned to the Father from whence He came. The affections and hopes rest upon Him and in Him. The thoughts of Him connect Him with His origin. "Set your affection on things above—your life is hid with Christ in God." It is with the expectation that His help will come from the Lord and from heaven that the Christian hopes for blessings that this world cannot give and which lie in a realm better than this world. The Lord of Heaven and from Heaven inspires His followers with the blessings of Heaven.

The Christian is associated with the spiritual life of the Lord. All through the New Testament great stress is laid upon the spiritual nature and the necessity of fulfilling the possibilities of the spiritual life. The flesh is made subjective to the spirit. The world is made subordinate to the spirit and to heaven. The spiritual attainments are superior to those of the flesh in which is found no perfection. The resurrection life is always held to be the ideal and being the pattern of Christ. These facts prove that the hope of the Christian is associated with another nature than that which he possesses in this world. He hopes to attain to a life like that of Christ at His resurrection from the dead.

As the hope of believers partakes of a spiritual nature it is also associated with the idea of another realm which is congenial to the new nature in which he hopes. The present world is but a temporal one in the esteem of Christ. He was a sojourner here. His tent was like that of the human body, and in the experience of the few years of His pilgrimage He demonstrated that this world is not a suitable place for heavenly beings. Jesus left this world to return to His Father's home and glory. He did not leave the world without giving His disciples the hope that He would return and receive them to Himself that they might be where He is.

The life of a Christian in this world is like that of a pilgrim. So also was the life of Abraham and of other men of faith. The idea of pilgrimage results more from the fact that the country is uncongenial to the man than that the man is unsuited to the locality. Abraham was good enough for any country, but he did not find what his character and desire required. He sought a city whose builder and maker is God. Because of his not finding that city he continued his pilgrimage. The pilgrim is such because of the country; the Christian is a pilgrim and a stranger here because he desires a better country than this world. His hopes are elsewhere than in this life and world.

The promise of Christ lingers in the heart of each of His followers like an echo from the past centuries which continues its reverberations without losing any of its intensity, and often increases in power in the hours of greatest trial and hopelessness. "I will come again and receive you unto myself," are the words of the Lord which have been the consolation of the Church through all the ages. They are the foundation for her hope and the real source of her greatest joy which is the anticipation of the glory that shall be revealed. The realm of Christ's presence is the hope of the Church.

The reason that the hope of the Christian is thus manifested to be foreign to this life and world lies in the fact of Christ's resurrection from the dead. He took upon Himself the likeness of flesh and finished the work of the Lord for the flesh. He died to save men from their sins and rose again in order to complete the work of their justification in the presence of the Lord. Had we to behold our Savior in the grave would not inspire our hope. We have seen other men in the grave and our hearts have been depressed, and hopes have been crushed. It is the resurrection that makes us look up and renews our interest and revives our energies There were no more joyous men in Jerusalem than those who received the news of the resurrection of Jesus. There were no more earnest men in the country than those who received the promise of the Father and knew that the risen Lord had ascended and was at the right hand of the Father. The resurrection was necessary to bring about the salvation in which we trust and the living Christ becomes the hope and joy and inspiration to the saved man who hopes with assurance for the larger and better life which he shall live after the course of earthly existence and pilgrimage has ceased.

In Porto Rico

In Fajardo, Porto Rico, is a Porto Rican Congregational church founded by the late Dr. Edwards. The region is owned by sugar companies and the church members are chiefly native employees of the company. One of the managers speaking of Dr. Edwards said: "That man was a saint. He has changed the complexion of this town. I could point out a dozen men, who formerly drank and gambled away all their earnings and were no good whatever to their families, who have now become respected members of the community." The Church is thoroughly grounded in the Bible. Miss McLiver. who has supervision over it at present, said to a recent visitor: "If you desire it as a part of the Scripture lesson this evening, you may ask the congregation to repeat in concert the nineteenth, twenty-third, or ninety-first Psalm, the fifty-third of Isaiah or the fourteenth of John, the thirteenth of First Corinthians or the twelfth of Romans." "I regarded her in astonishment. I have spoken in churches in various parts of the world, but never had heard of a congregation that could be depended upon to do anything like that They recited the twelfth of Romans in concert perfectly, from beginning to end . . . . Miss McLiver has told me since that this church of Porto Ricans could repeat in concert the books of the Bible and Divisions of the Bible, the Ten Commandments, the first, nineteenth, twenty-third, fifty-first and ninety-first Psalms, and the chapters above mentioned. Also the first twenty verses of the second chapter of Matthew for the Christmas lesson and twenty-two verses of the twentieth of John."

Is there a Catholic Church in Christendom—Roman, Russian, Coptic, or of any other stripe—that can match that?—Sel.

The Workers' Column

PRACTICAL AND EFFECTIVE RELIGION.—Jas. 1:17-27

May 14

I. It is a Religion Given by God.—vv. 17, 18.

1. From heaven.
2. Unchangeable.
3. Effective—bearing fruit of character.

II. It is Based on the Will of God Through the Word.—vv. 19-21.

1. The word is declared.—Cf. v. 18.
2. The word is to be heard—"Swift to hear."—v. 19.
3. It cautions against evil.—v. 19.
4. It is a protection against the wickedness of men.—v. 20.
5. It purifies from the evils of the world.—v. 21.
6. It is a power to save the soul.—v. 21,.

III. It is a Practical Religion.—vv. 22-26.

1. It changes the condition of men.—v. 22.
2. Men recognize a change in themselves.—vv. 23, 24.
3. It brings blessings to the believers. —v. 25.
4. It gives power over personal weaknesses.—v. 26.

IV. It is a Religion which Brings Blessings to Others.—v. 27.

1. It is thoughtful of others.
2. It ministers comfort to the needy.
3. It purges the world of some of its spots.

ZEALOUS FOR A CROWN (Senior). Rev. 3:7-13

May 21

I. A Message from the King—Who has the Key of David.—v. 7,.

1. He is holy.
2. He has authority—the key.
2. He has the power of judgment—He knows the works of men.

II. A Message to the Servant of the Church.—vv. 8-10.

1. The servant is responsible for his works.—v. 8.
2. He has an opportunity for a reward —the open door.—v. 8.
3. He has power for service, although he is weak.—v. 8.
4. He has kept the faith—not denied it. —v. 8.
5. He is loved by the King.—v. 9.
6. He will be exalted to honor before his enemies.—v. 9.
7. He will be preserved in the hour of trial.—v. 10.

III. The Reward of the King.—vv. 11, 12,.

1. The the coming of the Lord.
2. Dependent upon continued faithfulness.
3. The reward will be a crown.—v. 11.
4. A reward for religious service—in the temple.—v. 12.
5. He shall be owned of God.—v. 12.
6. He shall be accepted by Christ.—v. 12.

SOWING SEED FOR THE BIRDS.—(Junior.)—I Kings 12:1-20. Cf. Mark 4:4

May 21

I. The Field, the Heart of the Young King.—vv. 1-5.

He wanted advice that would result in his possessing the whole kingdom of twelve tribes of Israel.

II. The Sowing.—vv. 6-11.

1. The sowing of the good seed was his receiving the advice of the wise counselors of his father.—vv. 6, 7.
2. The good seed was the counsel for kindness toward the people.
3. The fowls that took away the good seed—the young companions of the young king.—vv. 8-11.

III. A Hard and Barren way-side Heart—the rough conduct of the king toward his people.—vv. 12-15.

IV. The Harvest a Disappointing One.

Two tribes were left to him instead of the twelve which he desired. His young friends with evil hearts stole away the wise counsel that would have preserved for him the entire kingdom which his father had left to him.

THE CALL TO STRANGE NATIONS Isa. 55

May 28

I. The General Invitation.

1. To the thirsty—every one.—v. 1.
2. To the hungry—all the needy.—v. 2.
3. To strangers to the covenant.—v. 3.

II. The Savior of All.

1. He was given to all people.—v. 4.
2. All shall run to him whom the Lord has given.—v. 5.

III. The Lord Will have Mercy upon All.

1. He is near to all.—v. 6.
2. All who repent will be pardoned.—v. 7.

IV. God's Promises Are Sure.—vv. 9-11.

V. The Converted Nations Will be a Testimony of the Mercy and Faithfulness of God.—vv. 12, 13.

A FOOLISH MAN AND HIS MOUTH Prov. 15

June 4

Verse.
1. Grievous words stir up anger.
2. The mouth of fools poureth out anger.
4. Perverseness in the tongue is a breach in the spirit.
5. A fool despiseth instruction.
7. The heart of the foolish doeth not dispense knowledge.
11. Hell and destruction are before the Lord: how much more then the hearts of the children of men?
12. A scorner loveth not one that reproveth him; neither will he go unto the wise.
14. The mouth of fools feedeth on foolishness.
18. A wrathful man stirreth up strife.
20. A foolish man despiseth his mother.
21. Folly is joy to him that is destitute of wisdom.
26. The thoughts of the wicked are an abomination to the Lord.
28. The mouth of the wicked poureth out evil things.
32. He that refuseth instruction despiseth his own soul.
33. The fear of the Lord is the instruction of wisdom; and before honor is humility.

EDUCATIONAL

FANNY CROSBY'S LIFE STORY—By Herself

II

Myrtle Grosh

After Miss Crosby became an instructor in the school several of the inmates started on a trip in a canal boat from New York to Lake Erie through the Erie Canal. This trip was undertaken to arouse public interest in their educational work. The members of the party were as much interested in the changing scenery and the stops at various places as any one would be who could see. They stopped at all towns of any size on the way and gave entertainments. They visited Niagara Falls and listened to the "thunder-voice of this king of cataracts," while one of the teachers described the scene to them. Of course they told every detail of the trip to their schoolmates who were left behind.

In 1844, about one year after the canal trip, a party of the teachers and students went to Washington with the same object in view. They were asked to appear before Congress, and Miss Crosby gave a poetical address. She was the only poet ever asked to speak or to recite his or her own productions before this assembly. Among the noted members who were present were John Quincy Adams, James Buchanan, Andrew Johnson, Hannibal Hamlin, Stephen A. Douglas and Rufus Choate, beside many others who afterward became famous. In 1847 they went to Washington again and Miss Crosby again appeared before Congress.

In 1844 she was persuaded by her friends to collect a number of her poems and publish them in book form. The title of the first volume was, "The Blind Girl and other Poems." In 1847 her next book, "Monterey and Other Poems," was published. A third book, "Wreath of Flowers," was published in 1858 and was partly in prose. In 1898, "Bells of Evening and Other Poems," was published. This book also contained a short biographical sketch by Rev. Robert Lowry.

When they were at Oswego on the canal trip, a lady brought her son, who was blind, to them and asked Miss Crosby to take him under her charge. His name was Alexander Van Alstyne. He was in the institution four years, then went to Union College, Schenectedy, to continue his studies. He was most interested in music and became an accomplished performer, teacher and composer. In 1855 he returned to the institution, was a teacher there for two years, and in 1858 was married to Fanny Crosby. They found in each other perfect sympathy. He set some of her hymns to music, but his taste was mostly for wordless melodies. He insisted that her literary name should remain as it was, so she has always been Fanny Crosby to the world. He died in 1902 of a complication of diseases.

Those who are blind usually have keener perceptions than others, but they can sometimes be somewhat deceived. When Miss Crosby was twenty-five a boy six years old was brought to the institution. He was homesick and cried night and day till they began to think they might have to send him home. Finally she wrote to his grandmother, the one for whom he called oftenest, and she sent back all the information needed. Then Fanny dressed up like a grandmother and called on the boy. He believed she really was his grandmother, and after a number of visits from her he was content to remain.

In 1846 they heard rumors that the dread plague of cholera was coming. It ravaged India, Persia, Berlin, London, and it was only a question of time till it would reach New York. In 1848 a packet ship from Havre landed at Staten Island. She had on board several persons who were suffering from cholera. Soon three deaths occurred in the city, but the disease was finally under control, but December 11 another ship reached New Orleans from Havre, having buried seventeen at sea who died of cholera. From New Orleans it spread northward reaching New York in May, and in six months more than five thousand deaths occurred in New York alone, Some of the blind students had gone home, but several of those who remained sickened and died. In November the epidemic ceased.

As poet laureate of the institution Fanny was expected to write a poem on every occasion. At one time it was reported that Daniel Webster was dead, and she was told to write a poem at once. She was reading the first stanza to some friends in order to gather inspiration for the next when a gentleman informed her that the report was false. In 1847 Henry Clay's son was killed in the Mexican War. She wrote a poem on this event and sent it to the father. A short time afterward he visited New York, and while there he went to the institution. He gave an interesting address at the close of which he took Miss Crosby by the arm, and speaking to the audience, told how her poem had comforted him.

The next year General Winfield Scott visited them. It was just after his triumph in the Mexican War; he arrived early and she was sent down to entertain him. She lost her supper through the interview, but felt well repaid. President Pope had twice visited the institution. Miss Crosby was showing him some departments of the school when she heard one of her old domestics who had been away for some time but had evidently returned. Asking to be excused, she ran to greet her. When she returned and apologized he said she was right in remembering her old friends.

General Bertrand, one of Napoleon's most faithful aides, visited the school. Miss Crosby wrote a poem of welcome, and in it he seemed to detect that she unconsciously praised him a little higher than his chief. He seemed rather to resent the fact than to be glad of her praise. She became quite intimate with Laura Bridgman, who at the age of two lost her sight, her hearing and her speech. In spite of this she became a skilful performer of the piano, could do fine needlework and many household tasks. When Jenny Lind came to America in 1850, she visited the school and sang for them. Among Miss Crosby's correspondents were Alice Carey, and Frances Ridley Havergal. The last named wrote a beautiful poem of tribute to Fanny Crosby.

During the fifties and sixties Fanny wrote several songs and cantatas that became popular. In 1864 the most important work of her life began. William Bradbury, famous writer of hymn music, asked her to write hymns for him to set to music. A short time before this she had a vision—she was in an immense observatory looking through a large telescope. She looked toward a very bright star and seemed to be carried toward it, till she came to a river where she was told she might not cross, but must return to earth to continue her work. But she was allowed to hear one grand burst of heavenly music The memory of this vision often cheered her on in her chosen work. Sometimes she composed six or seven hymns a day. She always allowed others to choose those that were to be used. She wrote hundreds of hymns to which she signed assumed names. Her estimate of the number of hymns she has written is placed at five thousand.

In 1855 the head teacher, William Cleveland, was called home by the death of his father. When he returned he brought his younger brother, Grover Cleveland, with him. Grover became a clerk in the office where Miss Crosby became acquainted with him. He copied several poems for her. She continued her acquaintance with him up to and including the time in which he served his country as president.

Many asked her to explain the process of writing a hymn. She was always able to do much better work when she was in the mood for it, but was often able to "build a mood," as she called it. This would be through prayer and solitude. Usually when she began to compose she had some tune in mind as the model, but the tune was not nearly always used with these words. She usually had her hymns stored in her memory for a few days before writing them.

It took her only fifteen minutes to write "Safe in the Arms of Jesus." A few of her well-known hymns are, "Blessed Assurance," "All the Way My Savior Leads Me," "Pass Me Not," and "Rescue the Perishing."

When she was visiting at the home of her friend, Mr. and Mrs. Will Carlston, on her eightieth birthday, Mr. Carlston wrote a poem as a tribute to her life and work and presented it to her.

She did not write as many hymns toward the latter part of her life as formerly, due to the fact that she spent much time in addressing churches, Christian Endeavor societies and other audiences.

In one chapter are some of her earliest and some of her latest hymns. Her first three hymns are, "Evening Hymn," "Easter Hymn," and "Christmas Hymn." The only hymn to which she wrote the music is "Spring Hymn." The titles of a few of her latest songs are, "The World for Christ," "Christ Hath Risen," "Hymn to Summer," "Evening Time," "From Star to Star," and "Trusting."

While this book was being prepared the publishers wrote to Margaret Sangster, who was a dear friend of Fanny Crosby, asking for a poem which was sent, and is another beautiful tribute to her memory.

She tells of some of the changes that have taken place during her life. When she made the trip down the Hudson in search of physical light there was not a single locomotive in the country. Now we can go anywhere by railroad. In 1841 no telegraphic message had ever been sent, and now they cross the ocean. One ship can communicate with another, although miles apart. Every one who reads can get the news of the preceding day as soon as they are up in the morning. Many more changes that are just as great have taken place since then.

Fanny Crosby was eighty-three when this book was prepared. She was then living with her sister in Bridgeport, Conn., surrounded by, and meeting in various trips through the country, many old friends. She was then as strong as at any time during her life, and hoped to work many more years for her Master.

Elkhart, Ind.

SOME NOTABLE WEATHER DATA FOR THE UNITED STATES

L. J. Heatwole

In making a survey of weather conditions in the United States, the following items may be noted:

From a meteorological point of view the forty-seven states fall into five distinct groups—

I. The Rocky Mountain Region and Pacific Highland.

II. The Mississippi Basin and Great Central Plain.

III. The Region of the Great Lakes.

IV. The South Atlantic and Gulf Slopes.

V. The Appalachian Highland and North Atlantic Slope.

In group I the climate varies greatly with surface conditions, elevation and proximity to the sea. The extremes of temperature run from 55 degrees below zero up to 115 above, and the rainfall varies from less than an inch to 70 inches annually; while the snow falls to such depths in the upland regions as to remain on the mountain tops perpetually all the year round. This section is also conceded to be the most stormy and blustery portion of the United States.

Group II comprises the states of the great Middle West, including those of the northwest extending to the Canadian border, with those of the Ohio river basin on the east.

As a rule the extremes of heat and cold here vary from 25 degrees below zero to 105 above. Because of the absence of hills and mountains and the sparse covering of the land surface with forests, the weather is subject to abrupt changes and storm energy develops and moves rapidly in great waves, usually from the west and northwest in winter, and from the southwest in summer. The winds, being little retarded by surface configurations, at certain seasons attain to dangerous and destructive force.

In group III we have the great funnel-like highway by which most North American storms make their exit from the heart of the continent. It is the region of cloudy skies, dense fogs, heavy snows and tempestuous winds.

Group IV is noted mostly for its long summers, uniform temperatures and abundant rainfall. Occasionally this region is swept by storm energy that is of tropical violence, at which time the coastal waters of the Gulf of Mexico have been driven on the beaches in such body as to engulf a portion of some of the larger seaport towns. Poetically this region is loved and cherished by its people as "The Sunny Southland."

In group V we have the Fatherland of America, where weather conditions vary with the snow-bound and ice-blocked hills of New England, and the clear, blue skies that bend over the forest-clad mountains of the Virginias and the Carolinas of the south. The alternate rain and sunshine of spring and summer from year to year, renders this region the most regular and surest crop producing section of the United States; while the mountain heights lying along its western border afford admirable protection from the more violent storm energy so frequent in the other sections.

* * *

The highest shade temperature ever recorded in the United States is 120 degrees in the valley of the lower Colorado river in western Arizona and southeastern California.

The lowest outdoor temperature record for the United States is 60 degrees below zero in the region of the upper Missouri river valley near Williston, Montana.

The isotherm marking the line across the United States where the temperature has never gone below zero, takes a devious and winding course, bending on the Pacific coast as far north as Seattle, Washington, then southward again as far as El Paso, Texas, thence southward and eastward across central Texas and Louisiana, touching the shores of the Gulf of Mexico near Mobile, Alabama, and then bending northward across Georgia, the eastern portion of the two Carolinas, and touches the Atlantic coast near Norfolk, Va.

The line indicating the portion of the United States where the temperature has never gone above 100 degrees follows through many windings over the Pacific and Rocky mountain highlands bending as far north as the Canadian border near Havre, Montana, and southward again as far as Santa Fe, New Mexico. Leaving the Canadian border near Marquette, Michigan, it bends southward to Cleveland, Ohio, and rising again as far north as Montreal, Canada, finally touches the Atlantic coast at Boston, Mass.

The mean maximum temperature for the whole country is 107 degrees, and the mean minimum temperature is 36 degrees below zero; while the general average for all sections is 46 degrees.

The heaviest average rainfall is 70 inches and over, in the western portion of the states of Oregon and Washington.

There are other sections, particularly in northern Florida and eastern North Carolina, where the average annual rainfall is 60 inches and over.

The driest portions of the United States where the precipitation runs from 0 to 10 inches annually are in southern California, western Arizona and Utah, and nearly all of Nevada.

The eastern half of the United States divided by a line drawn from San Antonio, Texas, northward to Duluth, Minnesota, has an average rainfall of 40 inches annually, while the western half, with a very uneven apportionement of rainfall, yields an average of 24 inches.

The greatest known rainfall and flood for the Eastern portion of the United States occurred from Sept. 26th to Oct. 1st, 1870. The total amount of rainfall for this period was estimated at 22 inches.

The greatest known flood and rainfall for the Central states occurred from Mar. 23rd, 1913, (Easter Sunday) to the 27th of the same month. The rainfall was over 11 inches, and streams were from five to seven feet higher than they were ever known to be before.

December 20th, 1880, snow fell over the eastern part of the United States that measured 24 inches on the level; but perhaps the greatest snow blockade ever experienced in the open country away from the Rocky Mountains was on February 13th, 1899. The average depth of this snow was 24 inches, while many lines of transportation were blocked with drifts that were from 6 to 10 feet deep.

May 19, 1780, was the darkest day known in the eastern half of the United States. A dense pall of clouds extended far and wide over the country, and the shadows were so deep that persons were unable to read ordinary print in the open air.

On June 16th, 1910, was another dark day which was followed however with storms of great violence in which the electrical display was terrific and hailstones fell of a size that in their descent bark was peeled from trees and holes punctured through metal roofing.

Dale Enterprise, Va.

RICHES OUT OF REFUSE

Lord Palmerston, Prime Minister of England half a century ago, said once:

‘Dirt is merely matter in the wrong place."

The modern chemist is working away at the problem of how to get the refuse dirt of every industry back into the right place. German chemists lead in this matter, and a series of most entertaining articles in the "Scientific American" has been devoted to telling of how "to the German a dump heap is a kind of gold mine."

For example, the gasmakers of Germany used to try to give away the coal tar from coke ovens and gas retorts. It was not easy even to give it away. It could not be drained off into the streams, because it polluted the water. It could not be buried in the ground, because it killed the roots of everything that grew. But now chemistry has learned to put coal tar in its right place—which is a thousand places. Huge chemical works have been built in town after town, to manufacture perfumes, dyes, drugs, and flavoring extracts from this old-time refuse of the gas works. It is estimated that Germany gets over $30,000,000 a year out of her coal tar. One firm alone has taken out over six thousand patents on its coal tar discoveries.

Napthalin is a refuse of coal tar—a refuse of a refuse—and yet it is nowadays one of the most valuable dye stuffs. Alizarin, another waste of coal tar, is used for hundreds of dyes. "Synthetic indigo, made out of coal tar, has almost entirely taken the place of the natural indigo that used to be the world's only supply. Now the indigo plant may disappear, if it chooses; but man is entirely independent of it.

The coke oven sends out waste gas, as well as coal tar. The chemists have caught this waste gas, and it is now conducted to a power station, and used to generate electric current. Ammonia, nitrogen and bensol all used to go to waste from the coke ovens. Today Germany is the greatest producer of ammonia sulphate in the world, out of this waste, and England comes second. Benzol plants are built beside the coke ovens, and redeem what is worth from twenty-five to thirty-five cents per ton of coke. This value used to go off as refuse to air and earth, but it does so no more.

When coal tar, benzol and the rest are turned into riches in the great chemical works, they, in their turn, produce refuse—only the chemists do not call it refuse, but "by-products." One of these by-products of the by-products of the original coke oven is oxy-hydrogen gas in immense quantities. The modern airship calls for oxy-hydrogen, and so does the modern oxy-hydrogen flame. One chemical factory has a large balloon-filling plant right in the works, and the Zeppelin and Parseval airships stop there and are charged with the gas. The oxy-hydrogen is sent out to airship stations, too, in long steel flasks, ready for use at any time.

Potatoes, in Germany, are too big a crop for the country's needs. All the households in the nation and all the button factories, cannot use up the 45,000,000 tons a year which the farmers produce. So eighteen different methods of using up waste potatoes for stock food have been invented. One of the best consists in washing and steaming the potatoes, passing them between super-heated rollers and scraping off the dried product, which can then be stored for any length of time to feed stock.

When trees are cut up into posts and boards, slabs of wood are left, and also much sawdust. The chemist knows how to turn this wood into artificial silk worth two dollars a pound, and artificial bristles worth four dollars a pound. A yarn called "xylolin" is made from paper or direct from wood pulp, and another yarn named "silvolin" is manufactured out of spruce slabs. From this wood-waste yarn twine, cord, canvas, carpet and even clothing materials are made, and they can be washed, too, in hot water, without coming to pieces.

As for sawdust, the chemists make an almost perfect flooring material out of it—more elastic—and smooth than cement, more durable than wood. The sawdust is mixed with magnesium chloride and colored to suit the buyer. The floor is mixed on the spot, like cement, put on to the desired thickness and allowed to set. Wainscoting, tiles and stair covering are also made from the sawdust mixture.

It is estimated that the United States, the most wasteful nation on earth, allows more than $18,000,000 worth of ammonium sulphate to go to waste every year, and over $20,000,000 worth of coal tar and gas. America burns up most of its sawdust, too. So there is a chance, always, in our country, for the wise worker who can take refuse and make riches out of it—a better chance than anywhere else in the world.—Forward.

A BOOK THAT HAS BEEN OF GREAT HELP TO ME

The Christian's Secret of a Happy Life, by Hannah W. Smith. This little volume is truly what its name signifies. Among the several hundred books in my library which are of a religious nature, there is none outside of the Bible that I prize as highly as the book above named. The author who was a Quaker by Church affiliation, was exceptionally well versed in the treasury of God's Word. The three divisions of the book cover the ground so perfectly, and reveal God's Word very plainly, in making applications to the many phases of Christian experiences. The secret of living a life "hid with Christ in God" is clearly defined, how to enter into its enjoyments is made clear, and how to continue in its blessed realization is plainly shown. Its pages are fraught with golden messages which are as a healing balm, and a strengthening cordial to the soul of the believer.

The language used by the author is very simple, clear, fitting and easily to be understood, and the thoughts presented very inspiring. A careful and prayerful perusal of the book will certainly prove helpful to the Christian in living the overcoming life, and bringing to the inner man true happiness and untold blessings, through a living faith in the living Christ. To me the book with its inspiring messages has been a great comfort and strength in fighting life's battles. I consider its contents of inestimable value in leading the soul into a more sacred relationship with our dear Master, and realizing more fully the riches of His grace

Every Christian should be in possession of this valuable little book.

J. S. Shoemaker,
Freeport, Ill.

The Christian's Secret of a Happy Life, by Hannah Whitall Smith.—The book is divided in three parts and shows how the Christian may find what every human soul is seeking—happiness. The truths emphasized are practical, and given so simply that all who read cannot but be profited.

Part I describes the victorious life as the ideal Christian life pictured in the Word of God. God's part and man's part in the transformation that must of necessity take place in the individual to bring about this blessed experience are clearly illustrated.

Part II deals with the difficulties that may arise to hinder the Christian from enjoying all that God has provided for him through Christ. Difficulties concerning consecration, faith, the will, guidance, doubts, temptations, failures, is God in everything, are fully discussed chapter by chapter.

Part III, the results. When the will is wholly yielded to God the Christian has an inner consciousness that all is well, and this enables him under all circumstances to say, "thanks be unto God which always causeth us to triumph in Christ." Christ is exalted by his life, because of his faith in Him.

During the earlier period of my Christian life I was often disturbed by doubts, and disappointed by my failures. I could not understand **why** God allowed unpleasantness to creep into our experiences. One day while looking over a list of "helpful books" I was attracted by the title of this little book, purchased and read it with interest. It has helped me to stop trying, and try trusting. It has taught me to look away from myself and up to Christ "who will help in every time of need."

M. Elizabeth Brown,
Youngstown, O.

The Indwelling Christ, by James M. Campbell, has been one book of the few I have read that has made the assurance of Jesus dwelling in my life a living reality. In the first sentence the writer states that he wishes to prove in the rest of the book that "The Christ who lived in Palestine upward of eighteen hundred years ago, lives in the world today." I believed this before, but after reading this book it dawned on me with new force and meaning.

In chapter four on the subject, "Christ formed Within," taken from Gal. 4:19, he tells us, "Too many like the Galatians live in their embryonic state; their inner life had not come to complete development." In this chapter we are told Christ must be born in us, must grow in us, and must be formed outwardly in us.

In chapter six the author shows what it is to be at oneness with Christ, and the forceful scripture he uses is I Cor. 6:17, "He that is joined unto the Lord is one Spirit." He says, "As Christ took our nature, we take His nature; as Christ became a partaker of flesh and blood, we become partakers of the divine moral nature; as Christ the divine became human, we in Him the human become divine, etc." To know that in this oneness with Christ joint ownership is implied, that the believer possesses Christ and that he is possessed by Him, that he has Christ for his inheritance, and that he is the inheritance of Christ; that the Lord is his portion, and that he is the Lord's portion, certainly should cause us to pray for oneness with Christ.

In the chapter on "Christ a Fountain of Strength," we find a number of searching truths. Here is one. "No limit is put to the measure of our power, save the limit which we put to the working of His power in us." When we allow Him to have full sway in our lives we can adopt the words of Micah the Prophet, 'Truly I am full of power by the Spirit of the Lord.' Therefore where power is possible it is sinful to be weak."

In the chapters, "How to come into the Consciousness of the Indwelling Christ," "The Real Presence," "The Abiding Presence," "Christ in Every Man," "The Root of Righteousness," "Christ all and in all," is rich food for thought and meditation.

Dear reader, do you realize the force of the words, "Christ in you the hope of glory" (Col. 1:27)? Can you say, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20)? If you have never come to realize and experience the indwelling Christ, read this book and reflect, read the references he gives and pray definitely for the indwelling and abiding presence of Christ in your life.

T. K. Hershey,
La Junta, Colo.

In the old slavery days, in the slave market at New Orleans, a beautiful mulatto girl was auctioned off to a man for a fabulous sum. When he came to get her the next day, she simply said, "I am ready." "But," the man replied, "I do not want you to come with me," and gave her her freedom papers. She looked at them, then at him, and said, "Am I free, am I my own, may I go where I wish?" "Yes, that is what I bought you for," was the reply.. "Sir, I will go with you wherever you take me," she returned. When we can say to Christ what this redeemed slave girl said to her master we have pressed the secret spring of entire consecration.—Sel.

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"One-eighth of all the children in the world are Mohammedan children."

MENNO SIMONS

Every member of a church should be familiar with at least the outstanding facts in the history of his denomination. A knowledge of the principles for which our forefathers suffered cruel persecution enables us to appreciate our heritage the more. An effort should be made to familiarize each succeeding generation with the principal events of the history of our Church.

Books, in the English language, on Mennonite Church history are comparatively rare. A new book entitled, "Menno Simons—His Life, Labors, and Teachings," has just been published by the author, John Horsch. This is the first biography of Menno Simons published in the English language. The author has made a special study of Church history his life work, and in the preparation of the manuscript for this new work has had access to a number of rare works bearing upon his subject. The one who patiently gathers the facts about our church history from German and other sources, and presents them to us in a connected and readable form, makes no small contribution to the Church. This the author of this new work has done for us.

The book contains nineteen chapters. The principle ones are: Menno Simons' Conversion and Baptism; Call to the Ministry and Ordination; The Anabaptists; Motives, Aims, and Endeavors; Difficulties Under which Menno Simons Labored; Menno Simons' Relation to the State Church Reformation; Attitude Toward Rationalism; Menno on Church Discipline; Attitude Toward the Munsterites; Recent Accusations Against Menno Simons; His Death; His Place in the History of the Reformation; and Menno Simons on Various Points of Doctrine and Practice. This last chapter consists of quotations from Menno Simons' writings defining his position on forty-two points of doctrine and practice. A large part of the book consists of excerpts from the writing of Menno Simons setting forth his position on various points of doctrine, his attitude towards those who differed with him, and his motives and purposes in life.

For the one specially interested in Church history there is much in this work of special interest, and for the one not so interested there is much information that will nevertheless be of interest and which ought to be known, especially if an adherent of the faith taught by Menno Simons. The book should find a place in every Mennonite home.

The book contains 324 pages. Bound in cloth, price, $1.25, postpaid. It may be secured by either addressing the author, or the Mennonite Publishing House, Scottdale, Pa.

Examine your label, if subscription due, renew NOW.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

What **standard of piety** do we find prevailing in our churches? We can place the topics of this number under this general head:

1. **Every-day Religion** requires a genuine article for special occasions. Be sure that we are out and out for God, and the times will care of themselves.
2. **Zeal Versus Indifference** is intended to hold up the standard of a real live service for Christ.
3. The Junior topic on **"Seed"** is not out of harmony with the thought of holding up the true things for life.
4. **India,** the mission topic will call out our consecration and prove the sincerity of our love.
5. **Frivolity,** brings us face to face with real righteousness as it should be and as it is not in many professing lives.

The silence between us is getting too long. Can some one break the monotony by some live report or discussion about the work of our Young People's Meeting? Some one do it without a formal call by letter. Those are the kind of reports that reveal the interest that reaches beyond our own little corner. Has the Lord impressed you with a voluntary thought to give?

EVERYDAY RELIGION.—Tit. 2:1-15

Topic for May 14

MOTTO

"Let us not love in word, neither in tongue, but in deed, and in truth."

THE STUDY HOUR

I. **Our Topic.**—Everyday religion is the only genuine Christianity. There are professions and professions that can boast of their piety on the Sabbath day and on occasions of meetings and revivals. But the only religion that stands the searchilight of God is that which comes from a life thoroughly loyal to the principles of righteousness in all the varying experiences of life from one end of the week to the other.

Not long since I asked an individual whether he would rather be found at a picnic or fair when Jesus comes than at some other place. He answered that he would rather be found at a place of daily duty in the corn field than be found at places of worldly amusement. Although men will strive to gain liberty and license to indulge at times in vain things, after all, their own, honest opinion teaches that the only genuine thing after all is a religion that is always in the right attitude before God. We need a corn field religion as well as a church house religion. There should be no difference in the principles that characterize life in the two places. "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." Tongues that talk piety in the house of God should not contradict that piety in the home or in business by saying hard and deceitful things.

II. **The Text.—Tit. 2:1-15.**—Here is a practical view of what real religion will do for men and women old or young. Titus is exhorted to speak sound doctrine. This doctrine includes the behavior in the home life as well as the life in general among our fellowmen. This will be a means of adornment to the doctrine we profess. In other words, the doctrine is proven to be genuine in our life. Every day religion looks forth to the hope of the Gospel in the second coming of Christ. Every day and hour is spent with an eye single to the kingdom of God, and its possessors are continually looking for their king. Good works characterize the people possessing the grace of God as they live in this present world.

III. **Outline Study.—**

1. Daily cross bearing.—Luke 9:23.
2. Daily prayer.—Psa. 86:3.
3. Daily worship.—Psa. 34:1-3; 145:2.
4. Daily service.—Psa. 61:8; Deut. 11:1.
5. Daily Dependence.—
   - a. For food.—Matt. 6:11.
   - b. For grace in trial.—Matt. 6:13; Heb. 4:16.
   - c. For renewal of strength.—II Cor. 4:16.
6. Daily duty to others.—Heb. 3:13.

PERSONAL THOUGHT

Those who live in continual communion with God in the common duties are more true and full for special duties in times of public gatherings.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Day.**
2. Loving Jesus Every Day.

For Young People—

1. Consecration in Little Things.
2. Tests of the Spirituality of Our Assembly Service.
3. Every-day Religion for the Young Man.
4. Every-day Religion for the Young Woman.

For Older People—

1. Home Duties Done in the Name of Jesus.

SEED THOUGHTS

Carry religious principles into common life, and common life will lose its transitoriness. The world passes away. The things seen are temporal. Soon business with all its cares and anxieties, the whole "unprofitable stir and fever of the world" will be to us a thing of the past. But religion does something better than sigh and moan over the perishableness of earthly things. It finds in them the seeds of immortality.—Jno. Caird.

Religion is not a perpetual moping over good books. Religion is not even prayer, praise, holy ordinances—these are necessary to religion—no man can be religious without them. But religion is mainly and chiefly the glorifying of God amid the duties and trials of the world; the guiding of our course amid adverse winds and currents of temptation by the sunlight of duty and the compass of Divine truth, the bearing up manfully, wisely, courageously, for the honor of Christ, our great Leader, in the conflict of life.—Jno. Caird.

Religion is not mere truth, gained by study and retained by watchfulness in the soul. It is truth translated into actions, embodied in life.—Selected.

ZEAL VERSUS INDIFFERENCE.—RESULTS.—I Pet. 1:5-21.

(Senior)

Topic for May 21

MOTTO

"I would thou wert cold or hot."

THE STUDY HOUR

I. **Our Topic.**—It is intended by contrast to develop the value of wholehearted Christian service. Zeal is that condition of heart and life in which the one possessing it is in real earnest. Zeal is characterized by untiring and sacrificing labor in behalf of the cause espoused. Indifference is an attitude of what is known as neutrality, or lukewarmness. While indifference does not plan to fight either Christ or the devil, it must, by reason of not being for Christ, be against Him. In the world of men there may be differences over which two parties are fighting in which we do not take sides but declare both wrong. But in the great issue between the righteousness of God and the unrighteousness of the devil the one who pretends to indifference is more abominable than one who really takes sides against God in profession. (Rev. 3:15, 16.) An indifferent man, whatever his profession, is always an abomination because his indifference makes him a liar, and hence worse than an avowed enemy who at least has truth enough to take sides openly. In so great a conflict, in which two destinies are involved, it is self opposition to be indifferent to a cause which alone is able to deliver the soul from eternal despair.

II. **The Text.—I Pet. 1:5-21.**—This Scripture takes up the work at the point of escape (v. 4) and shows that "all diligence" must be given if a real entrance to the everlasting kingdom is to be gained (vv. 5-11). Those who are indifferent are blind (v. 9). How foolishly men use a deliverance when they allow themselves to pass all its gracions provisions by. We must stay on the ship with the provision for the journey if we would reach the port in safety.

III. Cutline Study.—
1. Kinds of zeal.
   a. Without knowledge.—Matt. 8:19, 20; Jno. 16:2; Rom. 10:2.
   b. With knowledge.—Tit. 2:14; Rev. 3:19; Gal. 4:18.
2. Results of true zeal.
   a. Brings opposition.—II Tim. 2:9, 10 Heb. 10:32-34; Acts 28:22.
   b. Brings God's favor.—II Cor. 6:4-10; I Pet. 4:14-18; Rev. 2:3-10, 11
   c. Bears fruit.—Phil. 1:12-14.
3. Results of indifference.
   a. Sudden destruction.—I Thes. 5:2, 3.
   b. Loss.—Heb. 2:1-3.
   c. Removal of the Lord's favor.—Rev. 2:4, 5; 3:16.

PERSONAL THOUGHT

We cannot be indifferent to the Lord's service without suffering great loss and committing a great crime against God and our fellowmen. Lord, open our eyes to behold things as they truly are.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Forget,** or **Zeal.**
2. All for Jesus.

For Young People—
1. God's Zeal Toward Us.
2. The Hopeless Condition of the Lazy Person.
3. The Necessity of Taking Sides on Moral Questions.

For Older People—
1. Well Regulated Zeal.
2. Remedy for Indifference.
3. Unconscious Poverty of Soul.

SEED THOUGHTS

All true zeal for God is zeal also for love, mercy, and goodness.—R. E. Thompson.

False zeal may rise as high as true, and indeed much higher; because it is extremely apt to estimate its object above its intrinsic and comparative importance. Besides when a totally selfish heart is awakened into zeal, there is nothing in it to stem the tide of affections, which all unite and harmonize in the ardent pursuit of a selfish end. True zeal is strong, steady, uniform, benevolent affection; but false zeal is a strong, desultory, boisterous, selfish passion.—Emmons.

When a spot of neutral ground is found in heaven, or earth, or hell, then let neuters take their stand; real neuters are nothing, and professed neuters on religious subjects, are always false and faithless in reality.—Thos. Williams.

Neutral men are the devil's allies.—E. H. Chapin.

SEED AND WAYS OF SOWING IT

Mark 4:3-9, 14-21; Gal. 6:7-10

(Junior)

Topic for May 21

MOTTO

"The fruit of righteousness is sown in peace of them that make peace."

THE STUDY HOUR

I. The Topic is intended to suit to the season of the year. There has been more or less sowing going on the past month. Different kinds of seed are used. Different kinds of ground has been prepared for the seed. The boys and girls will be able to describe the different soils and how to prepare them for the sowing. They too can describe the enemies to the seed and crops in the form of birds, mice, worms, and bugs. They will know something too of the weather conditions under which various kinds of seed are to be sown.

From the various truths applications can be made to the moral and spiritual truths in the lives of people. The Bible speaks of the Word of God as seed (Mark 4:14). It also speaks of sowing righteousness or wickedness (Jas. 3:18; Job 4:8). It tells of the time to sow (Eccl. 11:4-6). It tells how to prepare the ground (Jer. 4:3). It must be cleared of the bad growth like weeds and briars. It tells of rain and water to cause the seed to bring forth fruit (Isa. 30:23; 32:20). All these points carefully studied out will make an interesting study for the juniors.

II. The Text, (1) Mark 4:3-9, 14-21, gives a parable of the sower and the seed. The four kinds of ground represent four conditions of the heart of those who hear. There is a description of enemies to the seed in the form of birds, shallowness, thorns. These have their appropriate application in Satan and his instruments of hindrance.

(2) Gal. 6:7-10, refers especially to the harvest and how we may control our part of it by sowing the seed that produces the kind of harvest we want, and continuing our work in a way that we do not give up before harvest time.

III. Outline Study.—
1. Seed—Good.
   a. The Word.—Matt. 13:19.
   b. Righteousness.—Prov. 11:18.
   c. Children of the Kingdom.—Matt 13:38.
   d. Helping the poor.—II Cor. 9:9, 10.
   e. Spiritual things.—I Cor. 9:11.
2. Seed—Bad.
   a. Wickedness.—Job 4:8.
   b. Iniquity.—Prov. 22:8.
   c. Discord.—Prov. 6:14; 16:28.
   d. Flesh.—Gal. 6:8.

PERSONAL THOUGHT

I want to be a sower of good seed. God gives us the good seed. I must go to Him to get it.

SUGGESTIVE ASSIGNMENTS

Juniors—
1. Gathering the Seed.
2. Preparing the Ground.
3. Scattering the Seed.
4. Waiting for the Harvest.
5. Enemies to the Seed.
6. A Parable on Sowing Seed.
7. Sowing in Season.
8. Text word, **Sow.**

INDIA.—Rom. 15:8-21

Topic for May 28

MOTTO

"In Him shall the Gentiles trust."

THE STUDY HOUR

I India.—Jesus has died for India. The thought ought to thrill us. We have been made ware that He died for the people of America, but somehow we need to be aroused to the fact that India, with all its darkness and sin, was in the mind of the Father when He gave His Son on Calvary to suffer for the world.

God has been leading His people toward India. He placed a human sympathy in their bosom when great famines swept over India's millions. As they saw the hungering ones being relieved, they paused to ponder the deeper cause of the suffering. Was it not that India was in the slavery of darkness, groaning under a burden greater than the cry for bread? The Gospel has found its way into India and is bringing a satisfying portion to those who have been reached by its healing light. But oh, dear brother and sister, the work is barely begun. Millions yet are held by the power of darkness unconscious of the Savior who died to save us and them. What will we do about it?

If Jesus suffered for me when I was yet unborn, will I not lay down my life to bring His message of love to those I have never seen? God is moving among His people. Shall I pass His call to help without doing what I can?

II. The Text, Rom. 15:8-21.—This passage develops the thought that Christ came for all people. While in a special way He was to fulfil the promises to the Jews, it did not limit the purposes of God in behalf of the Gentiles.

Paul was the apostle to herald this message to the Gentiles. His writings especially reveal this truth. We today can rejoice in the fact that all are included in the blessings of the Gospel.

III. Gospel Light for India.—
1. The true God.—Acts 17:24.
2. A **Redeemer** from sin.—I Tim. 2:5, 6.
3. Deliverance from the power of darkness.—Col. 1:13.
4. A new life.—Eph. 4:17-24.
5. A better hope.—I Pet. 1:3-7; Tit. 2 11-14.

Note.—See articles in Mission Department.

PERSONAL THOUGHT

Have I accepted in fulness the privileges of the Gospel which I hear? Do I use all opportunity to send it to those who have no knowledge of it?

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Savior.**
2. Giving the Good News to Others.

For Young People—
1. India's Darkness.
2. India's Bondage.
3. India's Afflicted Ones.
4. India's Savior.

For Older People—
1. Meeting the Need of India's Present Condition.
2. Our Obligation to India.
3. Our Work in India.

FRIVOLITY—ITS DANGERS AND REMEDIES.—I Pet. 4:1-5; Eph. 4:17-24

Topic for June 4

MOTTO

"Be sober."

THE STUDY HOUR

I. The Topic.—Frivolity is another name for the conduct of a fool. It is lightness, silliness. Those who practice frivolity do not give evidence of real thought or wisdom. To be silly in anything, one must use things of seriousness and pervert their true purpose to the god of foolishness. Trifling with things designed of God for a noble purpose is to commit one of the greatest crimes that is possible to man. In fact all sin is but a trifling with God and His Word. We expect children who know not the value of things about them to need care and watching that they may learn to value things according to their purpose. We abhor the disposition of vicious children who will not regard the teachings of their elders. But for persons of accountable years to still trifle with the things of life whether it concern the social, business, or spiritual life is abomination before God. But say they, "We don't mean it." So much the more do you trifle. So do you trample upon that which you know to be sacred to a higher purpose. If you do nothing more, you trifle with the gift of time and speech which is designed to be used to the glory of God. Can we wonder that Jesus should say, "Every idle word that men shall speak they shall give account thereof in the day of judgment."

Whence comes frivolity? It comes from a heart out of harmony with God and righteousness. It comes from a devotion to the god of foolishness whose chief delight is to rob the true God of the glory due to Him. There is but one remedy for this condition. "Repent and turn to God."

II. The Text, (1) I Pet. 4:1-5.—The Christian life is one that has passed the death sentence upon sin. The flesh has suffered unto an actual separation from its former sinful practices. No longer is the time spent in fulfilling the lusts of the flesh. The list of such lusts include the sin of frivolity as a background in the other things engaged in. Note the list: Lasciviousness, lusts, excess of wine, revellings, banquetings, abominable idolatries.

(2) Eph. 4:17-24.—Here again the Christian walk is contrasted with the walk of the sinner. The walk of the ungodly is one with "vanity of their mind." The walk of the Christian is one with the spirit of the mind "renewed."

III. Outline Study.

1. Frivolity manifest.
   a. In talking.—Eph. 5:4; Matt. 12:34.
   b. In writing.—(Above texts apply here.)
   c. In reading, hearing.—Jas. 1:22-24; Matt. 13:19; II Tim. 4:3; Prov. 17:4.
   d. In eating.—Prov. 23:21.
   e. In drinking.—Prov. 20:1.
2. Dangers.
   a. Self-deception.—Gal. 6:7, 8.
   b. Corruption of the truth.—Jude 10.
   c. Corruption of others.—Eph. 4:29.
   d. Condemnation at the Judgment.—Matt. 12:36.
   a. Hearing God's truth.—Jas. 2:21.
   b. Godly sorrow for sin.—II Cor. 7:10, 11.
   c. Regeneration.—II Cor. 5:17.
   d. Heavenly grace.—Heb. 4:15, 16.
   e. Love of the truth.—Rom. 12:9.
   f. Watchfulness.—II Cor. 16:13.

PERSONAL THOUGHT

"Create in me a clean heart O God and renew a right spirit within me."

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Sober.**
2. Drunkards in Silliness.

For Young People—
1. Frivolity a Spiritual Malady.
2. Satan's Use of Frivolity.
3. Practical Testimony Against Frivolity.
4. Our Source of Victory.

For Older People—
1. How Seeds of Frivolity are Sown.
2. The Fearful Harvest Time.

SEED THOUGHTS

Want and sorrow are the wages that folly earns for itself, and they are generally paid.—Schubart.

Where lives the man that has not tried how mirth can into folly glide, and folly into sin.—Shenstone.

MISSION NOTES

Russian Protestants in War-Time

Rev. William Fetler, the Russian Baptist preacher, who, as the Review has already stated, is now in New York, is far from enthusiastic over the prospects of real and general religious liberty being soon established in that country. Many signs since the outbreak of the war, such as a new spirit toward the Jews and the Poles, have encouraged English observers to predict an era of liberalization, but Mr. Fetler is inclined to quite the opposite forecast. At least, the Protestants of Russia have experienced more trouble since war began than for a long time before it.

Immediately after Russia plunged into the great European struggle, officious government agents recalled that the Stundists—the original Russian Protestants—were mostly non-resistants, and on principle opposed to war. Also, it was remembered that the Stundists arose originally in a German colony within Russian bounds. On these grounds it was assumed that Russian Protestants were likely to be sympathetic with the enemies of the nation, or at least indifferent to the progress of the war. Shortly after Mr. Fetler's arrest and exile, already described, eleven other Protestant teachers were banished, ten of them being sent to Siberia. It seems plain that the most bigoted party of the Russian orthodox church has employed the war situation very skilfully to its own advantage.—Sel.

The Influence of the Bible

Of the many great religious gatherings which have been held at San Francisco during the past summer, one of the most important has been the World's Bible Congress, which occurred early in August, at which delegates from all parts of the world were in attendance. Figures were given showing that during the calendar year 1914, more than 28,000,000 copies of the Bible or portions of the Bible were printed and distributed, this distribution reaching to every corner of the globe.

Dr. Scudder, of the Arcot Mission, stated in his address that the Bible has been translated, in whole or in part, into more than a hundred Indian dialects, and it is estimated that 250,000,000 of the people of India have some portion of the Scripture in their own language. It is regarded not only by British but by many Hindu officials as one of the most important aids to the English nation in the government, education, and betterment of the people; is studied as a text-book in a great number of schools and colleges; is bringing together the conglomerate races into a human fellowship, and by imbuing them with a spirit of humanity is gradually undermining the caste barriers, which have hitherto been one of the greatest obstacles in the way of true human civilization in India.—Sel.

Heathen Customs Changed

Archdeacon F. Melville Jones narrates an incident of the early days of the Niger Mission, Africa, to illustrate the power of the Gospel to create moral standards among people who had previously been entirely lacking in them. "The chief in a town where we had not been before received us kindly and was willing to give us a site on which to build, but said that he hoped we would not interfere with any of their customs. The first of these was that no one was allowed to keep a ram in that town. This peculiar local custom connected with their heathen rites we readily expressed our willingness to respect. The next was that no one should interfere with or take another man's wife. This we stated was in accordance with our God's law and would be observed. Then in the same category, he told us it was the custom when a big man or chief died, to put to death many of his wives, so that they might minister to him in the other world! On hearing that we should do our best to put an end to this cruel custom, the chief said that he wished he had not given us the land. However, when we told him we should use no force to accomplish our end, but simply teach the people God's law out of our holy book, he was quite satisfied and said we could come as soon as we liked. No book would ever have power to break through this long-established custom. The sequel is, there is now a church in the town, and the Bible has so changed the character of the people that the old custom prevails no longer."—C. M. S. Review.

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Fiscal year of Publishing House ends April 30th. Let us have your renewal before then.

THE SUNDAY SCHOOL

HOW MAY WE HOLD PUPILS FROM DISINTERESTED HOMES DURING THE TEEN AGE?

Anna Mary Allgyer

From the standpoint of moral education, the teen age is certainly the most difficult and puzzling period in the life of the child. Many impulses that seem immoral now appear in boys and girls who even come from good homes and have Christian training. In school and home the problems of discipline are more numerous and more difficult than either earlier or later in the child's life. The puzzling conditions that meet the teacher and parent are due chiefly to the fact that this is a transition period—a time when the interests that guided the play of childhood are giving way to those that are to shape the serious life of young manhood and womanhood; a time when the religious sense is keenly responsive, when the mental faculties are alert, and when the physical is asserting itself with all its power for good or evil. It is the birth of the greater self.

In many cases there is extreme conscientiousness and over exactness. At the same time there is a great element of secretiveness. The girl and boy now refuse to tell parents confidentially that which earlier they would not have hesitated to speak in a moment. They have their fondness and dislikes, their love for and hatred toward the opposite sex, etc.

Having observed a few of the characteristics of the teen age, we come now to the great problem which is before us, How may we hold such pupils from disinterested homes in the Sunday school.

Every one will admit that the boy or girl who is not a regular attendant at Sunday school is not getting definite, systematic instruction from the best Book of ethics, morals, and religion that the world has ever known. They are not being brought face to face each week with questions that have to do with their own wel fare and that of the world, nor are they being led to think definitely of their personal relation to the Church and its work for mankind.

A glance at the problem shows one that the first thing for the Sunday school to do is to establish a relationship between itself and these boys and girls. The best way to do this, as any teacher knows, is to keep a stronghold on pupils who have been regular in attendance up to twelve years of age. With these as a nucleus it is easier to make definite effort to gain new members and to make the class so attractive that they will stay. The Sunday school as a whole makes a difference to boys and girls in their teens—they like enthusiasm and the atmosphere which makes them know that both pupils and teacher thoroughly enjoy the hour and come because they want to, should prevail. They are in love with real life, hence the Sunday school lesson must discuss real people and present problems if it is to deeply interest them.

By way of illustration, a class of twelve girls, about sixteen years of age, were in session at one time. Nine members of the class were supposed to be "heathen" and the three other girls were to tell any one of the parables as if for the first time to these people, anxious and curious to learn of the Christian faith. The interest was very real. After the telling of each parable the class discussed it and what it would mean to people hearing it for the first time. The "Sowing of the Seed," the "Good Samaritan," and the "Ten Talents" were told. At the close, the teacher told very vividly of an experience of a dear friend of hers, who sat one day in the great plaza of a Mexican city and told the story of the lost coin to a Mexican woman who wore a bracelet of old and curious coins. The story of the response of the Mexican who heard the story for the first time made a great impression upon every member of the class. The teacher then appointed three girls for the next week to tell any one of the experiences of Jesus on His preaching tours, as they would tell it to a group of factory girls not interested, who neglected church for years and who have almost forgotten how to pray.

That lesson did many things for that class of girls. It made them think. First, they must be able to tell the Stories Christ told. The class in discussion had to think of the adaptability of the story to the people who needed to hear it and of all it could mean to them. They felt the joy of the one who had the privilege of telling it to the Mexican for the first time. They said themselves that the great army of girls in our factories need Christ. They were to think for a week on how his words might be brought to them. The lesson was left with anticipation for next week's story. It was a type of what every lesson should be. It connected the past with the present; it touched life in their immediate surroundings and in the uttermost parts of the world; it gave opportunity for original expression and it led to discussion; it appealed to the imagination and emotions and closed with a desire on the part of the pupils to talk more and know more and think more.

It makes little difference however, where one starts in the discussion of Sunday school problems he always comes back to the teacher. The teacher is the greatest force in establishing and maintaining a close relationship between pupils of the teen age and the Sunday school.

But if they have been irregular in attendance, lost interest in class or teacher, are permitted to enjoy the stimulus of social life while too young, come to church only on special occasions, have little or no definite instruction at home, and do not come into close touch with rich spiritual life, they will drift through the years of adolesence with their spiritual nature undeveloped. Hence the importance of making a desperate effort to gain such pupils, and any legitimate means by which they may be induced to come and a regularity of attendance be established we have a right to welcome and use. But after the pupil has entered and become regularly enrolled it is the teacher who is the stimulating, guiding and **holding** power.

This, however, is not such a great problem for us who are living in the country surrounded by Christian influences, but it is a problem for city mission workers. They have told us that unless both sexes are reached and brought into the Sunday school it is impossible to hold them— useless to try to hold one without the other. Boys and girls are sociable beings and unless associates are provided in the Sunday school they will go elsewhere and soon drop out entirely.

Just how to analyze the charm of personality which attracts and holds pupils at the teen age is impossible, but there are certain things which the teacher must do that we may discuss. He must remember that these boys and girls have grown up and that they are very conscious of it. They have many faults and they know it and know that you know it. But the good that you can do them will be in proportion to your apparent forgetfulness of their short-comings. Never mind if their conduct does need criticism—it often does —but they need something far different from censure—they need a FRIEND, and a Sunday school teacher can be this friend

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FARM AND HOME

OVER THE LINE

It is a low, square, brick building that shadows the corner of our courthouse square. The deep set windows are crossed by harsh iron gratings, a heavy riveted door shuts out the sunshine. I try to avoid passing it, for I would like to forget that it is there. But today as I was hurrying through the October sunshine in a short cut to the courthouse, I passed into its shadow and glancing up I looked straight into the familiar eyes of Tom Mason, looking at me from behind those cruel bars. It was only for an instant, for as they recognized me a hunted, hopeless look flashed in them and they disappeared in the darkness. A shadow deeper than that cast by those forbidding walls settled on my heart nor could I cast it off all that long day.

Of course I had known he was there. The whole town knew it. He had been caught stealing from the cash register in Carleson and Brown's where he was at work. He had been tried and found guilty. Tom Mason, a lighthearted, happy-go-lucky boy, a criminal! A common thief behind the bars!

Ten years ago, a youngster of nine, he moved into our neighborhood. There wasn't a cleaner, squarer boy in town than he. A keen sense of property right was his by inheritance. Law abiding, the "Thou shalt not" formed as sharply defined and impassable a barrier as the iron bars that shut him from the sunshine today. But little by little that protecting line that safeguarded him and stood clearly defined between integrity and moral destruction became weak and uncertain, till as last it was wholly obliterated.

The first time I noticed it give way a little was one Hallowe'en. Love of fun prompted an assault on the gates and fences in the neighborhood. Grape patches and orchards were considered by the crowd as legitimate plunder. Tom only half enjoyed the grapes. He couldn't help feeling that it was plain stealing. He argued with himself in vain that it was Hallowe'en and everybody expected mischief. That week the town paper ridiculed the man who was foolish enough to leave orchards unguarded. Tom felt better. The safety line had begun to be shakey.

When a sophomore in high school, he was elected captain of the football team. By the time he was graduated his room at home was profusely decorated with nose guards, helmets, footballs, and pennants. On each one was written the date and the name of the school from which it was "swiped." At first the stolen plunder was hidden and exhibited only to kindred spirits. One day Tom's father learned the history of one of the footballs and smiled indulgently. After that he exhibited his trophies (?) with pride. The safety line was sadly wrecked.

It was only a year ago that one of the leading citizens wanted Tom to take tickets at the gate during the county fair. He offered him two dollars a day and told him that he could have as a "rake off" all he made on "short change," remarking at the same time with a laugh, that the boy who had the job two years ago made five dollars a day. The safety line was obliterated.

That was only one short year ago. Today Tom Mason looks out from the gloom behind prison bars.—Successful Farming.

BETTER THAN HE THOUGHT

Just a word caught in passing:

"Yes, the crops were a good deal better than we thought they would be one while."

Sure. Isn't it always so? It rains today. No sign of the blue anywhere. Horses standing in the barn. Hired men pottering around, putting in their time the best they can. The plow out there under the shed, and water running a little river in the furrow. This doesn't look much like a crop, does it? And on and on it rains—forty days and forty night, such as old Noah had in his time. How it does send the cold chills down a fellow's back!

But tomorrow—ah, the joy of it! Great lines of corn in the shock, bins fairly breaking down under the weight of wheat, cellars full, barns full, cows doing well, the best ever, in fact, and only peace in the heart.

Queer, we do not more readily catch the truth that things always turn out better than we thought. Seems as if we might, when we have the story told over and over again so many times. Last year it was so, and the year before, and so on as far back as we can remember. Seems as if we should by this time see that all things turn out for the best in the long run. How it would brighten this old world if always we might be like our laddie! When the clouds hung thick all over the heavens and the rain was pelting down, he would creep out to the horse block, or higher still, up some little tree, and watch. By and by down he would come and scamper into the house.

"I can see the blue sky way off yonder. It's going to stop. Come on out and see!"

Come on out and see. Right now. Nobody ever knew a time when the rain did not stop; and then how the sun and the old earth did tug at the corn crop! They brought it through all right, too!—Farm and Fireside.

IN PROPORTION TO THE CRIME

"What has happened since I visited you last?" one sister asked of another, after a visit of several days during which time she had noted a change in the atmosphere of the home. "Are the boys growing better or have you reformed along the line of scolding?"

"Both," the married sister who was mother of one daughter and three sons, replied thoughtfully. "I'm certainly thankful that the change is noticeable, and I'll tell you what brought it about. You know I used to take all their naughtiness so seriously, feeling it my duty to impress on their minds the awfulness of every little wrongdoing. One day, I had delivered an unusually lengthy lecture to the boys, making it as strong as I possibly could, and after they had filed solemnly out of the room their little sister came and stood by my side. Looking up into my face she asked: 'Mother, if those boys ever should steal something or kill somebody, what would you say to 'em?'

"It came over me like a flash that I hadn't left anything to say for real crimes. From that moment I have tried to reform, and it seems to me that from that moment the boys have been better, manlier fellows. They are beginning to come to me with their little confidences and confessions as they had never done before, and I try to put myself in a boy's place, to understand and help them over their mistakes, instead of berating them for every small offense. I used to think that a boy ought to be brought up with a wholesome fear of his parents, but I have found that love and good comradeship will accomplish far more than fear. I'm growing saving with my reproaches and sharp speeches, and it seems that the more I save them the less I need them."—Sel.

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CURRENT EVENTS

The War.—The German assault on the French fortified area of Verdun, which was begun early in February, is still in progress. There has been almost continual fighting during which territory was lost and regained, but the Germans have made advances and are still slowly irresistibly pressing forward. They are trying to surround and cut off Verdun, thus forcing the enemy either to evacuate the fort or cut them off from their supplies and besiege them. The latest reports at this writing (April 11) credit the Germans with making some very important gains. The Germans are confident that Verdun will fall into their hands. The French are resisting desperately and are determined to hold the fort or make the enemy pay a heavy price for it. Thousands of men have been lost by both sides in this "the most terrible battle of the world's history." It is hinted by the Germans that this battle "is perhaps only a foretaste of what is to follow." The general opinion prevailing among the enemies of Germany is that the battle of Verdun marks the turning point of the war; that it bears the same relation to the war in Europe as Gettysburg did in our Civil War. At several other points on the Western front some fighting has been done, but not on so large a scale.

The Russians have launched two offensives against the Germans and Austrians on the Eastern front which have resulted in some gains. Indications are that the enemies of Germany and her allies will attack them simultaneously on all sides this spring thus hoping to overwhelm them. The Russians are said to be still pushing south through Armenia, meeting little resistance as they advance. In Mesopotamia the Turks and British are still engaged in a desperate struggle, neither side apparently being able to make much progress. The relief expeditions sent to release the British army surrounded at Kut-el Amara have not been able yet to penetrate the Turkish lines, in fact they are reported to have suffered several defeats with heavy losses. The Italians and Austrians are still fighting along their rugged and mountainous frontier. The Italians can make little progress against the strongly fortified mountainsides and hills. Since the way to Constantinople has been opened and Servia and Montenegro conquered, the Bulgarians have not engaged in any aggressive fighting.

The German submarines are again more active, and a number of merchant vessels have been sunk. Some of these were sunk without warning thus repudiating the promise given the United States that due warning would be given such vessels. On several of these vessels were American citizens, but none of them were killed. The relations between the United States and Germany are strained, and President Wilson's advisers are divided as to the best course to pursue. Some are of the opinion that diplomatic relations with Germany should be severed, while others think that the policy that has been in force should be continued. In cases, like some in question, where vessels are sunk and no submarine is seen it is very difficult to fix responsibility.

As to the possible duration of the war few seem to be willing to make a definite prediction. England recently was planning to finance the war for another year, which would indicate that England is not optimistic of an early peace. The confidence expressed by both sides that ultimate victory will rest with them, and the determination to fight to the bitter end if necessary, does not augur for an early peace. However, peace may come even as suddenly as the opening of the war. There seems to be nothing certain at this stage of the conflict but the fact that both sides are resolute in their purpose to fight on until one side is forced to their knees.

Pursuing the Outlaw Villa.—American troops under Gen. Pershing are in Mexico trying to capture, dead or alive, the wily and troublesome bandit, Pancho Villa The undertaking is proving to be a larger task than even the military authorities anticipated. The general sentiment in Mexico against Americans, the unstable government of Carranza, and the character of the Mexicans all combine to make the undertaking hazardous in which extreme precaution needs to be exercised. Carranza has given assurance that he will co-operate with the Americans in capturing Villa, but some are doubtful whether he will be able to carry out his purpose because of the general sentiment among the Mexicans against the United States. By giving too much aid he may be suspected by his people of playing into the hands of the Americans and thus stir up formidable opposition to him and bring about his own downfall. A number of reports had come from Mexico and still continue to come, to the effect that some of the Carranza soldiers with their general or commander had joined Villa, but the reports have not been confirmed, Villa, of course, is doing all he can to unite the Mexican factions opposed to Carranza, and to enlist the troops of Carranza and to arouse the Mexicans against the United States.

Supplies are being sent to the army in Mexico on trains of auto trucks, which must be heavily guarded to protect them from attack by roving bands of Mexicans. Carranza granted permission to use the Mexican railroad for the shipment of supplies only, but the conditions attached are such that the army officers do not feel safe in using the railroad for fear the supplies will fall into the hands of the Mexicans. It is reported that the American troops have come in contact with the outlaws and that several engagements have been fought, but Villa is still at large. The country in which Villa is taking refuge is said to be mountainous, is thoroughly known by Villa which gives him a decided advantage over his pursuers who must feel their way. His pursuers are instructed to capture him and do it as quickly as possible. A reward of $100,000 awaits those who take him dead or alive. —— Villa has issued instructions to his bandit followers to kill all Americans and destroy all American property in Mexico. It is reported that he is wounded and fleeing southward hard pressed by the American forces. It is estimated that there are now 12,000 American soldiers in Mexico searching for Villa. The farther south the Americans go the more serious and difficult becomes the problem of keeping the army supplied with food and ammunition, and the more troops will be required to maintain a safe line of communication.

German Army to Fight Styles.—A report has come from Germany that the German army has opened hostilities on a new foe—women's fashions. The large consumption of cloth under the prevailing styles has led army officials to call a conference to consider measures designed to influence future styles in the direction of greater economy in materials. It is not the purpose to in any way interfere with styles in vogue now, but simply plan for the future. If the energy of military authorities can be successfully directed in this new channel their achievement will certainly be worthy of commendation, and they will be doing the women a good turn. We are of the opinion, however, that they have a tremendous task on their hand, perhaps greater than the one they have had on their hands now for about 21 months.

$750,000 for an Invention.—It has come to light that the United States Government has agreed to purchase the exclusive rights to a remarkable device for the control of a torpedo launched against an enemy battleship. The price to be paid is $750,000, including the services of the inventor without charge as long as necessary. The inventor is a young man twenty-six years old who has been working on the idea for eight years. The invention is a device whereby a torpedo after it is launched may be directed in its course by the use of wireless forces either from control stations on the shore or by an aeroplane, so as to insure its striking its mark at a maximum distance of twenty-eight miles. The inventor believes that the apparatus can be perfected that it would be possible to direct the torpedo by an aeroplane flying at an elevation of four miles. The inventor, John H. Hammond, the son of a multi-millionaire, spent $300,000 in experimenting. An European country now engaged in war is said to have offered a fabulous sum for the invention, but the inventor refused it as he desired his own country to have it. If the invention does what is claimed for it an attack from the sea upon the American coast would be an extremely hazardous undertaking by an enemy. For two years the inventor has carried on his experiments in the presence of three government officials who are fully convinced that the device is of great value to the United States. The secrets of the invention are carefully guarded and will be revealed only to such officials as the Government may designate.

A Proposed "Monkey-Farm."—A professor in the science department of Harvard University comes out with the suggestion and advocates it strongly, that a research institute should be established for the scientific study of the various kinds of apes. He suggests southern California as a desirable location as here the climatic conditions are such that nearly every kind of ape known to man could be bred and kept, and scientifically studied. The professor deplores the fact that we know so little about the structure, development, and life processes of most of the monkey tribe, "still less of their heredity, and next to nothing of their instincts, habits, mental life, and social relations." He is convinced of the fact that such study would make a large contribution towards human betterment, especially along medical, social service, and psychological lines. In order to reach the maximum results from this research work it would have to be continued for fifty or a hundred years. This professor is willing to devote his life wholly to such study. From the modern scientific point of view the devotion of a life to such a purpose may be commendable and considered worthy, but from the Bible viewpoint is far short of the ideal given us by God Himself.

Less Words for China.—Those familiar with affairs in China believe that the greatest barrier to progress there is "the extremely difficult and varied language of the Chinese." "At present the pronunciation of Chinese characters is different in practically every province. A Canton man is absolutely unable to understand the language of the Pekingese until he has studied the pronunciation." This difference in the pronunciation makes those of different provinces virtually strangers to each other. Chinese scholars and statesmen are now proposing that from the dialects and vocabularies of China five thousands words be selected for universal use in China. By simplifying and standardizing the Chinese text-books it would serve to bring the provinces together and be a great incentive to education. It is thought that under such a reform the Government would take a greater interest in education and increase its appropriations for this purpose. It is suggested that a Board be appointed for this work. The head of the Chinese nation, Yuan Shi Kai, and the Minister of Education, are said to be both favorable to the proposed plan of unifying and simplifying the language.

The War Making New Citizens.—The European war and the difficulties with Mexico are giving a new impetus to foreign born residents of the United States to become naturalized citizens. There are many foreign born residents in this country who have lived here for years, but who have never gone to the trouble to take out naturalization papers. The Government is encouraging and supporting educational work among foreign born residents who have taken out their first papers. This work is being done through the public schools. In 650 cities of 45 states special courses of instruction are given to these foreigners. The course includes instruction to speak, read and write the English language, a brief history of the United States and something of the form and principles of government. As soon as a foreigner takes out his first papers his name and address is given to the public school authorities and he is invited to join one of the classes where special instruction is given. This educational work should enable these foreigners to become more loyal and helpful citizens of this country.

Fighting an Underground Fire.—For sixty years a fire has been raging in the anthracite coal beds near Langsford, Pa. The coal company owning the vein of coal has expended much labor and at great expense tried to control it. Several years ago a concrete wall fifteen feet thick was constructed in front of the fire in the hope of permanently checking it. $1,000,000 was expended in this effort. The fire passed through the wall and now threatens one of the richest veins of coal in that section of the state.

China.—Political conditions in China are in a state of unrest and uncertainty. About the first of this year President Yuan Shi-kai renounced the republican form of government and again established a monarchial form of government with himself as emperor. This action had been anticipated by the ardent advocates of a republic and when Yuan Shi-kai instituted the monarchy he was at once met with formidable opposition. The province of Canton defeated the government troops and declared its independence with six other provinces in southern China. Other provinces are in a state of unrest and may join the revolution. Recently it was reported that Yuan Shi-kai has again taken the title of President and established the republican form of government, this action being taken after he realized the strength of his enemies. The revolutionists declare that Yuan Shi-kai must be removed from his office before they will be satisfied. Very little news is coming from China so that it is virtually impossible to know what is going on there now and what the actual conditions really are.

For a Larger Army.—The House of Representatives by a vote of 402 to 2, passed a bill providing for the enlargement of the regular army to a peace strength of 140,000. "This does not count officers, hospital and quarter-master corps or unassigned recruits. The bill also calls for the building up of a reserve army of 425,000 men within five years, a reserve force of 50,000 trained officers, a complete industrial reserve system whereby the resources of the country can be quickly mobolized for the defense of the nation in time of danger, the maintenance of summer training camps for citizen soldiers, etc." The bill is to be considered by the Senate, and will very likely be modified somewhat.

Chicago Has 111 Public Playgrounds.—If there is one thing a city child wants and needs it is a suitable place to play. For fifteen years Chicago has led the cities of the world in the number and equipment of its municipal playgrounds. Sixty-five such playgrounds have been open, and this spring forty-six new ones are to be opened. Any child has the right to play on these grounds. Directors, one for the boys and one for the girls, are to be found at each playground to direct and supervise the play.

A Presidential Candidate.—At least one candidate for the office of President of the United States to succeed Presidnt Wilson, has been nominated. By his early nomination he has a start of at least three months over other candidates in the Presidential race. Allan L. Benson, a well known magazine writer is the Socialist candidate for this high office. His running mate is George R. Kirkpatrick, author and lecturer.

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MISCELLANEOUS

"LARNIN'" BY MOONLIGHT

Whiskey is not the only moonlight product in the South. Down in Oklahoma the Moonlight School is flourishing and spreading far and wide through the back districts, and in these schools Reading. 'Riting, and 'Rithmetic are seeking their way into minds that are alert enough to grasp and appreciate them, but whose owners lacked opportunity for schooling in their youth and have heretofore gone through life in a state of ignorance in which the ability to sign one's name was regarded as a remarkable achievement. As one scholar in the Moonlight School expressed it—and he is sixty-four years of age, and constable of the township: "I could write my name, but mighty few folk could read it." His proud boast now is that he can write any word he can spell, and the number of these is growing rapidly. He also avers: "These fractions are fine! I never was able to figure a load of corn before and know that I was getting what was coming to me. You bet you I can now!"

A Kentucky woman is given the credit of the invention of the Moonlight School, and in the particular school which Clair Kenamore describes in the Sunday magazine of the St. Louis Post-Dispatch, the pillar and prop of the institution is J. M. Seitz, teacher of the day school, who volunteered to teach the Moonlight School for nothing, just to help the venture along. The school's name comes from the fact that the scholars, who come from far and near, can only find time at night to attend, and, owing to the perilous nature of the hill roads in these sections, can make their way to the seat of learning only on moonlight nights. The first session of the Oklahoma school is described:

The pupils came, and coal-oil lamps illumined a strange scene. Some came afoot, some on horseback, and some in wagons, bringing the wife and babies. There were three pallets on the teacher's rostrum that night, and there slept babies, white and red.

To the schoolhouse that night came men who in the good old bad days led variegated lives—men who had moved to the "Nation" when it was the frontier, lively lads, now brown of skin and gray of hair, who ran away from home to be cowboys and range-riders, white men, Indians, and mixtures. In this country there is no line of social distinction between white and Indians, but the line between these and even the least touch of negro blood is most sharply drawn.

They came to get the schooling which adventitious youth had denied them. Here were the boys, who, in the '60's, '70's, and '80's, and '90's, had spurned the schoolmaster and all his works and had ridden into a far country, coming meekly back to the Pierian spring. The prodigal come back by the light of the moon!

They sat in the seats where their children and even grandchildren sat by day. Some of them were put in the chart class, others could start in the primer, and some, who read tolerably, plunged into the mysteries of arithmetic. Since school began in July sessions have been held on 75 per cent. of all the available nights.

Of the progress that has been made some testimony has already been quoted. Here is more, offered by Burrell Teague, sixty years of age, and a well-to-do farmer:

I never could read or write, and I always thought I would like to, so when these boys talked about the Moonlight School, I thought I might go a little. After the first time I went, I met up with Jim Seitz, the teacher, the next day, and I says:

"Jim, I want to learn to read a little: not much, just so I can spell out a newspaper and read my Bible. Now, I'll tell you what I'll do. If you'll learn me to read that much you can come down to my place and bring a rope—I won't throw in a rope—and take your pick of any one of the eighteen hosses and mules."

Well, sir, I can read better now than I ever thought I would be able to, and come spring I'm going to make all those smart scholars hustle. Of course, I am not worth very much, but I would not take $500 for what I have learned already.

My children sometimes used to try to teach me, but I never got along. But here in the schoolhouse, with charts and things, and the blackboard, I learn just as easy! I've had to miss some, too, on account of my eyes and hay-baling, but you just watch me this winter.

The Moonlight School text-books are specially written for just the sort of scholars the institution reaches. They are the work of Mrs. Cora Wilson Stewart, the originator of the whole scheme, its promoter in the fourteen other States where it has been adopted, and the present President of the Kentucky Illiteracy Commission. They are described as follows:

The Country Life Reader, First Book, has on the cover a picture of a log schoolhouse, with lights showing through the windows and a big yellow moon rising over the hills. The contents show the book to be a primer, but aimed at grown-ups instead of children. There is one lesson to a page. At the top, a spelling lesson of eight or ten words, then a pertinent picture, then a reading lesson, and, at the bottom, a writing lesson in one line.

The topics in the first book are: Can you read? Can you write? Reading at home; The good road; The bad road; Improving breeds of cattle; The silo; Keeping wagons and machinery under shelter; Banks and drawing checks; Spraying fruit-trees; Paying taxes; A letter; Paint your house; Girls' tomato clubs; Boys' corn clubs; Testing seed-corn; Value of newspapers; Preventing soil erosion; Rotation in crops; Plowing deep; Cotton and the boll weevil; Taking baths, how it is done; Swat the fly; Sleeping with the window open; Voting regularly and political honesty; Another letter, a little more advanced; On letting your wife wear herself out drawing water from the well (don't do it, pipe water into the house); How to cook corn; How to make yeast-cakes and light bread (this is the only questionable chapter in the book, being a hidden attack on the hot biscuit and corn pone of the South); A corn dinner: New ways of cooking potatoes; Other ways of cooking meat than frying it; Wild flowers; Weeds; Forest protection; Forest-fires; and the book ends with Bible parables.—Literary Digest.

A PHANTOM BELGIAN NEWSPAPER

Belgium.—German officials in charge of the government of Belgium are kept in a constant state of suspense and anger by a mysterious newspaper, called La Libre Belgique (Free Belgium), which is issued regularly from some source that the Germans are unable to discover and amuses itself and its Belgian readers by poking fun at the Teutonic conquerors of the country. The publication is described as one of the brightest and most remarkable newspapers in the world.

Gen. von Bissing, German governor-general of Belgium, is on the free list and a copy of each edition gets into his letter-box without fail. A close watch has been kept in the hope of catching the person who delivers it but all such efforts have been in vain; it comes so regularly and so mysteriously that there is a suggestion of something about it bordering on the supernatural. The editor is possessed of a strong sense of humor and likes to amuse himself at the Germans' expense, taking particular delight in baffling their efforts to discover him and the place where the paper is published. In each issue he gives the mystified information that in the absence of a safe base the paper is issued from an automobile oil-tank.

In one number Luther was quoted for the edification of German readers, the following from the great reformer's address to Germany being selected: "If one would paint Germany now one must represent her in the form of a sow. We are vile pigs. We have neither discipline nor reason. Our people is a coarse tribe. I know well, my dear Germans, they are absolute sows."

The Germans have searched high and low for the source of this remarkable publication. Every printing establishment has been gone over and has been closely watched and all kinds of buildings in various places have been examined but not a trace has been found. Sometimes the paper is mysteriously circulated from Brussels, sometimes from Antwerp, but it never fails to take its fling at the Germans. Following a recent issue in which Governor-General von Bissing was accused of helping to burn and pillage the imperial chateau of St. Cloud in France in the war of 1870, that official has offered a reward of $1,000 for the arrest of the mysterious editor. This has stimulated spys to renewed efforts but so far the editor's identity has not been discovered.

The Germans in Brussels are not a little annoyed and worried by the doing of a mischievous, lawless element there. While these people keep strictly within the letter of the law, they take advantage of the Germans in every possible way and play many pranks at their expense. The Germans are also greatly troubled on account of the activities of a Belgian secret society whose operation resemble those of the Ku-Klux-Klan which existed in the United States at the time of the Civil war.—Pathfinder.

RELIGIOUS AFFILIATIONS OF OUR PRESIDENTS

George Washington was an Episcopalian. It is however stated that he was no more than an adherent and sympathizer.

John Adams was a Unitarian.

Thomas Jefferson was a probably an infidel. He is called a "free-thinker," while some class him as an atheist; but this his family denied after his death.

Madison and Monroe were both members of the Episcopal Church.

John Quincy Adams was a Unitarian. member of the same church with his father.

General Jackson towards the close of his life attended the Presbyterian Church, and after Mrs. Jackson's death became a member.

Martin Van Buren was not a member of any church, but regularly attended the Dutch Reformed Church near his home in Kinderhook, N. Y.

William Henry Harrison was a communicant in the Episcopal Church.

Tyler was an Episcopalian, and is said personally to have been a very devout man.

Polk was not a church member, but generally attended the Presbyterian Church of which Mrs. Polk was a member. In his last illness he was, however, baptized by a Methodist minister and received into the Methodist Church.

Taylor regularly attended the services of the Episcopal Church, and may have been a member.

Millard Fillmore was a Unitarian, born and raised in a family of that church.

Pierce was a Congregationalist, but his religion is described as more of the head than of the heart.

Buchanan was an exemplary member of the Presbyterian Church.

Lincoln was not a church member, but is represented as a man of deep religious convictions. He usually attended services in the Presbyterian Church.

Andrew Johnson generally attended the Methodist Church, but was not a member.

General Grant was not a member of any church, but generally attended services in the Methodist Church, of which he is said to have become a member shortly before his death.

Hayes was for many years a member of the Methodist Church.

Garfield held his membership with the Disciples of Christ, and early in his life frequently officiated in their pulpits.

Arthur was prominently connected with one of the leading Episcopal churches of New York city.

Cleveland was a regular attendant, and in his later years a member of the Presbyterian Church.

Harrison was a Presbyterian, and an elder for many years.

McKinkley was a devout Methodist.

Roosevelt is a member of the Dutch Reformed Church, but is liberal in sentiment.

Taft is a Unitarian, but has manifested no exclusive spirit.

Wilson is a Presbyterian.—Sel.

DO YOU KNOW?

That 2,298,020 square miles of the United States are under no-license?

That 1,776 counties of the United States are under Prohibition now?

That 14,000 incorporated cities and villages are under Prohibition?

That today more than one-half of the people of the United States are living under no-license?—The Ladies' Home Journal.

Is your subscription due? See cover.

HOW THE MINT WEIGHS COINS

One of the interesting contrivances that the United States Mint uses is the machine that weighs coins of all denominations.

In 1910 the government coined about 8,500,000 pieces of gold, and 26,000,000 pieces of silver. Formerly, each of these pieces had to be weighed by hand. Seated at long tables, each with a balance in front of her, were forty or fifty women "adjusters." It was their duty to weigh each coin. Pieces that were too heavy, they reduced with a file; those that were too light, they put aside to be sent again to the melting-pot. Gold pieces they weighed twice, once in blank and once after coinage.

The new weighing-machines have each ten balances, which are set at the required weight of the coins that are to be tested. Each machine weighs ten coins at a time. If a coin be too light, the scale-beam moves up, and the coin is dropped into a chute that carries it to the "lights." If it be too heavy, the scale-beam drops, and the coin falls into another chute that leads to the "heavies." If it just balances, the coin drops among the coins that are of the proper weight. The weighing is very rapid and very accurate.

There is some slight "tolerance" in the matter of weight. For example, the gold double-eagle should weigh just 516 grains, but a coin of this denomination may weigh as little as 515½ grains, or as much as 516½ grains, and still be passed as "good." The standard weight of the silver half-dollar is 192.9 grains, and the margin of tolerance is 1.5 grains. The coin may weigh as little as 191.4 grains, and as much as 194.4 grains, but never less than the first figure nor more than the second.

The standard fineness of all gold and silver coins is 900. In the gold coins a deviation of only one one-thousands from this is permitted, and in the silver coins of only three one-thousandths.

The so-called five-cent nickel is really only twenty-five per cent. nickel; the rest is copper. One-cent pieces are ninety-five per cent. copper, and five per cent. tin and zinc.

Another interesting machine at the mint is the automatic coining press. Formerly workmen fed in the blank coins by hand. The new contrivance consists of a hopper, at the bottom of which is a copper disk, perforated with holes the size of the coins that are to be stamped. As the machine works, this disk revolves slowly, and the blanks drop through into a stacking-tube, whence little clutches carry them under the stamp.—Selected.

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HOLDING TEEN AGE PUPILS

(Continued from page 537)

in the highest, truest sense of the term. The relationship between a teacher and his class should be so vital that the character moulding influences pass from one to the other. The teacher gets into each life, as it were. Do not let them feel that Christian people look upon fun as sinful, but help them to have the right kind of fun. One writer has said, "A teacher makes a mistake if he spends all his time trying to get the lessons and does not try to get the pupil." And certain it is that he will never get him if he does not put forth effort to reach him. He is far ahead in some regards. Keep step with him and he will soon be keeping step with you. Put on his glasses and he will soon be wearing yours. Think his thoughts and he will soon be seeing things as you understand them. Forget his faults and he will soon be emulating your virtues. If you wish to make your class interesting, you must be interested yourself. Put your whole soul into your work—take time to prepare your lesson material. Be pleasant. Make your class a matter of daily prayer. And above all follow the one great Teacher, Jesus Christ, who so patiently and so beautifully taught men, and thereby be able to so influence the boys and girls in the teen age, that they might be regular attendants at the Sunday school and finally, accept Jesus Christ as their personal friend, teacher, and Redeemer.

West Liberty, O.

"The Moslem children, catching hands, would form a line twice around the world."

Does your label on this paper read "apr 16," or any month or year prior to this? If so your subscription is due. Please renew at once.

CURRENT EVENTS

(Continued from page 540)

A Powerful Light.—The Coast and Geodetic Survey of the United States announced the invention of a powerful dry-cell electric signal light, which is capable of projecting its rays 150 miles through camparatively thick smoke and haze. The light is said to be 150 times more powerful than the acetylene lamps now in use. The light will be used in surveying in the mountains of the West.

War Prices.—When the European war began manganese iron, an essential alloy for making of steel, went begging for $38 a ton. Recently a car-load of this metal was sold in Pittsburg on the basis of $1,000 a ton. In the smallest proportion that it is used in steel, it will add to the cost of production from $10 to $12 a ton.

Cheated Out of Millions.—Internal revenue collectors, who have investigated tobacco manufacturers in New York City, claim that during the last fifteen years these manufacturers have cheated the Government out of millions of dollars of revenue. Twenty manufacturers are under arrest. Both tobacco and liquor, destroyers of manhood, should be tabooed.

$312.50 a Square Inch for Land.—Recently a building in New York City changed hands, and in order to perfect the title, eight square inches of land adjoining it was sold for $2,500. About 300 years ago the whole of Manhattan, containing twenty-two square miles, was bought for $25.

Our Chewing Gum Bill.—This country expends $50,000,000 a year for chewing-gum it is estimated. The United States imports annually 13,000,000 pounds of chicle, the raw material from which gum is made. This is nearly three times the amount given by the United States for foreign missions.

Train-loads of Sugar.—Recently a sugar refinery in New York received a consignment of sugar from Hawaii which required 120 solid trains to carry it through from the Pacific coast to New York.

The equivalent of 11,000,000 feet of lumber is wasted annually in sawdust, according to estimates made by a college of forestry. Much of this is used for different purposes, and more uses are found for it from year to year.

A $25,000,000 tube plant is soon to be erected in Gary, Ind., by the United States Steel Corporation. In addition to this other construction work will be done calling for an expenditure of an additional $28,000,000.

Since the first of February the Government has opened up 2,000,000 acres of public lands to homesteaders. This land is scattered through nine different states.

SPIDERS THAT WORK FOR A LIVING

In Hoboken, N. J., is a colony of two hundred spiders which start and stop work when the whistle blows. They are probably the most indispensable workmen in one of the largest surveying instrument factories in this country. It is their duty to spin the delicate thread which is used for the cross hairs to mark the exact center of the object lens in the surveyor's telescope.

The spiders produce only during August and September. In that time they spin thousands of yards of web which is wound upon metal frames, and stored away until needed. A few weeks ago the entire colony, for no apparent reason, went on a strike. Everybody was worried until the "forewoman" of the spiders, after patient coaxing, finally induced them to begin spinning again.

Spider web is the only suitable material yet discovered for the cross-hairs of surveying instruments. Almost invisible as this fiber is to the naked eye, it is brought up in the powerful lenses of the telescope to the size of a man's thumb, so that all defects, if there happened to be any, would be magnified to such a degree that the web would be useless. Human hair has been tried, but when magnified it has the apparent dimensions of a rough-hewn lamp-post. Moreover, human hair is transparent, and cross-hairs must be opaque.

A spider "at work" dangles in the air by its invisible thread, the upper end being attached to a metal wire frame whirled in the hands of a girl. The girl first places the spider on her hand until the protruding end of the thread has become attached. When the spider attempts to leap to the ground, this end is quickly attached to the center of the whirling frame, and as the spider pays out thread from its pouch, this line is wrapped around the frame. Several hundred feet of thread can be removed from a spider at one time.

The spiders are kept in a large room under the supervision of three girls and a forewoman. When not spinning, the little workmen are placed in a large wooden cage. Flies are the chief article of diet. During the fall and winter months, the spider colony usually dies, so that an entirely new corps of workmen must be recruited. Not every spider will do—only large, fat spiders that spin a tough, round thread are suitable. Boys search barns meadows and marshes for the spiders' lairs. By early summer, the spider cage is generally filled.—Popular Mechanics.

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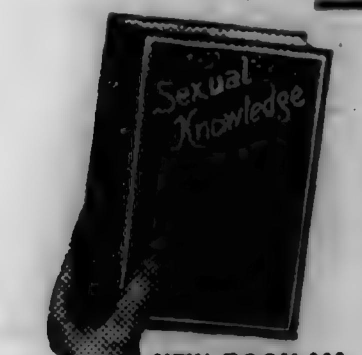

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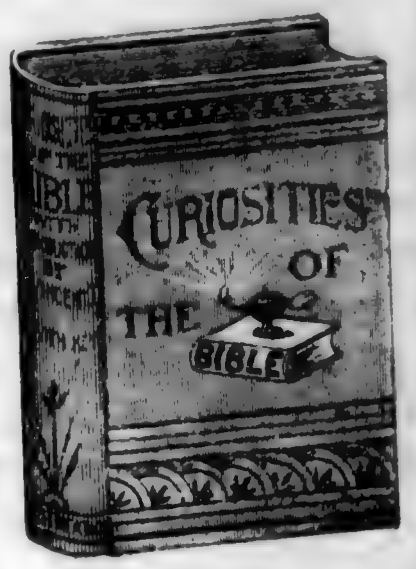

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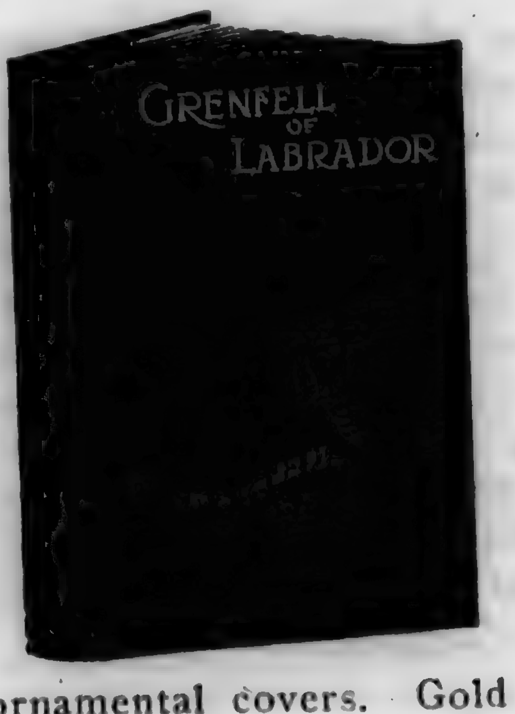

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CHRISTIAN MONITOR

JUNE, 1916

WALLS OF CHESTER. THE WATER TOWER—A POINT OF VANTAGE AT THE BRINK OF THE RIVER

(See page 560)

SELECT READING

GATHERED RESOURCES

"There is no such thing as sudden force," remarked a young man. Doubt was written on the faces of those who heard him, and protests sprang to their lips.

"What about the blow of the sledge hammer?" asked one. "Have you not seen the hammer come down with such sudden force upon the rock that it shattered it? Is not that sudden force?"

"Have you ever watched the man with the sledge?" asked the first speaker in reply. "Have you noticed that he swings the heavy hammer above his head, and that then he brings it down again with the power of his shoulders behind it? The force of the sledge as it strikes the rock is but the accumulated force of the lift and the fall made possible by the muscular energy expended by the man who wields it."

"That may be true," said another, "but when a steam boiler explodes, is not that sudden force?"

"Back of that force which explodes the boiler so suddenly," was the reply, "is the more or less slow combustion which heated the water to the boiling point, and the gradual accumulation of steam pressure within the boiler. Study it out for yourself, and I believe that you will be convinced that nothing happens suddenly in this world."

Listen to the musician who is bringing such wonderful tones from his violin. How does he do it?

"It is the way he strokes the strings," you say.

But that is not the whole truth. Back of that stroke which brings out the marvelous tone of his instrument there are thousands of strokes made in practice to acquire that skill. And even the tone of the violin, we are told, is in large part due to its having been played through the years, and well-played, too.

This principle holds good in regard to faith. We sometimes think that God, in answer to our prayer in some great emergency, will give us a large measure of faith. Jesus, however, said that faith is like a grain of mustard seed. Faith is organic. It grows. Faith for great emergencies comes through the accumulation of faith in the experiences of every day.

Knowledge, too, must be accumulated. You know at any moment only what you have learned in past moments. You have in your mind today only what you have stored up there in days gone.

So true is this of character, that we speak of character-building, as if character were a structure—reared a stone at a time, like some great temple. Have you dreamed of possessing character some day? How have you expected your dream to be fulfilled by some sudden great event? Character is built. You will be at any point in time just what you have become in the time that shall at that moment be past.

Is not this the great lesson of the parable of the virgins? Five of them were wise and accumulated resources for the emergency. The five foolish virgins made no such accumulation through the expenditure of time or thought or energy or possessions. When the bridegroom came, they sought to obtain in a moment the resources which they should have accumulated. When they got back it was too late. It is always too late when the emergency has come.

Is there then no hope for the man with a wasted past? Here is where the Gospel comes in. It does not make light of the influence of one's past, but it does say that there is a power of God, stored up and available for the man or woman, boy or girl, who will let Christ in. We are victims of our past, but over against our past God, with eternity behind Him, puts Himself. Over against our past, Jesus Christ will put His sinless past with its life-giving power.—Editorial in "Forward."

SO WHY FRET?

Are the trains too slow for you? Caesar, with all of his court, never exceeded the speed limit.

Are your wages too small? In Europe people are content with making a living?

Are the lights too dim? David wrote his psalms by the light of a smoky torch.

Are you ugly? Cleopatra, though homely, bewitched two emperors.

Are you cold The soldiers of Valley Forge walked barefoot on the ice and snow.

Are you hungry? Children in India are starving for want of a crust of bread.

Are you tired? Why fret about it? Jacob was tired when he dreamed of the two thousand years ago, when sickness was almost always fatal.

Are you poor? The Savior of men was not wealthy.

Cheer up! Praise God that you live in the midst of His blessings.

Why fret?—The American Magazine.

A CHILD'S UNCONSCIOUS INFLUENCE

A pretty story of a child's unconscious influence was told by Mrs. Willoughby Cummings at a meeting at the Mansion House last week. She explained how there was in Canada a very high official, a very prominent man, who did a great deal for the country, but who at one time in his career took little or no interest in missions. This gentleman had a little granddaughter, who was the apple of his eye, and his chief delight was to get the child on to his knee and encourage her to talk to him of all the things that interested her. One of her great interests was missions, and in particular a hospital, which was being established for Blackfoot Indians, and the grandfather drew her to tell him about it, quite unconscious of the fact that all the while he was imbibing missionary knowledge. After a time, a minister of affairs brought forward a suggestion in Parliament for making a grant for the building of a new hospital. Several people rose and opposed the measure, bringing forward old thread-bare arguments against the advisability of such a venture, when suddenly, to the astonishment of all concerned, the official, whose little granddaughter had unconsciously primed him with all the necessary information rose to his feet and made such a stirring speech in defense of the scheme, and brought such weightly arguments to bear in its favor, that no one had a word to offer in opposition—the resolution was passed, and the grant was made. The little child had led them.—The Scottish Chronicle.

A LITTLE PHILOSOPHER

A newsboy, thinly clad and drenched to the skin by the soaking rain, stood shivering in a doorway on a cold day in November. First one bare foot and then the other was lifted from the pavement for a moment and placed against his leg to get a little warmth. Every few minutes his shrill cry could be heard as he shouted: "Morning papers! Morning papers!"

A gentleman, well protected by oil-cloth and umbrella, in passing, stopped to buy a paper, and, noticing the boy's plight, said: "This kind of weather is pretty hard on you, my lad."

Looking up with a cheery smile, he replied: "I don't mind this much, mister. The sun will shine again."

What a philosopher the boy was!—Sel.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. VIII SCOTTDALE, PA., JUNE, 1916 No. 6

IN RUSSIAN PRISONS

Two strange stories told by George Kennan in "A Russian Comedy of Errors" give us an intimate revelation of the underworld of Siberia. . . . . Forty years of experience with this forbidding stratum of Russian life have given Mr. Kennan an unusually vivid pen when he comes to describe it for the reader, and as his friends and acquaintances in Russia range over the whole field of the political criminal world, it is not surprising to find that his tales "read like a group of detective stories." The two stories mentioned are principally illustrative of the terrible isolation of the Siberian prisoners. The first is told by a musician who went among the prisons of Siberia for the purpose of hearing and recording the convict-songs, which are the most interesting of Russian folk-songs. These songs are forbidden by law, and so it was only with difficulty that they could be heard—especially the uncanny, haunting "Leg-Fetter March." The musician on his return related something of his adventures to Mr. Kennan. Of the march he says:

> It is a melody, not a song. On the road the convicts hum it, with closed lips, and in the prisons they mark the time with a rhythmical clashing of leg-fetter chains, and add a weird, buzzing accompaniment made by blowing on paper-wrapt combs. If you have never heard it, I can't possibly give you an idea of it without instruments and a chorus. You may think from my description that it is a childish performance, more likely to excite laughter and ridicule than serious emotion; but, in reality, it is an extraordinary and tragic thing and fairly makes the ants crawl up and down one's back. After my return from Siberia, I got together a chorus and a small orchestra and gave a series of concerts in which I introduced songs of penal servitude and the "Leg-Fetter March;" but the effect of the march on the audience was such that the Government finally prohibited it. Thousands of Russian concert-goers now know the air, but to play it on an instrument in public, or even to hum it, is a misdemeanor.

Music has a meaning for the Russian, be he peasant or lord, that few other peoples understand. To these exiles it speaks rarely, but at such times with a poignance that is almost physical. This we glimpse in the same musician's story of the balalaika-player, whose marvelous performance on the guitar-like Gipsy instrument revealed an intensely musical nature, Kennan listened to him enthralled. We read:

> When the gifted convict finished his last song, I grasped his hand, and, in my enthusiasm, thanked him almost effusively.
>
> "Please get the warden to let me keep the balalaika a little longer," he whispered to me, while I was sitting holding his hand. "Persuade him to leave it with me a day of two more."
>
> I made the desired request, but the warden declared it absolutely inadmissible.
>
> "It is against all rules," he assured me, "and I might have to answer for it to an inspector."
>
> "Bring me the balalaika," he said.
>
> Then there happened something that I still remember as astounding, tragic, and almost terrible. The quiet, submissive, undemonstrative convict suddenly became as fierce and menacing as a tigress about to be deprived of her young. His face lost every trace of color; his eyes seemed to fill with blood and fire; and, holding the balalaika to his breast with one hand, he threw himself into a fighting attitude, and cried hoarsely and fiercely:
>
> "I'll never give it up! You can't have it! I'll kill the first man that tries to get it!"
>
> "Take the balalaika away from the prisoner," said the warden in a stern voice.
>
> The soldiers and turnkeys, with their hands on their weapons, sprang toward the defiant convict, who stood motionless, with murder in his eyes, breathing heavily and clasping the balalaika to his breast. Before they reached him he realized, even in his paroxysm of furious passion, that he could not successfully resist four armed men. Dropping the balalaika, he stood for an instant looking at it, with an expression of wild grief and misery on his face, and then, throwing himself on the floor, burst into a storm of convulsive sobs. Never in my life had I seen such agonized weeping. It was the expression not merely of disappointed expectation and thwarted impulse, but of all the hopeless misery of a wrecked existence. The loss of the balalaika brought to him a vivid realization of all that he had missed in life—love, freedom, music, happiness, everything—and the agonized consciousness of irretrievable disaster was deepened and intensified by acute regret and unavailing remorse.

The second story is a young Russian journalist's account of his experience with the "knock-alphabet," a secret means of communication from cell to cell in the Siberian prisons. The young man, Voronin by name, had been banished for some political affair and was incarcerated in the Tubestkoi bastion of the Petropavlovski fortress. He found himself isolated indeed, but still in the midst of friends. First he learned how to read messages knocked out on the walls in the old alphabet, wherein "a" is "1" and "e" is "5," and so on. Then came a lesson in the new alphabet, from a prisoner in a neighboring cell, of which we are told:

> In the stillness of the prison I could hear his actions, almost as perfectly as I could have seen them if the wall had been transparent. With some hard object in his hand, he gave the wall one emphatic rap, and then scratched a long, horizontal line across it, as high up as he could reach. This was followed by two raps and the scratching of a second line, about a foot below the first. One after another, he drew in this way seven horizontal lines, six or eight feet long and twelve or fourteen inches apart, numbering them from one to seven, by means of raps, as he drew them. He then scratched six perpendicular lines across the first series, giving to each its number, from left to right, in the same way. The whole diagram, when finished, presented itself to my imagination as a huge vertical checker-board, with numbered rows and columns. I had never before had occasion to see with my ears, but I found it quite possible to do so, and I have no doubt that by making proper use of a scratcher and the knock-alphabet, a mathematician might give a lesson in plane geometry through a ten-inch wall.
>
> As soon as my instructor completed his invisible but audible checker-board, he rapped out the words, "Put alphabet in squares." This I succeeded in doing by scratching the diagram on the floor with a rusty nail which I found sticking in the woodwork behind the door. The man in the other cell then began knocking again, but instead of designating a letter by its serial number in the alphabet, he located it on the checker-board square by giving the number of the row and the number of the column at whose intersection it would be found. I don't know who originally invented this device, but it reduces by at least 70 per cent. the number of knocks required. To make the vowel "U" by the first method, one must knock twenty-one times, but the same letter may be indicated on the checker-board square with six knocks. In learning this code the beginner must have the diagram before him, because he has to refer to it constantly; but after he has memorized the numerical values of the letters he can dispense with it altogether, because he no longer needs its guidance. Every group of knocks then has its alphabetical equivalent in his brain, and the translation is made almost without conscious effort. After a few days' practice one can easily knock out from eight to twelve words a minute, and this rate of speed may be greatly increased by abbreviations in spelling.—Literary Digest.

EDITORIALS

A PROBLEM:—A minister of the Gospel, who, when he entered the ministry a number of years ago, believed in the conversion of the world, recently related how in the study of missions he came face to face with a startling problem. He recalled that in the New England States the Gospel had been preached for two hundred and fifty years, and yet he could not find a single town or village in which all the inhabitants were converted. This problem confronted him: "If the continuous preaching of the Gospel for two hundred and fifty years could not convert a single town or village, and that, too, where all the conditions were favorable, what reason was there to suppose that nations sunken in idolatry and superstition would ever all be reached?"

He put his problem in another way. He found that experts on missions said that during the last century about three million heathen were converted. He says, "Well that is encouraging, but during that same one hundred years three billion, or three thousand million, have been born, have lived and died, without having heard of Christ. At that rate when are we likely to convert the world?" In other words: If after nearly two thousand years of preaching the Gospel the Church has become so efficient as to be able to win one-tenth of one per cent. of the heathen during the last century of this period, how many millenniums will it take her to become one hundred per cent. efficient? Who can answer? It is needless to say that this minister cast to the winds his belief in the conversion of the world when he faced the foregoing facts.

There are three good reasons why we believe that the world will never be won for Christ in the present dispensation. First, personal experience and observation forces home the truth that there are those about us daily who reject the Gospel and die in their sins, despite the fact that all their life they have been surrounded by Christian influences and privileges; second, the history of the human family, and especially of the progress of Christianity for nearly two millenniums, fail to supply any reasonable grounds to hope for a converted world; third, the testimony of the Word is diametrically opposed to such a hope. The Word teaches plainly that when Christ returns the second time that He will mete out judgment upon the wicked nations

The mission of the Church is not to convert, but to evangelize the world, that is, to declare the message of salvation to all men whether they accept it or not. To be despised, hated, and persecuted by the world is the divinely predicted lot of the Church. This being true there is absolutely no grounds to hope for a world won for Christ.

Those who hold to the theory that man began at the foot of the scale as a savage, uncivilized creature and has gradually evolved to his present condition, will continue to evolve, must accept the theory that the whole world will eventually be won for Christ to fit into their scheme, since the Scriptural teaching that man has descended, and not ascended, from a high plane is directly opposed to their evolutionary theory.

ANTI-CHRIST:—The present unrest so evident over the entire world is reviving an interest in the study of prophecy in order to find an explanation for present conditions. When some men thought that the signs of the times indicated that world peace was at our very threshhold, with the suddenness of the lightning's flash a world war instead of world peace burst upon us. The world is seething with social, political, and religious unrest. What does this condition mean and signify? In their search for an answer men are turning to the Word. It alone can give a satisfactory explanation, because it contains the mind of God concerning the matter.

Both the Old and New Testament writings give us glimpses of things yet future, others in the course of fulfillment, as well as those that are past. The Bible definitely and clearly predicts that there shall be wars and rumors of wars throughout the present dispensation. The student of prophecy finds present conditions and tendencies among the nations in accord with the predictions made by God through inspired writers. The future political alignment of the European nations is given in general outline. This makes the study of the events taking place in Europe in the light of prophecy intensely interesting. When we can see that the course the nations are taking is gradually bringing to fruition the ultimate plan of God, as revealed in Holy Writ, it is an inspiration and incentive to the exercise of greater faith in, and devotion to, God.

Iniquity is at work and will continue to work and finally head up in one personality spoken of as the Anti-Christ, the great opposer of Christ and all He stands for. It is this spirit of the Anti-Christ that through all the ages has opposed the work of God in behalf of humanity. Read the interesting and instructive article on the Anti-Christ in the Bible department of this number.

POLITICS:—Politics now is absorbing the attention of thousands There is much speculation as to who will be the standard bearers in the coming Presidential campaign. We are wondering what would be the result if those interested in politics, and who are also professed followers of the Master, would show an interest in the success of the Lord's work equal to their interest in the success of their political party?

CHRISTIAN LIFE

WHAT ARE THE DISTINCTIVE FEATURES OF THE SONGS SUITABLE FOR CHURCH SERVICE, FOR SUNDAY SCHOOL, AND FOR YOUNG PEOPLE'S MEETING?

A. S. Ebersole

A good deal of emphasis is being placed upon "the right song in the right place" in the popular discussions on Church music. Yet so seldom does one find the speaker or writer venturing so far as to give specific examples of this phase of the subject. Indeed, it is not any easy matter—the proper classification of so vast and varied a store of subject matter as our modern song books and hymnals offer for use in the various services of the church so that the right song will always be found in its proper place. Some of our songs seem to be adaptable to any service at almost any time, but this is not the rule. Some others are so clearly defined in content as to make their misplacement nigh impossible by the average chorister. There are still others the complex nature of whose content in words and tune make proper placement most difficult. So then the question asked above, apparently of secondary importance at first consideration, is a very practical one after all.

The answer to these questions, it seems to me, depends at least very largely upon the answer to two other questions: (1) What are the distinctive features that characterize each of the three kinds of services under consideration; and (2) What are the distinctive features that characterize a given service within any one of these three kinds of meetings? Or, what it the purposive element in the service? Answers to these questions from fifty persons doubtless would vary a good deal, yet the fact remains that the individual will be guided in selecting his songs by his own answer.

In the church service, I believe, we may say the dominant elements are worship and the immediate application of truth to life. Here the adult mind is more especially to be exercised and addressed. Naturally, then, this is the place for the heavier type of song, the hymn, "the best means for concerted expression of devotion, adoration, and praise of a body of worshiping people to their God."

On the distinctive features of the Sunday school and its music I can do no better than to quote the following from a chapter on "Music in the Sunday School," by E. S. Lorenz:

"The didactic, hortatory attitude governs throughout, and will naturally affect the choice of the hymns to be used. Purely devotional songs may be used, but it should be clearly recognized as educational, the purpose being to store the minds of the children with the great hymns of the Church for the enrichment of their future religious experience.

"The hymns used must not only be largely didactic, but they must be within the comprehension and the plane of interest of young people and children. . . . For a child of ten, 'Jesus loves me, this I know,' has more value than, 'Love divine, all love excelling,' magnificient as the latter hymn may be for the inspiration of adult Christians. Simple hymns for the little ones; tangible, concrete, practical hymns for the older children and young people; and a sufficient portion of stronger hymns for the adult portion of the school, will form a varied diet in which all will find nourishment and strength."

Judging from the nature of the topics given in the Christian Monitor and the usual order of proceedure I take it to be the purpose of the Young People's Meeting to encourage among the young people more definite Bible study and a serious consideration of the various phases of the work of the Church, together with a free public expression of such thoughts as they may deem precious to themselves and helpful to others. Perhaps "activity" would be an appropriate descriptive term here. Any songs, therefore, that inspire serious study and active service, and that will tend to ever enlarge the appreciation of God and His Word in the hearts of the young people are most fitting here.

What is the dominant purpose in any one specific meeting or service is of course determined by the text or subject matter to be considered, and the music should be selected accordingly after due deliberation. Most of our songs are selected too hastily, hence so often indiscreetly.

Some good examples of suitable songs for a church service are given on pages 12 and 13 of the Gospel Herald for April 6. The writer also heartily recommends the rereading of Bro. J. D. Brunk's article on "Hymns" in the March number of the Christian Monitor.

The same principles governing the selection of appropriate songs for one service are applicable to other services. Let the aim be, first, to draw the mind away from the every-day cares of life into a state conducive to a ready response to things spiritual; second, to create an atmosphere suitable for and consistent with the central theme of the service; and third, the last song of any service should serve as a clinching thought for the service."

Goshen, Ind.

WHEN GENEROSITY CONQUERED

Alma Drake looked in vain for a pricemark on the bolt of braid that she was showing to a customer, and turned to the girl beside her with the question, "What's the price of this braid, Miss Kirkman?"

"Forty-five cents a bolt," the other said. "It seems to me, Miss Drake, that if you weren't very stupid, you would have learned the stock by this time!"

Miss Kirkman was tired. It was a "braid season," and all day long the counter was thronged. There were half a dozen women clamoring for her attention now. She saw the hot flush that sprang to Alma's cheeks at her hasty words, and turned away half ashamed of what she had said. After all, three weeks was hardly long enough to make one very sure of prices. She began to wish that she had not spoken so hastily, and to wonder how Alma would take it.

"Will you tell me the price of this piece of braid, please?"

A tall girl in a brown suit held out a remnant of wide black silk braid. "Have you any more of this?"

"We have braids similar to that at sixty-five and eighty-five cents a yard," Mary Kirkman answered, and turned to take down a box from the shelf behind her. But just at that moment the floorman called her. She was detained for five minutes or more, and as she came back to her customer she was just in time to see the girl in brown holding out a piece of braid to Alma Drake.

"Oh, you're waiting on her, are you?" she said, coldly, to Alma and swung on her heel.

"The young lady was in a very great hurry, so I thought you wouldn't mind my getting her what she wanted. But you must make the check," said Alma.

"I don't care to," was the curt answer.

"Oh, but you must," Alma insisted "She is your customer, and you have a right to the check. I just waited on her as an accommodation to you and to her. Please make the check."

A dull flush colored Mary Kirkman's cheeks as she wrote the check and added the amount to her own book. For an hour she had no chance to speak to Alma, except to answer an inquiry now and then or give hurried directions as to where certain stock was to be found. But later in the afternoon there was a lull, a space of a few moments when not a single customer stood at the long counter. In that lull Mary Kirkman came slowly to Alma's side, the dull flush coloring her face again.

"Why did you insist on giving me that check?" she asked. "I couldn't have said anything if you had kept it yourself."

"She was really your customer, and I had no right to the check," said Alma.

"How can you feel that way, after the answer I gave you awhile ago?" Mary persisted. Alma's eyes met the other's in evident surprise.

"That doesn't count. The check belonged to you because that girl was really your customer, and I wouldn't think of keeping it."

"I know plenty of girls who wouldn't be so square as that, after what I said. Say, Alma," catching Alma's hand impulsively and giving it a close pressure, "I oughtn't to expect you to know the stock as well as I do. Forget what I said and be friends."

Alma gave an answering pressure of the hand. "Indeed I will," she said, heartily. "It's a lot pleasanter to be friends with people."

And so the little flash of temper that might have made two girls uncomfortable for days, was vanquished by the generosity that thought only of what was the right thing to do.—Girl's Companion.

PERSONAL WORK IN THE SUNDAY SCHOOL

> "He that goeth forth and weepeth, BEARING PRECIOUS SEED, shall doubtless come again with rejoicing, bringing his sheaves with him."

We must have something worth while to offer it we would win souls.

He who goes sowing should have seed in his basket.

He who cries "Come ye to the waters" should have plenty of water in his own pitcher.

You can't lead where you haven't been. You can't show the way you don't know. A few years ago the writer was with a party in the Adriondack Mountains. It was proposed to make the ascent of the tallest mountain. A guide was secured and the ascent begun. The summit was reached and fully enjoyed. The guide proposed taking the party down by a different route, and it was begun. Soon a halt was called, and the party ordered to wait until the guide secured his bearings. After a long time he appeared, only to admit that he had lost the way, and didn't know where he was. Again he went off to find the way, and this time came not back. Night was coming on, and the descent was necessary. It was found that there were about as many different opinions as to which was the right way to go as there were people in the party. Finally a way was agreed upon, and after hours of wandering the party reached its destination. Very late at night, just as a party was being sent out to search for him, the guide appeared. He didn't know the way.

One who fishes without bait fares poorly. So he who fishes for souls without furnishings has ill success.

The furnishing comes of prayer and practice.

There must be a preparation for the work of soul-winning. A preparation, not of the head, but of the heart and soul. There must be a tarrying with the Holy Spirit. A putting on of His nature. A being clothed with Him. Somebody must move into us, and change our hearts. "Better not go until we have been with Him. After we have been with Him we cannot help going."

We must have a working knowledge of the Scriptures before we can become effectual soul winners. We must be able to fit the particular need of each individual case, and be able to quote the Scripture that applies to it. Our own words will be as paper pellets compared to the Word of God in such cases.

The writer was assisting in a meeting in Illinois. A coal miner was under deep conviction, but he had some difficulty that he could not overcome. Finally it was learned that the difficulty was a man who had done him a great wrong which he felt he could not forgive. All attempts to reason with him failed. Finally the writer began repeating the prayer Our Lord taught us. When he came to the words "as we forgive others," if he had been struck in the face, the man could not have been more startled or surprised than he was. He saw his error and yielded.

Even if the man does not accept the Bible as authority, it is still the most potent factor. When asked what he would do in such cases, Ralph C. Norton, the director of personal work for the Chapman-Alexander Mission, said: "Well, if I had a fine Damascus sword with a keen double-edged blade I would not sheath it in a fight just because the other man said he did not believe it would cut." The spirit is acquainted with every objection man can make, and His answers are blest.

A very substantial requisite for the winning of souls is that there should be a recognized Christian character back of the message we bear. Remember Emerson's words: "What you are thunders so loud in my ears I cannot hear what you say." John Mitchell, the Labor Leader, was asked by a minister what he could say that would be effective in winning working men to Christ. Mitchell replied: "It does not matter so much what you say, as it does what you are." A great preacher has said that "In preaching the thing of least importance is the sermon," meaning, of course, that it is not what he says, but himself that counts.

Bishop Whipple quotes an old Indian as saying: "Life service is better than lip service, because it don't rub out."

A cannon must be one hundred times heavier than the shot it fires. So a message must have back of it a reserve character to be effective.

If the life is not straight we had better keep the lips closed. There is nothing that shuts the mouth like sin.

Is it possible that that is the reason so many are silent?—Ohio S. S. Worker.

ONE GIRL'S INFLUENCE

A Boston lawyer, who has for forty years been eminent in his profession and no less eminent in Christian work and in princely gifts to the cause of benevolence. tells this story of what fixed his course in life:

When he was a young man he once attended a missionary meeting in Boston. One of the speakers at that meeting, a plain man, said he had a girl in his domestic service, at a wage of less than two dollars a week, who gave a dollar every month to missions; she also had a class of poor boys in Sunday school who never missed her from her place. And he said of her, "She is the happiest, kindest tidiest girl I ever had in my kitchen."

The young man went home with these three broken sentences in his mind: "Class in Sunday school—dollar a month to missions—happiest girl."

The first result was that he took a class in Sunday school; the second was a resolve that if this girl could give a dollar a month to missions, he could, and would. These were the immediate effects of one plain girl's consecrated life.

But who can count, who can imagine, the sum total? That lawyer was, for almost half a century from this time, an increasingly active force in every good work within his reach.—Forward.

COVETOUSNESS

A ship may be overladen with silver, even unto sinking, and yet space enough be left to hold ten times more. So a covetous man, though he have enough to sink him, yet never hath he enough to satisfy him. A circle can not fill a triangle, neither can the whole world fill the heart of a man.—Sel.

"Many a Christian is "not at home" when opportunity to serve Christ knocks at their door."

"Red rum spelled backward spells murder."

• MISSIONS •

NOTES AND COMMENTS

A Girl's Sacrifice.—Examples of Christian devotion and sacrifice come from heathen lands that are rarely found in Christian countries. The acceptance of Christ seems to mean more to them than to the one who was born and raised amidst Christian influences. The following incident is in striking contrast to the indifference so prevalent in America:

"A poor Chinese Christian girl brought eight-five cents to the missionary for the Lord's cause. He wondered that she had anything to give. She said she had nothing, but had **sold herself into perpetual slavery for eighty-five cents that she might help that much to spread the Gospel among her perishing people.** Such zeal and such grace are hardly understood, much less found in Christian countries. It is pleasing to think how Jesus stood by and watched, and how He will watch and love and bless and count her His own slave, and make her and her "two mites" a blessing among the perishing.

"And will she not enjoy life more in slavery, than a half-hearted Christian in the freedom of an American home? 'For a man's life consisteth not in the things which he possesseth.' Life consists in what one thinks, does and hears, and brings its reward from the Master, according as these things are done in the holy bonds of slavery to Jesus Christ, or in the unhallowed bonds of selfish freedom."

40,000,000 Children without the Gospel.—Despite the fact that the number of Moslem children coming under the influence of the Gospel is on the increase, it is claimed that there are no less than 40,000,000 Moslem children in the world today who have not yet been touched by any Christian influences. Add to these the children of other religions in the world who also have not yet been brought under Christian influences and you get a picture of the appalling need of the world and a dark outlook for the next generation. Only through the children of this generation can we get an effective hold on the coming generation. The need of the children in heathen lands perhaps becomes more real when we realize the fact that there are 15,000,000 foreigners in our own country who are not in Sunday school and without proper religious instruction. We have a foreign mission field right at our doors. What are we doing to cultivate it for Christ?

Sixteen Thousand to One.—A missionary in Africa ordered a case of Bibles for his work of evangelization. When he went to the freight office to get the Bibles, he was informed that they were there but in order to get to the box 16,000 cases of liquor had to be moved first. Not long since a vessel sailed from Boston for West Africa with a cargo of 210,000 gallons of New England rum. After being landed in Africa it was "doctored" and made more deadly in its effects, before it was sold to the poor Africans. The sad fact is that a large per cent. of the liquor going to Africa comes from the leading Christian nations. The liquor and tobacco interests apparently are more energetic and wide-awake in their efforts to introduce their goods in heathen countries than the Church is in making known the Message. Does Christ mean anything to you? Have you a compassion and passion for souls akin to that of Christ if facts like the foregoing do not deeply move you?

Mexico and the Bible.—It is claimed that the vast majority of the 16,000,000 people in Mexico, our next door neighbor, do not know what a Bible is. Catholicism has withheld it from them, and as a result the people are steeped in superstition, and gross immorality. The lack of the Bible among these people throws much light upon the causes that make the present situation in Mexico possible. Incidentally it also reminds the Church in the United States of her gross negligence in bringing the Bible to these benighted people.

Giving or Relinquishing?—"So Mr. Jones gave five thousand dollars for home missions at his death, did he?" was asked a minister the other day. "No," was his reply, "I did not say that he gave it, but he left it. Perhaps, to be more explicit, I should have said he relinquished it because he could not longer hold it." And must the missionary cause in our own land go on languishing till God relinquishes by death the wherewithal to carry on that cause?—Record of Christian Work.

1 to 30,000.—Chile, South America, has only one evangelical Christian worker for every 30,000 Chileans. Why such a lack of workers there?

One Tract.—The India Watchman reports that "a son of one of the chiefs of Burdawn was converted by a tract. He went 250 miles; a missionary's wife taught him to read. When he could read the tract through he took a basketful of tracts and with much difficulty preached the Gospel at his own home. He was a man of influence; the people flocked to hear him, and in one year 1,500 natives were baptized in Arracan as members of the church. All this through one little tract."

An Example.—The Igorote people of the mission station at Sagaba, Philippine Islands, sent $47.69 to help flood sufferers in Ohio, Indiana and Nebraska. If the people in these states who did not suffer the loss of their goods in the flood should do as much, proportionate with their posessions, for missions, it would be the largest missionary offering in history. The Igorots evidently believe in foreign missions.—The Christian Worker.

Mormonism Further Exposed

The Geddes-Eccles case, tried at Ogden, Utah, offers a new base for argument and action toward an anti-polygamy amendment to the United States constitution. The legal question involved was the right to a share in the estate of David Eccles, the richest man in Mormonism. Albert Geddes claimed to be the son of Eccles' third wife, and the verdict was given in his favor. "The Continent" points out three things which the case shows:

1. At a time when the Mormon leaders were just as emphatic as they are now in affirming that polygamy had ceased, polygamous marriages were being solemnized by apostles of the church. Church officials not only knew it but were protecting such couples from penalties.
2. It is Mormon policy to encourage lying even under oath when lying is necessary to conceal the inconsistency between Mormon practice and Mormon professions.
3. Since 25 years have passed since the manifesto purporting to abolish polygamy, and since the Mormon Church still remains in control of men who pretend to adopt one course and in fact follow another, it becomes foolish to suppose that the Mormons can be depended on to root out polygamy, or that their governing ecclesiastics have any intention of so doing.—Sel.

"If you believe in your work you will be earnest in your efforts."

THE CITY AND HER MISSIONS

V

A. H. Leaman

One of the great problems in mission work is the homeless man. Thousands of men are in the city during the winter months and the missionary is asked to help take care of them. I feel this problem will be solved in proportion as we increase the efficiency of the Sunday school. The Sunday school is awakening to the fact that its mission is not only for children but for men and women as well. In personal conversation with men I have found a number who never attended Sunday school when they were boys. They were left to drift with the tide and have joined a floating population which numbers into the thousands.

Men of this character drift with the tide and lose their grip on the beautiful side of life, and the result is they lose a grip on home, family, position, respectability, and finally on themselves. They go down the line, begin to drink, associate with bad company, and the result is they drop out of society. In the summer they try to earn a little for winter, and live in the city in the winter. They beg for a living and seek shelter in a lodging house. If they cannot raise the price for a night's lodging they are compelled to sleep in the open or some freight yard or doorway.

In the accompanying picture you will find a number of men waiting for the doors of a Mission to open for shelter when the temperature is below zero. Poor men! No home, no place to sleep. The cause for much of the downward course is strong drink.

Surprise is often expressed by friends of the Missions as to the kind of men found among the homeless. There are lawyers and doctors who are graduates from the highest universities of our country; ministers are sometimes found among the homeless, men who were graduates from the best colleges and seminaries of the country. Business men once of high standing have fallen like the poor man and travel in the same company. In a town within a radius of fifty miles of Chicago is a professional man whose income is $5,000 a year who was picked up as a "down and out" man, and by the grace of God was saved in rags and filth. Four young men, who attended the Home Mission here on 18th Street, were converted from a sinful life and have been saved and are now preaching the Gospel with power. Let me quote you a letter of recent date as it will give you an idea of the work that the Missions are doing.

Little Rock, Lyon Co., Iowa,
April 27, 1916.

My Dear Brother Leaman:—The work of the ministry surely keeps one so busy at times that there is not time to keep up any kind of correspondence. I wish we had more time to write to each other but we can rest assured that our silence is by no means a loss of true fellowship and brotherhood. Is it?

We have engaged Mr. Meeker and party for our tent meetings to begin May 14th lasting until June 4th, if not longer. Two weeks from next Sabbath we begin and there is not much time left for idling or east street. I am arranging for things now. Wrote for the tent the other day and expect word by tomorrow. We are expecting great things from God and I ask that you pray mightily for us as we endeavor by the power of the preached Word to bring men to the Crucified. Please speak to your workers about this. I know you have many there who are able by prayer to move the arms of Him who moves the universe. All previous evangelistic efforts have been in vain, or at least fruitless as far as we could see, and we want this one to tell for time and eternity. There is a tendency to lower the standard of Christian living during the warmer weather when we do not feel as active as we do at other times, but may the Spirit of the Christ keep us red-hot in His service and prayer all the summer long. Oh how much the world needs the prayers of Christians who know how to prevail at the throne of grace and who will stay there until the Lord answers! Pray through!

Waiting for Shelter

I am sending you under separate covers a photograph of Robert (at his request) and one of myself. I hope that by looking at the pictures and thinking of two of your Sunday school boys now out in the work preaching the Gospel of the blessed Redeemer it will bring a source of encouragement to you. I would not be surprised if there should arise from your present Sabbath school number some who will turn out to be a Moody or Sunday. May God keep us all faithful in preaching and living the Word. . . . .

I am looking toward the evangelistic field ultimately and hope that God will use even me for the salvation of a damned and doomed world. Oh the awfulness of rejecting Christ and spending an eternity in hell and torment. Thank God for the good old Mennonites who believe the Old Book just as it reads without any modern exegesis or higher critical interpretation. My creed: "God said it, Jesus did it, I believe it, and that settles it." Faith does not ask for proof but believes. How the world needs the simple, good-old-fashioned faith!

With best wishes to you and all the workers, I am, Sincerely in Him,

F. E. Stemme.

Sometime ago Dr. William K. Wilson of Detroit, Mich., was saved from a life of sin. He went down the line with the rest of the men. He wandered down the street hopeless and discouraged. He fell on his knees and gave his heart to God and became a Christian man. He resolved to live for God and is reunited to his family and is a successful dentist in his town.

The men are given a chance to help themselves. They can wash and get a bite to eat at the Mission. Notice in the picture men waiting in the bread line. Here is the bread line made up of men who are hungry without means to buy food. After they are fed they are urged by songs, sermons, and testimonies to "seek first the kingdom of God and his righteousness."

Men whose lives were worthless and whose records trail through the criminal courts and prisons of many states are now clear-eyed, earnest-minded, whole-hearted citizens. These are the men who can best answer the question, "Do Missions pay?"

William J. Bryan in his address to the ministers here in the city recently said: "If I were a minister and found a member of my congregation growing cold and indifferent I would not argue with him, but I would take him to a Mission and let him see the spiritual regeneration that can take place. Here the modern miracles are performed. Christ touches the hearts of men whose faces no longer suggest that they had been made in the image of God, and cleanses and fills those hearts with a passion for service."

Praise God for the men on the firing line for God. Here is seen the evidences that the Gospel of Christ is the power of God unto all them that believe.

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye

"Bread Line" Waiting for a Bite to Eat

warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doeth it profit? Even so faith, if it hath not works, is dead, being alone."

Chicago, Ill.

DAVID LIVINGSTONE—THE GREAT MISSIONARY SCIENTIST AND EXPLORER

I

Ida Ligo

It is something to be a missionary. The morning stars sang together and all the sons of God shouted for joy, when they first saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an only Son, and He was sent to the habitable places of the earth as a missionary. It is something to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary.

History holds no career so strangely marked by heroic adventure and hairbreadth escapes, perils in jungle and perils in swamp, perils of the lion's stroke and the serpent's bite, perils of war-clubs, and poisoned arrows, as that of David Livingstone. To our generation comes the career of David Livingstone, telling us that the age of heroism has not ended and must not end. For the countless millions of the Dark Continent Livingstone's legend has become a "pillar of cloud by day and a pillar of fire by night," leading them out of the bondage and the wilderness. In 1842, when he first landed upon the African coast and determined to penetrate the very heart of the continent, Africa was the land of horrors and of mystery, known only to the traders who penetrated the edge of the forest to trap slaves for the Cuban plantations. Since then no other continent has experienced changes so wide-reaching as this country, now known as the land of gold and ivory, the land of the black races, where God has chiseled His "image in ivory."

Today, obedient to Livingstone's call for staying the ravages of the slave traffic, Europe is carving Africa into free states. Explorers are perfecting their maps of rivers, mountains, and plains. Merchants are traversing the country with roads and railways. Statesmen are enacting laws that shall abolish the last vestige of the traffic in men. This land is practically Livingstone's gift to civilization. His twenty-nine thousand miles of discovery and exploration added one million square miles to the known world. His studies of Africa's geology, botany, and zoology won for him the highest honors that scientific societies could confer. His writings upon Africa's flora and fauna won for him the esteem of the world's then greatest scientists. Doubtless in the ages to come he will be known as a hero, one of the bravest men in history.

Fascinating indeed were the childhood and youth of this hero, who was born at Blantyre, Scotland, March 19, 1813. His parents were poor and at ten years of age he entered the factory where 6 o'clock in the morning found his fingers guiding the thread and when the evening darkness fell he was still standing beside the loom. The first half-crown he earned went for a Latin grammar, which he fastened to the frame of his wheel, while between revolutions he snatched a moment for his nouns and verbs. At sixteen he finished his Horace, Virgil, and Cicero, and best of all had formed the habits of patient and accurate research which in later years added much to the value of his work. Taking up the study of history, politics, and literature, he became interested in the ministry, and made his way to Glasgow, where he hired a garret, cooked his oatmeal and studied, made a little tea and studied, went forth to walk but studied ever. Interested in the classics, he laid the foundation for his study of the African dialects. An eager student of the sciences, he fitted himself for his researches in geology, geography, botany, and astronomy. Later he entered the medical college and studied surgery, achieving the skill that made him seem to the Africans a divine healer. Then he went up to London, and there pursued his researches in philosophy, theology, and ethics.

Livingstone's religious life is said to have resembled that of David Hogg under whose instruction, as a youth, he had sat in Sunday school, and whose spirit may be gathered from his death-bed advice to him: "Now, lad, make religion the everyday business of your life, and not a thing of fits and starts; for if you do temptations and other things will get the better of you."

It would hardly be possible to give a better account of Livingstone's religion than that he did make it quietly, but very really the every day business of his life.

At the moment when he was ordained to the ministry the opium war was dragging on in China, and he determined to make his way to the celestial kingdom. But in that hour he met Moffat, newly arrived from Africa, who argued that the Dark Continent needed some one who had the courage to leave the coast and march straight into the interior, where on a clear morning from a mountain-top the traveler might see smoke rising from a thousand villages in which no missionary had ever stood. But the danger of African fever or of death by the natives was so great that the board would not assign him to Africa. In the hour of his insistence the directors gave their consent, but disclaimed all responsibility for the perilous undertaking.

Learning that the steamer was to sail almost immediately, Livingstone hurried home to bid his parents farewell. Arriving at evening, all night long father and mother and son sat talking of the perils and possibilities of the Dark Continent, and when the morning light crept over the hills David read the 121st and 135th Psalms, "Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day." Then began the walk to Glasgow. On the Broomielaw, father and son looked for the last time on earth on each other's faces. Then Livingstone set his face in earnest toward the Dark Continent.

Livingstone has been called the most remarkable man of his generation, and the events of his early career in South Africa seem to fully justify the remark. Landing at the Cape, the young hero plunged at once into the forest and secluded himself from all but the natives that he might master their habits, language, and ideas of the people. At the end of seven months he reappeared upon the coast, able to converse with African chiefs with perfect ease. He immediately began collecting provisions for a tour of a thousand miles into the interior. Then for six months he marched north toward the heart of Africa. But at the moment when scores of unfriendly tribes were between him and his friends upon the coast, his oxen died and he was obliged to desert his supplies. In that hour he packed his luggage and trudged on, keeping only his medicines and remedies.

He won the hearts of the rude African tribes. Entering some village that had never seen the face of a white man, he would march with erect fearlessness through the ranks of warriors and with a genial smile and outstretched hand boldly enter the tent of the chief. His courageous manner and gentle address seemed to cast a spell upon all hearts and he soon received not simply protection but even reverence and homage from those whom Boers and Arabs called treacherous and wily imps and devils. In years not a single article was stolen from him, and because his presence was a boon to the people, he was treated as a kind of superior being. His fame began as a rainmaker. Assembling the native chiefs, he led them to the head of a rich valley that had been overtaken by drought, and there outlined a plan of irrigation with canals and reservoirs. When a year had passed—lo, the little valley was a garden of beauty and delight. He taught the people carpentering, he started an agricultural school and taught the grafting of fruits, the raising of grains, and the care of stock. He enrolled two hundred pupils in an industrial school taught by his wife.

When seven years had passed by how marvelous the transformation he beheld! He built a house and straightway the chief erected one like it. He filled the space in front of his house with flower-beds, soon all the tents were surrounded with brilliant blossoms. He assembled the children on Sunday morning for instruction, and the chief sent out servants with whips of rhinocerous skin and drove in five hundred young men that Livingstone might instruct them. His days were filled with work, his evenings occupied with the instruction of twenty-five young men whom he was training to carry on his work.

It was while here at Mabotsa that he had his famous adventure with the lion, which came so near ending Livingstone's career. By a kind of miracle his life was saved, but the encounter left him lame for life of the arm which the lion crunched. This is Livingstone's modest account of the adventure. After telling how the attacks of the lions drew the people of Mobotsa away from the irrigating operations he was engaged in, he says:

"At last, one of the lions destroyed nine sheep in broad daylight on a hill just opposite our house. All the people immediately ran over to it, and,contrary to my custom, I imprudently went with them, in order to see how they acted, and encourage them to destroy him. They surrounded him several times, but he managed to break through the circle. I then got tired. In coming home I had to come near to the end of the hill. They were then close upon the lion and had wounded him. He rushed out from the bushes which concealed him from view, caught me by the shoulder and shook me as I have seen a terrier shake a rat. A moment later the beast in the agony of death dropped the arm, its bones crushed, the flesh in shreds."

(To be concluded.)

TORTURED ARMENIA

On May 14, 1915, the Justice of Court Martial from Alleppo, arriving in Hadjin demanded the delivering up of all arms, deserters and outlaws of any sort, adding that he had 3,000 soldiers at his command in case of a failure on the part of the populace to obey.

If they delivered them perhaps they would be massacred, but if not, they would be openly opposing the Government, so they decided upon the former plan. But although many of both guns and deserters were given, on May 23 about 2,000 soldiers entered the city and were installed in several public buildings, the cavalry being sent out to our new summer home at the grape vineyard on the mountain opposite the city. The building was well cared for.

The next day the ammunition and load animals arrived, and the accompanying soldiers forced the keeper of our Girls' Orphanage building in the upper part of the city, to permit them to enter. But as we had considerable property in the Home, the American Board missionary (of which there were two in Hadjin after April 1st), who had been appointed as our representative in our absence, protested so vigorously that it was vacated the following day.

Broken Promises

Repeated assurances were given that if the deserters were delivered, none of the community would be exiled; but although it was being done, on May 27th a large number of leading men were imprisoned, while the people in general became alarmed, and the women and children of those families were nearly frantic. The missionaries begged the officers to be merciful to the innocent, but were told there was sedition among the Armenians of which they were ignorant, but against which the Government must take action.

After all deserters and ninety-one rifles were given up the officials declared that more guns were hidden, and set soldiers at digging into walls and refuse heaps; but, aside from some powder, little was found.

Things grew worse and on June 3 it was understood that deportation would soon begin. The men to be sent were released from prison and allowed a few hours at home.

The First Exiles

Thirty leading Protestant and Gregorian families were sent first, and although soldiers were stationed to prevent friends and relatives from accompanying them, the two missionary ladies were allowed to give aid to as many as they could.

In a few days our steward, who was later hired by the American Board ladies, was also driven from his home by the soldiers in spite of the ladies' pleas to have him left to aid them.

By the 10th of June 150 families had been sent away, and although the soldiers left about two weeks later, the deportation of the people continued all summer under the direction of local officers until, by October 1st, only a very few families and about 250 widows remained in the city of 15,000 inhabitants.

The Government actually attempted to provide animals for the exiles from Hadjin, as they had few of their own and the roads to be traveled were mountainous and stony. These were obtained from surrounding villages, the owners accompanying them. Gendarmes also went with the caravans, but instead of offering protection from raiding bands of robbers, and being helpful in general, they were a necessary evil.

Later, as animals became scarcer, oxcarts were used, but the people not being allowed to take the well-trained caravan route, were forced to go over a stony and difficult road. And in early September, when the majority of the widows and very poor people of Hadjin were sent, so few animals and carts were obtainable that a large number of men, women, and children started out on foot with the few most essential articles for their long journey on their backs or tied to their bodies.

The people desired the missionaries to keep some of their remaining earthly treasures for them, but, as the supply would have been almost exhaustless, they only accepted such things as they could purchase, and that to help those who were in such sore straits financially.

They succeeded in giving aid according to their limited ability not only to those expelled from Hadjin, but to the people who passed through the city from villages on the Everek side. The authorities knew it, but offered no outward opposition.

Difficulties increased when armies of locusts ravaged the country from June to September, ruining the vineyards and everything until many of the villages and Hadjin were suffering from lack of food. Nearly all the shops in the city being closed, and few caravans of supplies going in also contributed to that lack. Salt and soap were particularly missed. The missionaries purchased large quantities of cheap wheat for distribution among the very poor, and the two Bible Women worked nobly distributing the same until they too were exiled.

Many Mohammedans Mourned

There was no discourtesy shown the American ladies by either the village or official Turks, although many of their requests were not granted. The postal official showed special favors. When money was sent through the post office, he always tried to pay in gold or silver so they could get it quickly into the hands of those who were exiled. His mother was so depressed when the first caravans of exiles were deported from the city that she was confined to her bed for two weeks. She strongly disapproved of it as did other Moslems. Some of their women were seen loudly wailing with the Christians when the latter were sent.

Influential Moslems in the villages said that a day of reckoning will surely come as such cruelty cannot go unpunished. They further lamented the total absence or artisans, realizing that in a short time they will not only be seriously inconvenienced, as they already are, but in desperate need of the Armenians, who are in most cases the merchants and handicraftsmen. Moreover, they declared the Armenians were not guilty of anything, lived peacefully, and were friends of theirs.

But while some pitied, the great majority were amazingly heartless and cruel.

About thirty families of refugees from Roumelia, who had been homeless wanderers since the Balkan War, were sent to Hadjin by the Government and installed in homes vacated by the deported Armenians.

The missionaries witnessed hundreds of Armenians being exiled to distant parts of the Empire, and while all in connection with the leaving was heart-rending and nerve-taxing to the extreme, still the spirit of Christian faith shown by the many in those dark hours was most admirable. Men and women when parting with the missionaries frequently said, "Let God's will be done, we have no other hope!"

Shall we not continue to pray much that their faith fail not?—Dorinda Bowman in The Evangelical Christian.

WINNING SOULS FOR GOD

Levi Mumaw

This morning's mail brought us several interesting tract letters and we believe our readers will be glad to read them. We are copying them in full except that the names of the senders are withheld. The names can be supplied on request.

* * *

Brooklyn, N. Y., May 10, 1916.

Dear Sirs:

The tracts you sent, were thankfully received in good condition. I can assure you that they will not be disposed of without discretion, as I realize how slowly funds come in by my own experience, showing that the love of many, according to Scripture, is growing cold.

Your tracts are enlightening many and God will reward your efforts.

Yours fraternally,

* * *

Williamsport, Pa., May 9, 1916.

Mennonite Publishing House,

Dear Brethren,—

I am writing these few lines to ask you to send me some of your tracts. I have been sick in bed for almost four years with leakage of the heart and cannot raise my head off my pillow. I am trying in my weak condition to WIN SOULS FOR GOD. My father helps me a great deal. Last Sunday, father and a friend of mine put tracts and cards in 275 envelopes and left them by a house to house canvass. By doing that the whole family gets the benefit of the tract. They will keep the good work going and will pray for the success of your work. I will thank you very much for all you send and may God bless you. Yours in the work for Jesus,

* * *

We hope the above letters will be a means of encouragement to those who have so faithfully supported the tract work as well as all others who are interested in the work of the Master.

DO YOU KNOW

That two-thirds of the country churches are declining?

That twenty-five of the twenty-eight Presidents of the United States came from the country?

That two-thirds of the ministry of the church of today came from the country?

That ninety-four per cent. of the pastors of rural churches are non-resident.

That President Wilson said the rural church had lost its dominant influence which it so recently had?

That we have in our domain one million Latin-Americans who need the Gospel of Jesus Christ?

That one-half of our Indian population needs evangelizing?

That the center of missionary activity and responsibility has shifted to the United States, and that the world must look to us for the Gospel?

That America has men enough and money enough to evangelize the world if it wants to? It is the business of home missions to make them want to.

That Cleveland public school buildings have been used on Sunday afternoons by societies of foreigners for places to gather to teach atheism and infidelity to their children?—Sel.

We have many calls for large lots of tracts which we cannot supply. We aim, however, to send a small lot in response to every request that comes to us. May your prayers ascend in behalf of the work, and will you please allow God to use you in some way for the extension of it.

Scottdale, Pa., May 11, 1916.

SUGGESTIVE ILLUSTRATIONS

Who Chose the Best?

In 1839, when Royal Gould Wilder, missionary to India and founder of "The Missionary Review of the World," was graduated from Middlebury College he divided first honors with his classmate Foote. Strange to say, both had been born in the same year and on the same day.

Foote became a lawyer and rose rapidly in his profession. He amassed wealth and married a young woman of singular beauty. But in the midst of his prosperity, death took both wife and daughter from him, and overcome with sorrow he blew out his brains.

When Wilder turned from flattering prospects at home to devote his life to India, Foote, his twin-honor man, said to him: "Why bury yourself among the heathen, Wilder?" Wilder worked in India more than thirty years, preached in more than 3,000 cities and villages; scattered over 3,000,000 pages of tracts; gathered into schools over 3,300 children, of whom 300 were girls. Was not his choice the better?—Missionary Review of the World.

Distance no Barrier

Mrs. Jennie Fuller, missionary to India and author of "Wrongs of Indian Womanhood," at one time taught a class of twelve native girls on Sunday mornings. They were antagonistic and at times unmanageable, and for months she labored and prayed in vain for their conversion She was seriously considering giving up the class when she remembered a friend in America, a man who had lived in the days of Finney and knew how to pray. So she wrote to him telling the needs of the girls and asking for co-operation.

The friend in America received the letter and began to pray, but weeks passed with no signs of improvement. But one morning Mrs. Fuller noticed a decided change. There were signs of conviction and before the hour closed all were on their knees in prayer. Some accepted Christ then and there and ultimately every girl was saved.

It was afterward learned that on the night before the man of prayer in America had become so burdened with the needs of the class in India that he had retired to his room to wait upon God in their behalf. For several hours he pleaded for their salvation. Saturday night is Sunday morning in India, so he was praying at the very time that Mrs. Fuller was teaching. The old man on his knees in America had brought those twelve heathen girls to their knees in India. It was prayer that did it. Oh, what power there is in prayer!—Julia A. Fraser in The Sunday School Times.

BIBLE STUDY

THE ANTI-CHRIST

The name "Anti-Christ" is used in the Scriptures only in the Epistles of John, in I Jno. 2:18, 22; 4:3; II Jno. 17. The apostle Paul refers to what seems to be the same thing in a number of passages, but especially in II Thes. 2:3, 7, 8, using the names "man of sin," "son of perdition," "mystery of iniquity," "wicked." In the gospels the same thing is mentioned by the Lord, but not in such terms. "The abomination of desolation" and "false Christs," are alluded to as the powers that will lead people astray in the last days.—Matt. 24. Peter refers to false teachers whose heresies, denying the Lord that bought them, shall lead many astray in the future days of the Church.—II Pet. 2: 1. There seems to be one common idea among all the writers, in perfect harmony with the Lord's teachings, that there will be an influence at work in the Church to overthrow the faith of believers as well as to blind the understanding of the unconverted concerning Jesus Christ, the Son of God. Whatever that power is, or in what way it is to be manifest or is now at work, it is anti-Christ in its nature.

John gives two characteristic features of the antichrist spirit. The first is that of denying that Jesus is the Christ.—I Jno. 2:22. This statement is qualified in the same passage by the declaration that, "He is anti-christ, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." One test of the anti-christ spirit is, therefore, the denial that Jesus is the Christ. The second characteristic is that of denying that Jesus Christ is come in the flesh.—I Jno. 4:3. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already is it in the world." The two ideas presented might be stated in our common terms as, first, a denial of the Divinity of Christ; second, a denial of the human nature of Christ. John does not say that this is the anti-christ; he says, "Ye have heard that anti-christ shall come, and even now are there many anti-christs." These expressions which John has given as anti-christ in spirit are the teachings of the anti-christs. From John we gather that there is a personal anti-christ who denies that Jesus Christ is the Son of God and denies that He was in the flesh. This is equal to the denial of His Messiahship and of His atonement. The anti-christ is opposed to Christ and to God.

John also teaches that there is a spirit of anti-christ which is manifested among men, even among those who hold or claim to hold the faith of Christ. They may hold any erroneous opinion concerning the person of Christ and be anti-christ without being all that is included in the doctrines of the great opposer of Christ. A feature of the times in which John lived was the increase of doctrines opposed to the faith concerning the nature of Christ, and by that John claimed that the last times were at hand. He did not claim that the anti-christ was at hand

Peter makes mention of the tendencies toward the latter days of the teaching of damnable heresies which deny the Lord; also of the denial of the coming of the Lord. But Peter makes no mention of the anti-christ, neither of the anti-christ spirit. False teachers and scoffers and the wicked whose errors are apt to lead away the faithful are of the same class as those mentioned by John and the time of their prevalence in the Church agrees also with John as being in the latter days.

Paul gives a more detailed description of the time, the character and the person of the one whom John calls the anti-christ. Writing to the Thessalonian Church he mentioned the coming of the Lord in connection with a message of comfort concerning those who "sleep in Jesus" (I Thes. 4:5). This message raised a question as to the time of the Lord's coming and was answered by the apostle in the second epistle. The most complete description given anywhere concerning the person of the anti-christ is given in the second chapter of the second epistle to the Thessalonians. His names, his character, the time of his appearance, his work, his limitations and his judgment are all indicated. It is well to note also that Paul agrees with John and Peter in that there are certain peculiar conditions among the believers and certain indications of false spirits and false doctrines in existence before and at the time of the appearing of the anti-christ. See I Tim. 4; II Tim. 3. It is certain also that he recognized in his own time those who partook of the nature of the anti-christ in their attitude toward the believers.—II Thes. 1:3-12; 3:1-5. Cf. I Thes. 2:14-16.

Paul adds two other features to those given by John as characterizing the anti-christ. The first is that he is associated with worshipers and a system of worship. His followers would deceive concerning the time of the Lord's coming. I Thes. 2:3; many of them fall away from the believers—v. 3; he is worshiped in the temple of God—v. 4; the spirit was already at work—v. 7; his followers are deceived by him to perish—vv. 9, 10; they are allowed by the Lord to be deluded and to believe a lie because they would not believe the truth but had pleasure in unrighteousness—vv. 11, 12. The second feature is the personality of the opposer of Christ. He is spoken of as a person; His names indicate him to be a person—vv. 3, 8; there will be a special time of his appearance—vv. 3, 6, 8; the Lord will deal with him as an individual—vv. 8, 9; he will be the head of the opposition against the believers and Christ—vv. 3, 4, 7, 10, 11. Adding these two features to the two given by John we are able to understand some of the facts concerning the anti-christ and his work in the world.

In Matthew 24 Jesus mentions the appearing of the false christs who deceive many at a time previous to the destruction of Jerusalem which event takes place when the "abomination of desolation" stands in the holy place. If the false christs are accounted as anti-christs, and the "abomination of desolation" is an anti-christ on account of his taking the place of God in the temple, we have two appearances of the anti-christ or the anti-christ spirit prior to our present time. Following the account of the destruction of Jerusalem Jesus again mentions the appearing of false christs and false prophets the description of whom agrees more nearly with what the apostle Paul indicates as his characteristics.—v. 23-28. The time also coincides more nearly with what Paul has stated—at the coming of the Lord with glory. We conclude then, that, according to the teaching of Jesus, there have been anti-christs in the world in earlier Christian days, and that these will continue in the world until the time of the Lord's coming, but in the latter days just prior to His coming they will work greater deceptions and deceive even those among the elect. who shall be gathered with the unclean birds about the unclean carcass of the anti-christ, when the Lord makes His appearance suddenly and gloriously. Only in verse 15 does the Lord speak of an individual thing (perhaps a man or an altar or an idol, the expression is not definite) which may be the anti-christ. In verses 5 and 24 he says there are a number of false christs, either at the same time or at different times who shall deceive the people.

If we compare these expressions with the statements of Paul and John we may gather that the latter times will be characterized by a manifestation of the spirit of the anti-christ in many individuals who shall teach many different false doctrines in opposition to the teachings of Christ and even counterfeit His Messianic claims, but all of these will finally head up in one organization and under one leader who shall have all of the marks of the anti-christ in character, position, work, power, and divine assumption. As the "abomination of desolation" stood in the holy place at the crisis of the Jewish nation, so will the anti-christ mark the crisis of the "latter days."

That there will be such a being as the anti-christ is certain. Who he is, his origin, and place are uncertain. There have been many conjectures and interpretations of scripture on this subject and there will be others. There are so many things in the world that savor of the spirit of the anti-christ that it is very easy to conclude that they are the anti-christ. We should be careful to distinguish between his spirit and his personality. A very evident truth is, that through all of the history of the people of God, the greatest hinderers were invariably those closely connected with the family of faith. A Cain was the brother of an Abel; Ham was the brother of Shem; Lot a nephew of Abraham; there was an Ishmael for Isaac; an Esau for Jacob; ten brethren against Joseph; an Aaron to make a golden calf for Moses with the law; and a Miriam to dispute the divine authority of the Aaronic priesthood. Whatever of idolatry was brought to bear upon the religious life of Israel was introduced through the agencies of their own people and rulers, such as Solomon, Jeroboam, Ahab, and Manasseh. The anti-christ wrought in their midst; he was always near the throne or near the temple of Israel. There never seemed to be any effort made, on the part of the other nations to introduce their worship into Israel. Israel came out of Egypt and out of Babylon with their faith preserved; it was polluted in their own land when under the disguise of divine protection, authority or guidance. The spirit of the anti-christ is deceptive; he assumed religious attributes that would be accepted in Israel to work the destruction of the nation from which the Messiah should come. There was no promise of the Messiah given to the heathen nations; they were unmolested by the deceptions of Satan because they were strangers to the covenant and blind to those hopes. Israel was not concerned what claims were made among the nations of the heathen concerning a Redeemer, because they had the promise as their own. They were misled when prophets arose among themselves and false claims and religions were set up by their own princes and priests. The anti-christ worked among the people with the promises. That is the location of his efforts now as well as in the early days of the Church.

We must acknowledge that there is but one organization today that may claim divine recognition—the Church. Other bodies and organizations may claim to partake of her nature and do her work but they cannot claim her place, as the bride and body of Christ. Their nature, fellowship and compromise with the world prove their distinction from the Church and their doctrines concerning Christ prove their opposition to Him. They have the spirit of anti-christ, but are not necessarily the anti-christ. They are numerous—they have not a common body nor a common head. They are more antichrists than anti-christ.

There are many supposedly religious teachers in the world, who may not be particularly connected with any religious body but who are preying upon the Christian Church and upon the world with their peculiar and personal opinions and interpretations concerning Christ, the Church and His kingdom. They come with claims substantiated by the Word of God. They will not approach the world with a heathen religion or philosophy, but may present the heathen doctrines under the guise of Christian teaching. They may even say that they believe in the Messiah and in Christ, and in His kingdom and either teach that He is come or will come shortly, or will come some time in the future, or may set the day of His coming. They may claim that His coming will be personal or spiritual. They may say His kingdom is now or will be at some other time. One may conclude that such are false teachers and false christs. They work against the Church and are not agreed among themselves, and hold pernicious views concerning the nature and person of Jesus Christ. They are the false christs and false prophets of the latter days who have the spirit of the anti-christ, but are not the anti-christ. Even their organizations or followers do not constitute the antichrist for he is not a system, but a person, who is associated with a system.

The mystery of iniquity is mentioned by Paul as already working, at work in his day and continuing until the manifestation of the great personal opposer of Christ and His Church. Through this mysterious and silent spiritual influence the work of undermining the faith of believers has been going on in the world. There have been revivals in the history of the Church, and there will be in the future times, which have counteracted the tides of unbelief and heresy that have threatened the Church and her faith, and has restored her balance and power in the gospel, but the mystery of iniquity has not ceased to work. Apostasy will continue and the Church will also continue. By the heresies the faith of the Church is tried and she is purified. When the day of the Lord's own selection will come, the barriers to the manifestation of the personal anti-christ will be removed and the great falling away from the faith will occur which will be headed up by the man of sin, and that "wicked" will be revealed. It is the privilege of the Christian man in the Church to guard against the working of the mystery of iniquity, which partakes of the spirit of the anti-christ, to delude and oppose Christ: (1) concerning His Messiahship, that He is the Son of God.—I Jno. 2:22; (2) concerning His coming in the flesh—that is, He did make a personal atonement.—I Jno. 4:3; (3) concerning the coming again of the Lord—II Thes. 2:2; (4) concerning the person of the antichrist and his miraculous deceptions.—II Thes. 2:3-11. By avoiding the anti-christ spirit one will be enabled to avoid the anti-christ domination.

Along with the deceptions practiced by the enemy of Christ there has been and will be persecutions. The one who exalts himself above God and opposes Christ will also oppose His servants. Paul's second epistle to the Thessalonians was a message of comfort to them concerning the trials which they were having on account of the persecutions. He commends them for their patience and faith in all their "persecutions and tribulations." He declares that it is a righteous thing for God to "recompense tribulation" to the troublers, "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when he shall come to be glorified in his saints. . . ." This thought of encouragement on account of the tribulations is continued through the first chapter and into the second, the closing verses being his final admonition; "Now our Lord Jesus Christ . . . . and God . . . . which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." The judgment of the troublers is coupled with that of the anti-christ, or "wicked" who would be destroyed "with the brightness of his coming," and at the same time the deceived and deluded would also perish. It is very evident that Paul associates the persecutors with that class who partake of the spirit of the great opposer and who will be destroyed from the presence of the Lord when the deceiver will be destroyed.

The fact of the persecutors being associated with the anti-christ brings us to another fact concerning the identity of the anti-christ. The first persecutors of Christ were the Jews. The first persecutors of the Christians were Jews. Those who persecuted the Thessalonians were the Jews who followed up the oppositions even to Berea. See I Thes. 1:14-16; Acts 17:1-13. That nation continued to be persecutors of the Church of Christ as long as it existed as a nation. There were no serious difficulties with the Gentile nations until after Jerusalem was destroyed, and even then some of the persecutors, even in Rome, were instigated, we are told, by persons of Jewish faith. The persecutions began with the crucifixion of Jesus, one of their own brethren, holding to the primitive fact that the enemy of faith was a near relative, or arose from the same family. Herod, the king, was an Edomite, a descendant of Esau; Pilate was persuaded by the chief priest and elders of the Jews to put Christ to death. It is said that some of the most subtile doctrines designed in these last days to undermine the Christian faith are the product of Jewish scholarship. Some of the legal enactments in this country calculated to restrict Bible instruction, by eliminating it from schools and text-books is the result of Jewish agitation and influence. At a matter they are still anti-Christian. In every country and among every other people the gospel of Christ has been tolerated and largely accepted. This can not be said concerning the Jews. It is true that some have believed and are faithful witnesses for Jesus; but the percentage of such is small.

Through the record of events in the book of Revelation may be seen the progress of the spirit of the anti-christ until in the thirteenth chapter the movement is brought to a climax and is headed by the beast which arose out of the sea, one of whose heads was wounded to death and was healed. This beast received the power of the dragon. Another beast arose from the land having two horns like a lamb, but speaking like a dragon, and a third creature, the scarlet colored beast arose from the bottomless pit, and upon it sat the woman Babylon. This trinity completes the representation of the anti-christ, in governmental organization, spiritual manifestation, and religious jurisdiction. The most conspicuous feature of these figures is the head whose wound was healed, which is easily a figure of the only nation in existence which was wounded to death and in a position to be restored and has a promise of restoration—the Jews. Is not the lamb-like prophet a near relative to the Lamb? but, having the same voice that it had in the days of the Lord? The scarlet colored beast is so nearly like the other beast that their relation to each other is readily surmised, since this beast "was, and is not, and shall ascend out of the bottomless pit, and go into perdition." This ecclesiastical power (suggested by the woman who sits upon the beast) once was, will be restored, and be again and finally destroyed. The beast itself is numbered as one of the kings or nations, and has been, will be, and then will go into perdition. Israel has been both a political and religious nation and will be such again. She may be related to both beasts, and in her restored but unregenerated condition will be a leading power in the world both legislatively and ecclesiastically. The world federation will take account of the Jewish national and religious questions. There will undoubtedly be a church federation intolerant of the Christian faith as it is now held by the sincere believer in Christ the Son of God, and the one who has made atonement for sin by His own blood.

This figure is easily supported by the vision of Daniel—ch. 7—in which he saw the rise of the little horn as it pushed its way up in the midst of the nations and uprooted three of them. Daniel beheld "because of the great words which the horn spake.—vv. 8, 11. He beheld until the beast was slain. The governments of the world were destroyed by the coming of the Son of Man who was given power before the Ancient of days to establish His kingdom which should not pass away. Daniel says explicitly that the one horn shall speak great swelling words against the Most High, and shall wear out the saints of the most High, and think to change times and laws. He will continue only for three and one half times. This kingdom is at the end of the dispensation, not at the beginning or middle of it. It must agree with the other visions which point to the rising of such a nation and power at the end of the dispensation. It is applicable only to some nation which has had an existence and will again be restored. The Jewish nation answers to this description both nationally and religiously better than any other nation. They have been and are anti-Christian and are more closely related to the Christian faith than any other nation or people. They will oppose the saints until they see the Son of Man coming in power and great glory to take unto Himself the kingdom which God has given to Him, even the kingdom and throne of David, and the people of Abraham. The anti-christ will sit upon David's throne until the Christ shall overthrow and cast him into perdition.

There are sufficient reasons to discredit the opinions that the anti-christ is an organization or society as such. They may be anti-Christian on account of their faith and practice, but their origin and power is not consistent with the personal nature of the anti-christ. The papacy of Rome has not the proper confession regarding the nature of Christ in order to be the anti-christ, neither is the date of their origin nor the continuation of their organization consistent with the facts concerning the anti-christ. It is certain they have possessed his spirit in the tribulations which have been heaped upon the Christians in the past and also in their desire for earthly power and natural dignity, and perhaps in some of their boastings, and their claims of divine authority; but their history does not agree with the requirements of the anti-christ. The same may be said with regard to the nation of Rome and Nero. It is true that Nero claimed divine attributes, but it was a common thing for ancient kings to claim such dignities. If, on that ground, we call Nero the anti-christ we have the same reasons to ascribe the title to Nebuchadnezzar, and other ancients. No Gentile nation, Babylonian, Grecian, Roman, Egyptian, Teutonic or British, does or can fill the historical conditions requisite to being the nation which will produce the anti-christ. He will arise from whence he begun his work when he destroyed the Christ on the cross and persecuted those who believed on Him. Israel has had a dark history; it has been interspersed with manifestations of God's grace and glory, who has kept faith with the fathers of Israel; the nation is still in the cloud of affliction and hopelessness, but hopeful on account of her promises. She may rise from her tribulations unto national dignity and world power (still in her spiritual darkness and opposition to Christ and His Church) establish her temple worship and her offerings in her devotion to her dead forms, submit to the rulership of one, the anti-christ, who calls himself the Christ and the equal of God, such will be her blindness and the blindness of the nations who will be deceived and deluded by such an one—but God will reveal to them their own Brother whom they have crucified, for whom they shall mourn and whose pardon they will seek. But His glory and brightness will destroy the "wicked" and all those who have followed him in his deception and sin, whose mark they have received and whose image they have worshiped. Ungodliness must be turned away from Jacob before the Lord will save those who have trusted in the promises of God because they were the children of Abraham. They must accept Abraham's Son before they may be saved.

WHERE THE GRASSHOPPER IS A BURDEN

On top of all its other afflictions, the land of Palestine has been suffering from a mass invasion of locusts. These have come in such quantities that trains, especially on the Damascus-Haifa line near Lake Galilee, have been held up for hours. The roads about Jerusalem have, in places, become so slippery from their crushed bodies that horses have found it difficult to keep a foothold. The swarms have moved on Jerusalem, army-like, passing by the highway into the city in incessant streams for three days. The moat around David's Tower has been choked with these living masses. They have swarmed over the walls and into the houses. Everything green has vanished in their path. It has been an exact repetition of the plague of Egypt: "They shall cover the face of the earth, ... they shall eat the residue of that which is escaped, ... they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians."

When they first appeared it was as large flakes of snow in the sky. There was a sudden darkening of the brilliant sunshine and the air dripped with a shower of their excrement. At Nazareth they swarmed in through the cracks of houses and even invaded underclothing. One woman found 110 of them in her skirts after a short walk. Olive trees have been stripped to skeletal barrenness and there is a famine of olive oil, the staple fat of the country's dietary. This has led to the extinguishing of lamps in front of ikons in Palestinian churches. Vineyards and gardens are waste and the people, who live largely on vegetables, have gone hungry. In many places the air has become putrid with the decay of dead locusts. In short, Palestine has experienced a scourge of precisely the type which the first half of Joel's prophecy describes with such picturesque power. For the cankerworm, palmerworm, etc., should, according to Rotherham, be translated creeping locust, swarming locust, grass locust, etc.

"The land is as the garden of Eden before them, and behind them a desolate wilderness!"—Joel 2:3.—Record of Christian Work.

CHRIST'S COMMISSION AND OUR PROGRAM

The one thing that the followers of Jesus Christ are to do in this world is to make disciples. There are some who say the chief business of an evangelist is to make converts, but Jesus did not put that first; He required that men be converted. But that is not the end. More men die converts than disciples. There are others who think the followers of Christ should make church-members; but when you set out to do that we are likely to pad our church-roll with unworthy names. The command was not make church-members, it was to make disciples. We must remember that when Jesus gave His command to His disciples He said, "Go and make disciples of all men." Let me suggest a few reasons for thinking that although there is room for a great deal of evangelism, the most important thing is the work which secures men for the Master. The primary idea of the Sunday school is to make disciples. The type of evangelism for which our Sunday school stands helps to fulfill our Master's commission because it is not the work of specialists, but everyone can make disciples. It is important to remember that every service held in a church has been of influence in shaping the mind of a community toward discipleship. Often the membership of a church does not increase, but the Sundays go on from week to week. Churches are dying because they have no objective; let people believe they are to make disciples and they will have an objective set before them definite enough to keep them busy always. This type of evangelism never gives up; it never yields a single soul on whom it has laid hands; it never gives up any one completely; it shows how to make a disciple no matter how old a person is. To make disciples of all people was Christ's imperial design.—Charles McKinley.

The Workers' Column

Note.—These outlines supplement the Y. P. B. Meeting topics of same date.—Ed.

THE BODY AND ITS SERVANTS.—I Cor. 12

June 11

I. The Character of the Servants.—vv. 1-11.
1. They honor Christ by the Spirit of God.—v. 3.
2. They renounce the past ungodly life. —v. 2.
3. They are individually qualified for service by the Holy Spirit.—vv. 4-11.
   a. All qualified by the same Spirit for one service.—vv. 4-6.
   b. All qualifications are profitable.—v. 7.
   c. The choice of qualifications rests with the Holy Spirit.—v. 11.
   d. The gifts of service are of divine character.

II. The Character of the Body.—vv. 12-14.
1. It is composed of many members.—v. 12.
2. It is the body of Christ—the Church. —v. 12
3. It is a body constituted as one by the baptism of the Holy Spirit.—v. 13.
4. It is a body unified from diverse characters.—v. 13.
5. In the body, individuality is recognized, but harmony is preserved.—v. 14.

III. Character of the Service.—vv. 15-26.
1. Individual humility and mutual dependence.—vv. 15, 16.
2. One of individual responsibility.—vv. 17-21.
3. Cooperation and unity in service.—vv. 22-25.
4. Sympathy and unselfishness in respect to others.—v. 26.

IV. Power for Service.—vv. 27-31.
1. From Christ the Head of the body. —v. 27.
2. A divine commission.—v. 28.
3. Special gifts.—vv. 28-30.
4. A special grace—charity.—v. 31.

PEOPLE WHO HAD FORSAKEN IDOLS.—Eph. 2:11-22

June 18

I. Preaching Christ to Idolators.—Acts 19:1-12.
1. To John's disciples and Jews among idolators.
2. To Gentiles who were idolators.

II. Idolatry Persecuting Christianity.—Acts 19:13-41.

III. The Condition of those Serving Idols.—Eph. 2:11, 12.
1. Without Christ.
2. Aliens from the blessings of Israel.
3. Strangers to the promises of God, having no part in them.
4. They had no hope.
5. Without God in the world.

IV. Their Blessings Through Faith in Christ.—2:13-22.
1. Brought nigh to God by the blood of Christ.—v. 13.
2. Made to be at peace with God and His people.—vv. 14-17.
3. Given access to God.—v. 18.
4. Made to be a temple in which God Himself shall dwell through the Holy Spirit.—vv. 19-22.

SALVATION.—I Pet. 1:1-9

June 25

I. All Nations May Be Saved.—v. 1.

II. The Saved are Called the Elect of God.—v. 2.

III. The Means of Salvation.—v. 2.
1. God's will.
2. The Holy Spirit.
3. The blood of Christ.
4. Regeneration through the resurrection of Christ.—v. 3.
5. The Word and obedience to it.—v. 2.

IV. The Blessings of Salvation.—vv. 3-9.
1. Multiplied grace from God.
2. Hope of eternal life.
3. An inheritance in heaven.
   a. Incorruptible.
   b. Undefiled.
   c. Unfading.
   d. Reserved.
3. A present keeping power which preserves unto the final salvation.—v. 5.
4. Joy in tribulation through the eternal hope.—vv. 6, 7.
5. A constant love for and faith in Christ.—v. 7.
6. A saving of the soul which shall continue forever.—v. 7.

CHRISTIAN LIBERTY

July 7

I. It is a liberty from the dominion of the flesh and its lusts.—Rom. 6:1-12.

II. It is a liberty to serve God in righteousness as sons.—Rom. 8:12-15; Gal. 2:1.

III. It is limited for good.
1. To preserve from selfishness and to live more fully for others.—Gal. 5:13.
2. To enable one to serve God the better (to adjust one's self to circumstances or conditions requiring a change of habit or conduct—as the Jews or Greeks or Romans) but not for the purpose of sinful indulgence or conduct which would do injury to others. —I Pet. 2:16; I Cor. 8:9.
3. To restrain one's conduct for the sake of doing good to all men.—I Cor. 10:24-33.

'The difference between a child and a grown-up is that a child doesn't make believe he likes you when he doesn't."

"More people are slain by suppers than sword."

EDUCATIONAL

TRAVEL IN EUROPE IN WARTIME

A. J. Miller

The inconveniences in travel to which I have referred were time-consuming and occasionally involved heavy demands on one's patience, but there was no element of serious danger in the experiences. The annoyances were probably more than balanced by the amusement some of the incidents afforded. The questions to be answered at hotels and police stations were in themselves an interesting study. Still more interesting was it to observe the effect produced by the information our answers gave to hotel keepers who had us in mind as patrons, as well as to officials who were interested in us as foreigners in a land much afflicted by spies.

Americans! A glance at us was sufficient. To the servile lacky we represented "tips;" to the man at the desk we were tourists until he noticed our connection with the university which usually inspired a more differential attitude; to the consular and police officers we were citizens of a neutral state, but a state including many hyphenates.

Another type of inconvenience was the restriction of the use of cameras. Too many war secrets had fallen into the possession of the foes of England and she was arousing herself to more strenuous efforts to prevent further leakage. The regulations varied greatly from city to city. At some places it was not permissible to carry a camera; at others, no objections were made even to taking pictures of troops; but quite generally the ban was on everything of a military nature including bodies of troops, training camps, railroad bridges and stations, and river fronts. Whole counties were under military control with severe restrictions, especially along the coast regions. But in London there was the greatest freedom.

Many a picturesque scene suggestive of the olden days of England was thus lost to the film. Many an interesting spectacle of the present great struggle was therefore impressed upon the memory alone. The full force of this restriction was made conspicuous on the second day in England. There, in quaint old Chester, probably the most medieval town in England, were the traces of the early Romans; there were the ruins of the Church of St. John dating from the close of the eleventh century; there were the ancient city walls with their watch towers now crumbling that were rebuilt for the last time before Columbus discovered America. Ever since the time when the famous XXth Legion of the Romans established its headquarters on the river Dee about 60 A. D. has the town been accumulating its historic relics and traditions. In such a picturesque setting a camera is indispensable, but the military authorities had strictly forbidden its use.

The town has now outgrown the enclosure of the walls, but they stand as historic land marks carefully preserved by the village they once protected. The circuit of the walls is nearly two miles with a top width of four to six feet.

Near the wide, open park, carpeted with richest green and relieved here and there by shrubbery and flowers are the ruins of the Church of St. John covered with a luxuriant growth, such as England alone affords, of ivy and climbing roses. Nearly five hundred years ago the central tower crashed to the ground and only the lower portion of the church remains with here and there a noble Roman arch bearing witness to its early construction. The towers have fallen, the walls are broken down, the buttresses have long since failed to give support and all is desolation. But the twining has clung faithfully to its old friend once so strong and protecting, now in turn leaves are spread to hide and shield the broken pile. It is a place for musing and reverie. From the silent nave and choir is wafted the fragrance of roses like incense from burning censers; almost we hear, but rather feel, the softest strains of music, stealing out from the long ago then trembling away, away. The picture will always remain with me even though the camera was not permitted to record it.

In some communities the restrictions against taking pictures were limited to certain sections while others were open. This was the case in Glasgow and served to bring us into close acquaintanceship with some military officials. It was a pleasant little escapade we would not have had but for the kodak swinging from my shoulder. We had been sauntering along the river Clyde, watching the boats unloading at the wharf, looking up and down the stream from the bridges spanning it at several points. At one place where we had walked out on the wharf to the edge of the water and had turned back to return to the street we were stopped by a policeman in blue uniform who asked in a strong Scotch accent whether we had been taking pictures. We assured him we had not. My camera had not been removed from the case anywhere along the river. Looking as honest as we could we soon had him convinced of our harmlessness.

We went on our way jubilantly smiling at the interruption and agreeing with him that it was absolutely necessary for the government to take all possible precaution against espionage. Barely had we crossed the street when we were hailed again, not by the policeman, but by two men in khaki, army officers, one of them a man of powerful built like the knightly heroes of Scott. His rugged personality, his light hair and ruddy complexion, and his grayish-blue eyes bespoke the Scotchman. It was reported we had been taking pictures. Our earlier explanations were repeated to him, but he invited us to his office. Confiscation of the camera might be the result but I feared nothing worse than that. In the office our passports were closely examined and we were asked a number of questions, but when no cause for suspicion developed they suddenly changed their attitude becoming very friendly and apologetic. Such interference was not of their own choosing they assured us. They disliked such affairs as much as did the people whom it was their duty to investigate, but they were now driven to these measures of self-protection by the secret activities of emissaries employed by the Teutons. After congratulating them on their efforts and systematic work we took our leave. What a contrast was there between the system and efficiency of this office and the bungling slowness of Liverpool! And somehow Liverpool and Glasgow came to symbolize to us the characteristics of the English and the Scotch.

We had planned to bring our rolls of exposed films back to America to be developed but found it advisable to arrange otherwise. In Switzerland we learned of the close inspection of baggage that was being made by the Italian officials along the border. One evening in Zermatt, as we were sitting at the supper table, an American came in and sat down beside me. He was one of the very few we saw in Europe. We soon learned that he was a Rhodes scholar at Oxford, traveling on the continent during vacation and had just come from Italy. In crossing the border his baggage had been rigidly searched. It was quite certain that our rolls of exposed films would be found during the inspection if we attempted to carry them thus. Unrolling the films then, which the suspicious guards surely would do, would inevitably destroy all our pictures. Upon our return to Lausaune where our baggage had been left we immediately located a photographer who very obligingly worked over-time to convert the films into negatives by the next morning when we took the train for Rome.

Our route of travel took us through the Simplon tunnel which connects Switzerland and Italy. As soon as we emerged from the long underground passage our train stopped by the side of a row of shanties. They were the headquarters of the inspectors. A few miles further south is the town of Domodossala where the regular custom houses are located. But the Italian government established the special inspection officers at the mouth of the tunnel to provide adequate facilities for war conditions. To these inspectors all passengers were required to bring their baggage for examination.

As we stood in line waiting our turn we decided it would be best to have my friend go in first as he was able to understand and speak more French than I. By the time I was called in he was half through the process. Another inspector addressed me in Italian. I shook my head and pronounced the one Italian sentence I had learned especially for such an occasion—"Non parlo Italiano"—"I do not understand Italian." Have you ever heard an Italian say a sentence in English he had learned from a book but could not pronounce correctly? You smiled at the strange twists and sounds given to the words by the tongue of the foreigner. So did the Italian smile. Then to my astonishment he addressed me in German—"Verstehen sie Deutsch?" "Ja, ein wenig." Meantime my suitcase was undergoing a search by his assistants. Just about the time we arrived at the German they found in the top folder of my case several of the negatives and pictures taken on the American ship while crossing the Atlantic. In the bottom of the case underneath several layers of clothing were all the rest of the negatives of the summer. It was only by accident that a part of the set had been placed above. They had not yet come to those in the bottom and I was hoping they would not for there were pictures of English and French soldiers which might arouse suspicion.

The discovery of this top set of negatives and prints created some excitement. They scrutinized them from every angle, holding the negatives toward the light and chattering away in lively fashion. The Italian is a most musical language when spoken in well modulated tones, far more beautiful than English or German, but under high excitement the dulcet tones of the nightingale change to the shrill screeching of the guinea. The officer informed me that the pictures would be retained, but if I left my name and address they would later be forwarded to me. I wrote my name but decided to make further efforts to secure the pictures for there could be little hope of seeing them again if left there. A few minutes later I observed that the real reason for having me write my name was to compare it with the signature on the passport, which he was still examining. They brought him some of my letters written by friends in America and a set of notes of historical data secured in the British Museum. In scanning the notes he came across the word "prefect." I could almost see his mind working. Prefect! A military term—something about the army. He looked up at me and asked for the meaning of the word. I explained to him that it is a term applied to the older pupils in some English schools, who are selected to assist in maintaining good order among the pupils. He understood. In a few minutes he joined the others who had continued their examination of my suit case a little further, but were spending most of the time looking at the negatives. He made a few remarks to them in Italian then came back to tell me that I would be permitted to take all the pictures with me at once.

Ruins of St. John's Church Covered with Roses

The investigation was over. They had not looked into the lower part of my suit case, had not found the more important negatives nor even the camera. The first excitement of a few innocent pictures had wholly distracted their attention. I might have had half a case full of dangerous information for all their inspection revealed.

With all those petty difficulties standing in the way of speed and ease in travel there were also certain compensations—some sweet with the sour. There was no crowding at places of interest, good service resulted from increased competition and one could always be sure of finding hotel rooms open. Wherever a guide was necessary or useful the group he was conducting was small enough to allow time for free questioning and full explanation. At the Durham cathedral in England, for instance, the warden was a highly educated man, formerly a college instructor and well read in the literature of early architecture. As there were only two of us he disregarded the usual set speech and talked with us instead of at us. In going through the Vatican in Rome with limited time we again received individual attention, selecting what was of most interest and passing more rapidly the rest. The same was true in Naples where we arranged to join a Cook's tour to Pompeii and Vesuvius. When the time arrived to start we found that we ourselves constituted the party. Having here also an exceptionally intelligent and well read guide we again reaped the advantage of having but two in the party.

The service in the hotel was better than usual without much advance in rates. Even with the raise in prices the cost was not as high as in America. Hotels that in the prosperous days could well afford to be quite independent and indifferent to the wishes of guests were now anxious to please. At the hotel in Zermatt, Switzerland, where they usually insist on prompt and regular meal hours, they were perfectly willing to have us come in late for supper when we were out for mountain climbing. Not only was the service better after a room was selected, but it was also far easier to find and engage rooms. With no tourists crowding each other as they usually do at the popular re-sorts until there is very little elbow-room, it was an easy matter to find lodging. Usually rooms must be engaged weeks ahead outside of the large cities. This compels the traveler to plan each day's program in detail far in advance, and allows no variation in the arrangements. In our experience it was different. With hotels bidding for patronage we could always be sure of a comfortable place to stay, no matter how often or how long we delayed at places of special interest. In the Lake District in England, where in ordinary seasons thousands stop in one town in the course of a week, there were only a few dozen. The same was true all over Europe. Everywhere they missed the American tourist, and still more did they miss his gold.

Kent, O.

(To be continued.)

FALL LINES OF THE APPALACHIAN HIGHLANDS

L. J. Heatwole

Based on principles deduced from the allied studies of geology and physical geography, a measuring scale can be drawn across the chasm of the ages, that reveals a material cause for the greatly diversified surface of the Appalachian Highland, as found in its lofty cliffs and crags, its numberless hills, and mountain sides, its deeply worn river channels, and the well-defined shelves that mark its gracefully undulating slopes toward the sea.

After the manner of the great ice-fields of the Polar regions that form and re-form in vast sheets of many thicknesses, only to be periodically broken up, and the fragmentary portions shifted hither and thither by the dynamic force of a mighty storm energy; so came the forming and fashioning of the entire globe that we now inhabit; which, after being shaken and violently disturbed for aons and cycles of time—finally quieted down from its long and dateless storm period, to give its stupendous rock sections and semi-molten masses, the necessary pause for their settling into the drifts and shoals, that were to become the framework for its future continents and islands. (Gen. 1:9, 10.)

The readily accepted testimony given to mankind from Holy Writ concerning the order of time in which the earth was formed by the creative Hand, is in many ways confirmed in the configurations of surface, as found in its rock-ribbed mountrains, its soil-mantled hills, and the tortuous windings of the all but endless line where its land and water surfaces meet. (Job 38:8-11.)

Beyond the time when people of the Caucasian race first reached the eastern borders of the North American continent, all history, geological and chronological, relating to the lapse of time falling between the highest uplift and lowest subsidence of its land surface seems almost wholly lost within the maze of many centuries. However, the practiced eye of the geologist is able to read from the shore lines of the eastern escapement of the Appalachian Highland the story of a succession of high and low water marks, or to estimate with a tolerable degree of certainty the length of the immense stretches of time that have contributed to their formation.

Observing that the continents of the Northern Hemisphere take such shape as to cause their shore lines to diverge in ever widening form toward the North Pole, and that those of the Southern Hemisphere converge to narrow limits in the direction of the South Pole; it follows that somewhere within the dim and unrecorded past there came the succession of periods marked by an alternating rise and fall in the land surfaces of the two sections.

That there was also a time when the northern portions of the two continents, North America and Europe, were joined by a broad isthmus, is also apparent; and, that under such conditions, the Atlantic ocean extended north of the equatorial line as a long, narrow arm of the southern seas to a point opposite the Gulf of St. Lawrence on the one side, and the Bay of Biscay on the other.

It is likewise manifest that a reversal of these conditions at another time brought the waters of the Atlantic and Arctic oceans to such a level as to spread themselves over much of central and northern America and the tundra sections of northern and eastern Europe. (II Pet. 3:5).

Naturally this alternate rising and falling of the ocean waters of the Northern Hemisphere left their distinct markings along the different continental slopes, especially at such points where their shore lines remained stationary for a prolonged period, as will be shown in another paragraph in this article.

The first appearance of the North American continent above the surface of the primeval sea came in the form of a widely extended dome-shaped plateau whose limits probably reached from Greenland and Labrador on the northeast, to Cuba and Yucatan in the southwest—Hudson Bay, Baffin Bay, the St. Lawrence Gulf and the Gulf of Mexico being sections now invaded by the sea.

During the prolonged process of the sea making its rise above former levels, the Appalachian mainland maintained its greatest slope toward the east and south; the western and higher portions appearing in the granite formations of the Blue Ridge, parts of the Alleghany front and the fragmentary bodies of the Catskill, Adirondack and White Mountain groups.

Along the eastern face of this continental block, several distinct fall lines are recognized, where the ocean waters once marked their shore limits during prolonged stationary periods. The first of these appears along the eastern edge of what is now styled the Piedmont plateau, with its beginning near Meridian, Miss., located more than a hundred miles north of the present shores of the Gulf of Mexico, and thence extending eastward to a point near Troy, Ala., then to the northeast to Augusta, Ga., Columbia, S. C., Raleigh, N. C., Richmond, Va., Washington, D. C., Baltimore, Md., and Trenton, N. J., beyond which it in great part intersects with the long line of bluffs and promontories skirting the New England coast.

Along a distance that here extends for more than a thousand miles to the northeast, the ocean waves washed down the escapement of the Piedmont plateau; and it was by this ancient water front that all streams entering the sea at flood tide deposited their sedimentary matter in great areas of sand and gravel carried down from the mountains and adjoining upland sections.

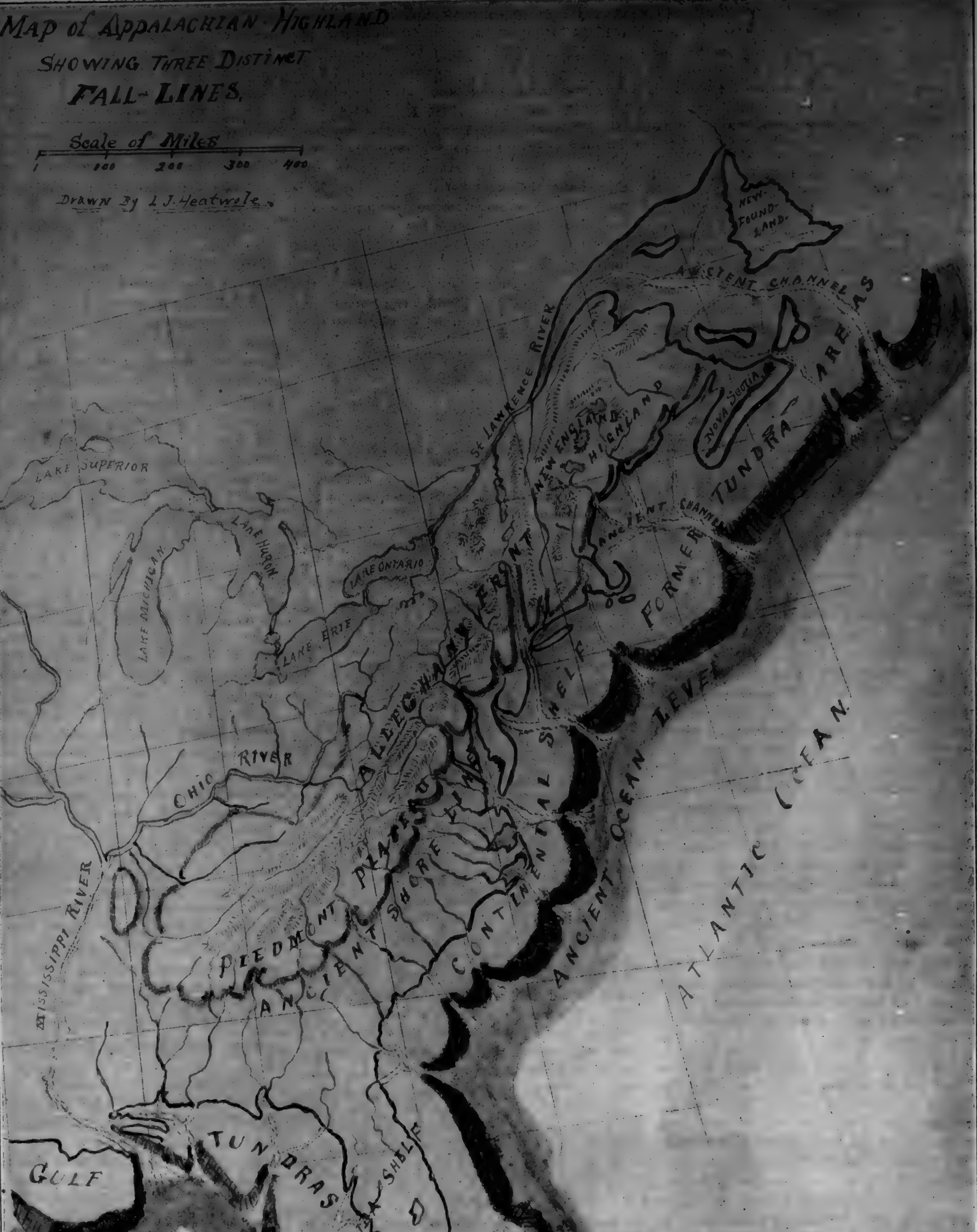
With the gradual retreat and subsidence of the ocean waters, the streams descended over these embankments in the form of falls and rapids to later on cut their channels across the widening beach left by the receding waters of the sea. (Job 28:4, 10.)

The next fall line coincided in most respects with the present New England coast in the north and fell from thirty to forty miles farther back from the present shore line of the Middle Atlantic and Southern states. Points marked by depressions along their present coast, such as Pamlico, Albemarle, and Long Island Sounds, and Chesapeake, Delaware, New York and Naragansett Bays are features where the rivers formerly cut deep channels in their lower courses while on their way to the more distant shore.

The last and third fall line of the Appalachian Highland is located some 300 miles east of the present ocean limit, where sea measurements reveal at a depth of 600 feet the upper edge of a continental shelf that in many places has a sheer drop of 2,000 feet to its lower base. That this abrupt margin once marked the limits of the sea is clearly shown where channels of the St. Lawrence, the Hudson, the James and other streams can be traced across the tundra region of the continental shelf ~~to~~ where they descended in wide, deep canyons to the ocean level at its base.

It was at a point beyond the base of this continental shelf, where the ocean is nearly three miles deep that the Titanic went down with her precious freight of human lives.

Sea soundings indicate that the Dela-


Map of Appalachian Highland
SHOWING THREE DISTINCT
FALL-LINES.
Scale of Miles
1 100 200 300 400
DRAWN By I. J. Heatwole.
NEW-FOUND-LAND
ANCIENT CHANNEL
St LAWRENCE RIVER
NEW ENGLAND HIGHLAND
NOVA SCOTIA
TUNDRA AREAS
ANCIENT CHANNEL
LAKE SUPERIOR
LAKE HURON
LAKE MICHIGAN
LAKE ONTARIO
LAKE ERIE
ALLEGHANY FRONT
FORMER CONTINENTAL SHELF
ANCIENT OCEAN LEVEL
ATLANTIC OCEAN
OHIO RIVER
PLATEAU
ANCIENT SHORE LINE
PIEDMONT
ANCIENT
ANCIENT
MISSISSIPPI RIVER
GULF
TUNDRAS
FLORIDA SHELF
BAHAMA ISLANDS

ware and Susquehanna rivers united with other streams in cutting well defined channels across the continental shelf, while the entire basin of what is now Chesapeake Bay develops a series of channels where its waters with those of the Potomac united with the James in a broad channel to the then distant sea.

The land subsidences that have followed in the course of centuries are bringing such reversal of things that the sea swell has caused its waters to swing back over the tundras of the continental shelf in such volume as to allow its tidal waves to flood the lower basin of the St. Lawrence river for 500 miles up stream, while the passage ways of the Hudson, the Delaware and the Susquehanna rivers are being drowned to points far inland by the waters of New York, Delaware and Chesapeake Bays.

Where buildings were erected on the west coast of Greenland several hundred years ago, are now under water; where stumps of trees are found beneath the surface on the New Jersey coast; and where the Spanish magazine near the mouth of the Mississippi river, that was built 145 years ago, is now more than ten feet under water; conclusive evidence appears that the waters along the entire Atlantic slope are gradually rising and that with the deep waters of the Delaware, the Susquehanna, the Potomac and the James rivers slowly but surely creeping back toward their first fall line—would indicate that the ocean means again to find its maximum height against the former lines at the Piedmont plateau, and from which its waters in process of time will again recede.

Dale Enterprise, Va.

A BOOK THAT HAS BEEN OF GREAT HELP TO ME

The Christian's Secret of a Happy Life, by Hannah Whitall Smith.—This book has perhaps meant more to me than any other.

I read it a number of times in my earlier Christian life and it always gave me a closer and a more exalted vision of the Christian life. And now after having read it again, I find it still holds its charm for me. One is impressed with the simplicity of the message. It is not theology, and does not claim to be, but it is a straight-forward heart to heart talk to Christians. In the first part of the book the author tells us what the Christian life should be; in the second part she enumerates the difficulties we encounter in our consecration, faith, our wills, guidance, doubts, temptations and failures; in the third part she takes up the results of the Christian life as shown in growth, service, practical results, obedience, divine union, the chariots of God and the life on wings.

In the last chapter we have the summing up of her teaching, it seems to me, in these two words, surrender and trust—the two wings we can use to surmount all the difficulties of life.

Some might not enjoy this book because it may seem rather subjective and does not give us anything tangible. But is not our inner life a spiritual thing? and is it not true that our soul life expands only as we allow Christ to enter there and to work out His plan in our lives? As she says: "How changed our lives would be if we could only fly through the days on these wings of surrender and trust! Instead of stirring up strife and bitterness by trying, metaphysically, to knock down and walk over our offending brothers and sisters, we should escape all strife by simply spreading our wings and mounting up to the heavenly region, where our eyes would see all things covered with a mantle of Christian love and pity."

Mrs. R. J. Miller,
Chicago, Ill.

The Golden Dawn, or Light on the Great Future, compiled by J. H. Potts.—I can recommend this book as it has been of great help to me in giving light on the various important subjects which it treats, and in which we all are interested. The book is divided into nine parts: Death; the Dying; the Dead; Immortality; the Millennium and Second Advent; the Resurrection of the Dead; the General Judgment; Punishment of the Wicked; Reward of the Righteous.

Only a small part of the book is from the pen of the editor. Most of it is compiled from other authors. It contains 600 octavo pages. When I bought mine I preferred cloth binding because it was cheaper and I thought it would not be of much interest to me after I had read it through once, but it proved so interesting that I read and reread it for the last thirty years and now it is nearly worn out. Of course when we collect the thoughts of 300 different authors we cannot expect them to be exactly alike. There are some theories presented, especially regards the millennium, that I cannot accept, but this is a subject on which people differ.

David Burkholder,
Nappanee, Ind.

Synthetic Bible Studies, by James M. Gray.—Books have value to the extent that they lead one either directly or indirectly to a larger appreciation of the Book of books—the Bible. With this as a criterion, I can think of no work superior to Gray's Synthetic Studies. This work gave me what I regard the true method and perspective of Bible study. It does not attempt to say many nice things **about** the Bible, but it leads one constantly to the riches of the Bible itself. The author insists upon the consecutive reading of the several books of the Bible with a view of arriving at their general drift and message, while at the same time, Philip like, he guides the student in his approach, prosecution and mastery of each individual book.

More than this, the author is thoroughly orthodox on the great fundamental doctrines such as the Verbal Inspiration of the Bible, Creation and Fall of Man, The Virgin Birth, the Substitutionary Character of the Atonement, and the Pre-millennial Return of the Lord. Even such a liberal magazine as the Homeletic Review has committed itself with the statement that the method of Bible study this work exemplifies is "the best that has been presented to the public." I heartily and unqualifiedly recommend it to young people in starting them out on right lines in Biblical study and interpretation, while at the same time I regard it as a veritable **vade mecum** (constant companion) for the advanced student or the mature Christian.

J. B. Smith,
Hesston, Kans.

WHEN BEECHER WAS IN COLLEGE

A writer in the "Congregationalist" reports a story which he often heard his mother tell of Henry Ward Beecher.

When the great preacher was a student at Amherst College he rode over one day on a prancing steed to Northampton, flushed with all the pomp of a gay, successful student who had just received a remittance from home. At the end of the Hadley Bridge he was met by a veteran toll keeper with an outstretched and expectant hand. Young Beecher whipped a half dollar out from his trousers and flung it into the dust at the horse's feet.

"There, my good man," he blustered out, "take out the toll."

Carefully the "good man" stooped to the dirt, carefully made the appropriate change, and carefully laid the nickels and copper—back into the dust at that horse's feet.

The college lad, incarnated with anger, his whip lifted to urge his steed along, gazed sadly down at the money, reflected that he couldn't afford to lose forty-eight cents, and dropped off from his saddle in front of the grinning toll collector.

As Mr. Beecher lifted his flaming face from the highway, he turned to the man and courteously doffed his hat.

"Sir," he cried, "I beg your pardon. I was in the wrong."—Sel.

"A child of God on his knees can see far more than a philosopher on his tiptoes."

THE YOUNG PEOPLE'S MEETING

WHAT OUR CHURCH EXPECTS OF OUR YOUNG PEOPLE.—Eph. 4:16; I Tim. 4:12-16

Topic for June 11

MOTTO

"The fear of the Lord is the beginning of wisdom."

THE STUDY HOUR

I. **Our Young People** are those of the rising generation who are the present charge of the Church. They come from the ranks of our brethren and sisters. They are also from the ranks of our neighbors and associates who are not in the Church, but who are under its influence. Our young people are the future society and Church that shall stand when those who now hold the responsibility have given over the work to others. Our Church is expecting all the future work of the Church to rest upon her young people of the present day. Whatever of testimony for the Master may be borne, the Church must count that our young people will do it. Whatever of tribulation and martyrdom may be the lot of God's witnesses on earth, the young people are the ones who must be fitted to meet it when the present witnesses have passed away.

When Bro. Christian Good of Virginia stood up in the General Conference in August, 1915, and told of his experience in standing for the nonresistant faith during the Civil War, it emphasized the need of witnesses in our day when war clouds are threatening all about us. He now has given his last testimony. He has attended his last General Conference. Who will perpetuate this testimony for the time to come but our dear young people?

With all the expectations of our Church for our young people, these expectations include the thought of the Church providing the needed teaching and environment that will give these young people the opportunity to develop into fit servants of the Master. Our Church expects them to take hold of their opportunity for development.

II. **Our Text.—Eph. 4:16.**—This passage shows the Church in a healthy state of development. Its context includes a membership in various degrees of development. As those who have the responsibility of teaching perform their duty, the whole body throughout its parts work together to the growth of the whole and continually make it what the head, Christ, would have it be.

III. **Outline Study.**

1. Ideals of development.
   - a. The body.—I Cor. 6:19, 20.
   - b. The mind.—Phil. 4:8; Psa. 139:23, 24.
   - c. Spiritual life.—II Pet. 3:18.
   - d. Speech.—Col. 4:6; Psa. 19:14.
   - e. Conscience.—Heb. 10:22.
   - f. Conduct.—Tit. 2:7, 8; I Tim. 6:12, 13.
   - g. Bible knowledge.—II Tim. 3:14-17.
   - h. Service.—Matt. 20:26-28.
2. Responsibilities of the Church to be taken up.
   - a. The light in the darkness.—Phil. 2:15.
   - b. Evangelization of all nations.—Matt. 28:19, 20; Mark 16:15, 16.
   - c. Building up a people for His glory.—Eph. 4:11-15.

PERSONAL THOUGHT

Whatever our stage of development, let us never close our eyes to the real seriousness of life and its work. Let us impress upon one another the need of giving our best to each present duty.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Serve, Service.**
2. Growing Up to Do the Work of Men and Women.

For Young People—

1. Why has God Mingled the Old and the Young?
2. When Will the Burden of the Day be Mine?
3. Prepared for Each Responsibility by Faithfulness to Present Duty.
4. God's Ideal for Me.

For Older People—

1. Fruit of Youthful Diligence to Duty.
2. Responsibility of Elders in Fitting the Youth for Life.

WHAT OUR CHURCH EXPECTS OF OUR YOUNG PEOPLE

Our young people are the parents of the coming generation. The future Church will be what they make it. Their present relation to the Church is therefore one of grave importance.

1. **To take a serious view of their responsibility.** Without a correct vision of what confronts them it will be impossible for them to meet the demands in the most successful manner.

2. **To make necessary preparation to serve the Church and the cause of their day.** This preparation should consist of intellectual, Biblical and spiritual training.

3. **Consecration.** Indifference, worldly-mindedness and lukewarmness on their part fills the hearts of church elders with sadness and solicitation. Devotion and spirituality manifested on their part gives joy and assurance that the future of the Church will be well cared for.

4. **Loyalty.** Loyalty to God. Loyalty to the Word. Loyalty to the doctrines of the Church, especially such as make us "a peculiar people." Loyalty to her best interests. Loyalty to her institutions.

5. **Activity.** Not only a willingness to serve, but to serve wherever the Church needs and calls them. God bless the young people of our Church.

D. H. Bender,
Hesston, Kans.

1. **Evidences that they have been born again.** We are glad to have them enrolled as members, but mere membership will not suffice. Nothing short of evidence that her members have been really saved from sin will satisfy the Church.

2. **Loyalty to the Church.** This includes submission to the Church and faithful service in the Church. In this connection it is well to remember that loyalty to the Church includes loyalty to Christ the great Head of the Church. No one can be loyal to Christ without being obedient to His commandments.

3. **Faithful service.** Young people have a place that can be filled by no one else. The stability and growth of any church depends largely upon how the young people take hold of the work. The Church expects all her young people to take hold and build along whole-Gospel lines. Faithful service on the part of young people encourages the hope that the younger children coming on will be likewise faithful.

4. **Purity and sobriety in life.** There are some things in which we expect young people to be different from older ones; but there should be no difference between them in purity of life, loftiness of purpose, obedience to the Gospel, and loyalty to the Church. Paul's advice to Timothy (I Tim. 4:12) is applicable to young people of all ages. A body of young people who are known for their purity, soberness, simplicity, zeal for righteousness, and freedom from the vanities of life are a power wherever found.

Daniel Kauffman,
Scottdale, Pa.

The Church should expect just what we find the Lord asks of them in Scripture.

1. **"Life"**—divine life imparted to them by the Holy Spirit in the work of regeneration. I Pet. 1:23.

2. **A desire for proper food to sustain the life received.** This food is found in the Word of God, which is spoken of as "the sincere milk of the word." In it we find also bread and honey to feed upon.

3. **To be faithful in following the Lord and Master in all things,** to be workers for the Lord in private as well as in public places.

4. **To adorn the doctrine of God our Savior in all things,** to be good soldiers, willing to endure hardness, fleeing youth-

ful lusts and following that which is good; to be an example of the believers in word, conversation, in spirit, in charity, in faith, in purity; study to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth; to continue in the things they have learned, knowing of whom they have learned them and that from children they have known the Holy Scriptures which are able to make wise unto salvation through faith in Christ Jesus and make them perfect, throughly furnished unto all good works.
J. H. Mosemann,
Lancaster, Pa.

1. **To be actively loyal to the teachings of the Church.** The idea prevalent among some of our people that if we advance educationally and become more aggressive in missionary effort that we will let go of some of the teachings and practices of the Church reveals a state of spiritual torpor and an unbalanced development. Unless our life and teachings are both evangelical and evangelistic, they fall short of the Gospel standard. Our heritage of conservatism should be prized highly by us for it is that which in these days of speculation and liberalism has kept us from going upon the rocks. It is safe to predict that it can do so in the future.

2. **To prepare themselves the best possible for the promulgation and maintenance of all scriptural truth.** The life for Christ and the Church should be paramount to any and every other purpose. This preparation should include every phase of the Christian life and consist of such teachings that when put to practice will keep the life humble and submissive to the standard of the Church, which, one outside of our ranks frankly confessed to me, is "the high water mark of Gospel teaching."
Jacob K. Bixler,
Elkhart, Ind.

SEED THOUGHTS

If the spring puts forth no blossoms, in summer there will be no beauty, and in autumn no fruit. So if youth be trifled away without improvement, manhood will be contemptible, and old age miserable.—Blair.

I would not waste my youth in idle dalliance; I would plant rich seeds to blossom in my manhood, and bear fruit when I am old.—Hillhouse.

THREE HEBREW CAPTIVES.—Dan. 3

(Junior)

Topic for June 18

MOTTO

"Our God whom we serve is able to deliver us."

THE STUDY HOUR

I. **Who Were They?**—Nebuchadnezzar, king of Babylon, had taken a number of boys away from their homes at Jerusalem and carried them as captives to Babylon. Four of these boys are named in the Bible. Their parents had named them Daniel, Hannaniah, Mishael, and Azzariah. The prince of eunuchs had named them differently. He called them Belteshazzer, Shadrach, Meshach, and Abednego. The king had them go to school with a lot of other boys to learn, that they might help the king. We can recall how they did not want to eat that their religion taught them was wrong, and how God blessed them all for it. But we wish to notice today something that happened to the three boys called Shadrach, Meshach and Abednego, after they were older. Because Daniel had a good place he had asked the king to give these men good places to work in the kingdom. But we know that king Nebuchadnezzar was a man who worshiped idols. These three Hebrews worshiped the God of heaven. We shall see how they were tried for their religion again.

II. **The Image of Gold.**—The king wanted to do great things. He made a very tall image sixty cubits high and six cubits across. He set it up in a plain where many people could gather together. Then he sent for all his officers all over his kingdom to come to the dedication of the image. He had an announcement to be made to everybody that they should bow down to the image when they began to play on musical instruments. If anyone would not fall down to the image, he would be cast in a burning fiery furnace. Nearly everybody there was ready to do as the king commanded. These three Hebrews were there. What could they do? They could not worship an image of gold. It would be a bad thing to be put in such a fire. They decided not to obey the king but trust God to save them from the fire, and if not, they would do right anyhow.

III. **A Noble Answer.**—It was soon told on these three men, that they had not bowed down to the image. The king was very angry when he heard it, and sent for the men. He asked if they had really refused to bow down to the image. He said he would give them another chance to obey, but if this time they would not do it, they would be cast into the furnace. These three men then answered him that they did not intend to worship the image. If God wanted to, He could deliver them, but if He did not see fit to deliver them they would not worship the image anyhow, neither would they serve the gods of the king.

IV. **In the Furnace of Fire.**—When the king saw how firm these men were he was very angry. He had the furnace heated seven times hotter than usual. He had his strongest men to bind Shadrach, Meshach, and Abednego. They did not take off any of their clothes. The fire was so hot that it killed the men that threw them in. But after the three Hebrews had fallen down in the fire their bands came off and they were not hurt. They could walk around in the fire. When the king looked he saw four men instead of three. It surprised him very much. He asked his men if only three were put in the fire. His men told him that it was true. Then he told how four were there walking around and that one was like the Son of God. He began to call the three Hebrews by name to come out. When they came out they could find nothing wrong with them. Their hair and clothes had not even a smell of being scorched. After this the king ordered his people everywhere to say nothing against the God of Shadrach, Meshach, and Abednego, or they should have their houses torn down and themselves cut to pieces. He set up these three men in a still higher place in his kingdom.

V. **Outline Scriptures.**

1. Idolatry is sin.—Ex. 20:3-6; 20:23; Deut. 27:15; I Cor. 6:9, 10; Rev. 21:8.
2. An idol is vain.—Isa. 45:20; I Cor. 8: 4; 12:2; Rev. 9:20.
3. It is better to suffer for the right than to do wrong and escape.—Phil. 1:29; I Pet. 4:19; Mark 8:35; Matt. 5:10-12.
4. God helps His faithful in time of trouble.—Psa. 34:6; 121:5-8.

PERSONAL THOUGHT

God is able to save us if He will. We should be ready to obey God and do right even if God thinks it best that we suffer for the sake of the truth.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Memory verses.—Dan. 3:16-18.
2. Tell the Story of the Three Hebrews-
3. Why Could They not Bow to the Image?
4. Suffering for the Right.
5. God's Power to Save the Faithful.
6. Name Idols the Devil Asks Us to Serve.

SALVATION—WHAT IS IT?—Acts 26: 17-20; Rom. 5:1-5

Topic for June 25

MOTTO

"The gift of God is eternal life through Jesus Christ our Lord."

THE STUDY HOUR

I. **Our Topic.**—Salvation is a topic most familiar to all and yet very obscure in the mind of many. "Are you saved?" one asks. "I belong to church," another answers. But just what has taken place in salvation? Methinks, as we would ask such a question of Israel in the day that they passed over the Red Sea and looked out over the waters as they saw the hosts of Pharaoah overthrown, they could have told what such a victory meant. **It was salvation.**

Many today know that they have joined the Church and are identified as the people of God who somehow do not know that they are delivered from anything. If indeed we are aware of the bondage of service in sin and of the hopeless end of all sinners without salvation, it seems all who are really delivered from it should know something about their deliverance and the power by which it was wrought. We can think of a salvation of unaccountable children in the day of deliverance that was not realized of them and yet was a fact. So we know that unaccountable persons still have been redeemed by the blood of Jesus and are safe till they step out from under their safety at the age of choice. We who realize by whose power we are saved and some of the dangers from which we were saved as well as some of the blessings to which we have been given access, cannot fathom the greatness of it all till we shall know as we are known. But our God who saw our danger and whose matchless love was so great saw enough in the need of salvation that He gave a price no less than the blood of Jesus with all that it meant to heaven and earth to make that salvation possible. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

II. **The Text.—Acts 26:17-20.** This sets forth very plainly in what salvation consists. We note:—
1. That men are in darkness as to their condition.
2. That they are under the power of Satan.
3. That sin is a barrier between them and God.
4. That they have no right to an inheritance with the glorified.
5. That salvation provides a deliverance and makes possible the blessings of heaven, if men meet the conditions.

II. **Outline Study.**
1. Man's hopeless condition.
   - a. A child of the devil.—I Jno. 3:8; Jno. 8:34, 44.
   - b. Wholly corrupt.—Jer. 17:9; Rom. 3:9-18; Eph. 4:22.
   - c. Children of wrath.—Eph. 2:1-3.
   - d. Cannot save himself.—Psa. 49:7; Rom. 7:21-24.
2. Deliverance through Christ.
   - a. Redeemed by the blood.—Eph. 1:7.
   - b. Adopted as children.—Eph. 1:5; Jno. 1:12, 13.
   - c. Power over sin.—Tit. 2:11-14; Rom. 6:11-14.
   - d. Delivered from the Judgment.—I Thes. 5:9; 1:10.
   - e. Given a heavenly inheritance.—I Pet. 1:3-9.

PERSONAL THOUGHT

What a glorious privilege is found in the salvation offered in Christ Jesus. Have I found Him as my personal Savior from sin and wrath?

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Salvation.**
2. Jesus Saves.

For Young People—
1. Who is Lost?
2. Slavery of the Lost.
3. Doom of the Lost.
4. Christ the Deliverer.
5. The Extent of Deliverance.

For Older People—
1. Eyes Open to the Facts.
2. Assurance of Salvation.
3. Salvation.
   - a. Past—from the Guilt of Sin.
   - b. Present—from the Power of Sin.
   - c. Future—from the Presence of Sin.

SEED THOUGHTS

This makes salvation great—I shall know how great, when I can measure the distance between the eternal and the perishable, omnipotence and feebleness, immortality and death.—Sel.

The main object of the Gospel is not only as Pascal says, "to establish two principles—corruption of nature, and redemption by Christ," but to lead men to turn from the former and accept the latter.—Tyron Edwards.

LIMITS OF CHRISTIAN LIBERTY

I Cor. 10:21-33

Topic for July 2

MOTTO

"Let no man seek his own but every man another's wealth."

THE STUDY HOUR

I. **The Topic Defined.**—The Christian life is one that has real liberty. The chains of sin that have bound the poor man of Satan's domain are broken as he enters into the way of life. Now it is his pleasure to have victory over his former masters and walk the ways of righteousness in the power of the Lord. He is no servant of superstition. The fears of idolatry with its omens of evil no longer oppress him. He now sees all things as of God and does what he does in the name of Jesus. He is full of delight as he explores the different ways, and discerns between the evil and the good. But now as he progresses on this way and has discovered much, as he thinks, he comes across a brother, fellow Christian, who has not been able to discern so definitely as he. This brother in following in the path of this liberated brother stumbles at something that was no temptation to the other at all. Shall this put a check on what seemed so good before? Shall he be cramped for the sake of such a puny fellow? Ah, brother, stop quickly and take heed. The highest law of the Christian life is love. Keep that flame of love burning brightly.

Did you ever watch a mother and her child? Why does she walk slowly by the smooth path when she could go faster to her place over the way more difficult? because her discerning eye can choose the way? Oh, the little one cannot follow! Yes, brother, and **there are always little ones.** Thank God for them. We love them and want them to live and grow. It puts a limit on our pace, but increases our patience and fills our life with tenderness which otherwise we could not have gained. A **limit to liberty** but a means of grace.

II. **The Text.—I Cor. 10:21-33.**—This is teaching about communion with devils by fellowship with the worshipers at idol sacrifices. It is not that the things eaten hurt us, or that it is wrong to be in the company of these people in ways that edify; but in the use of these liberties we must be on guard that what they are taking out of our eating, and fellowship is not giving sanction to their idol worship which amounts to a fellowship with devils.

The great rule is to decide our conduct in the proper concern for the conscience of others with a thought of glorifying God in the example and impression you leave with them. Cause no one to stumble of any nation or station. Seek not your own personal advantage but the profit of the many to their eternal salvation.

III. **Outline Study.**
1. Christian liberties.
   - a. To be saved by grace.—Eph. 2:8.
   - b. To be free from the law of Moses. —Col. 2:14; Gal. 5:1.
   - c. To be free from the law of sin.—Rom. 6:17; 8:1-4
   - d. To be an heir of God.—Gal. 4:7.
2. Love's limits.—Our opportunity.
   - a. To save a brother from falling.—Rom. 14:13-23.
   - b. To clear ourself of the evil of others.—I Cor. 10:19, 21.
   - c. To bear the infirmities of the weak. —Rom. 15:1-3.
   - d. To further the Gospel.—I Cor. 9:12, 19, 23.

PERSONAL THOUGHT

True love for others does not seek to humor them simply because it pleases their flesh, but that we may impress the truth in a way that leads them to glorify God and find salvation to their soul.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Charity.**
2. Doing Without for Others.

For Young People—
1. Knowledge Puffeth Up.
2. Charity for My Brother.
3. Glorifying God in the Eyes and Conscience of Others.

For Older People—
1. The Liberty of Selfdenial for Others.
2. The Crime of Unconcern for Others
3. Modern Applications.

A Mixed Multitude in Argentina

A vivid glimpse of the cosmopolitan immigration into Argentina—where more than 300,000 newcomers arrive each year—is given in a letter from Mr. W. C. K. Torre. The following paragraphs are of special interest: We have in this city of Buenos Ayres 1,500,000 souls, and the population increases. With the natural growth and the inflowing tide of immigrants from Europe, the need seems to me to be increasing. The other day I asked a brother who has been visiting the immigrants on arrival, distributing Gospels among them and seeking to help them, if he would go out into the street, speak to the first 20 men he met, and see what they knew of the Bible. He did so, and the result is most instructive. These twenty men represented 6 different nationalities—Spanish, Italian, Servian, Uruguayan, Portuguese, and Rumanian. The Uruguayan said he had read portions of the Bible. One Spaniard knew something about the Bible, but he had never read it. A Portuguese said he had read the Bible. An Italian had read the Bible and seemed to have faith in the Lord Jesus. Another Spaniard said he had studied at a Jesuit College in Spain, but he had never had a Bible in his hands. And what about the other 15? None of them had ever seen a Bible, and by their replies they knew nothing about it.—Bible in the World.

'The only man who is entitled to recognition among the great heroes is the man who has conquered himself."

"We are not reservoirs, but channels, and that moment we become self-sufficient the river runs dry."

THE SUNDAY SCHOOL

THE IMPROVED UNIFORM LESSONS A FACT!

The fair and unprejudiced Sunday school worker who is familiar with the principles underlying the Uniform lessons, and also those of the Graded lessons, will recognize and admit that each system has its advantages, as well as disadvantages. There was a sentiment among not a few that neither of these lesson systems, as we now have them, were altogether satisfactory. Consequently the International Lesson Committee worked out an Improved Uniform System which embodies some of the features of both the Uniform and Graded systems. Since these lessons are to come into use in 1918 it is well that we know a little something about them. We here publish an article written by a member of the International Lesson Committee, Amos R. Wells, which appeared recently in the Sunday School Times, in which the character and principal features of this improved system are set forth. It is to be noted that each denomination using these lessons has the privilege of using as many of the graded adaptations as they wish, or of using the general subject only as in the present series.—Ed.

There are undoubted advantages in the Graded Lessons. There are undoubted advantages in the Uniform Lessons. It is not possible to combine all these advantages in one type of lessons; but so far as this is possible it is done in the new Improved Uniform Lessons, the first year of which, 1918, has now been published by the International Lesson Committee.

These Uniform Lessons are manifestly Improved, and well deserve the title. The chief improvement is in the direction of gradation. Whereas, that is, the lesson subject or text or memory verse is not thoroughly adapted to any department of the school, another wording of the subject is made for that department, or a suitable portion of the same general Scripture passage is selected, or a different memory verse is chosen. Many of the same experts who made the Graded Lessons have been engaged upon the Improved Uniform Lessons, and have not allowed the lessons for any department to go out until they were thoroughly teachable in that department.

To illustrate this, take the lesson for May 19, Mark 11:1-33, with the general title, "Jesus Exercising Kingly Authority." The Primary topic, for the little folks, is, "Jesus Riding into the City," which is simple and picturesque. The Junior Department, however, can take a theme a little more dignified, "The Triumphal Entry." The Intermediate Department studies "Jesus and the Temple," with the additional material found in Luke 2:22-38 and John 2:13-17. The Senior and Adult Departments will use the full sweep of the passage in all its great significance, "Christ the Lord of Our Lives."

Here the adaptation is made merely by varying the wording of the lesson subject. In the lesson preceding, that of May 12, the adaptation is made through both subject and Bible passage. "Jesus Faces the Cross" is the general topic, and Mark 10:32-52 the general passage. These general subjects and passages, by the way, may be used, by editors that choose to do so, entirely to the exclusion of all the grade adaptations, exactly as the old Uniform Lessons were used. But in the Improved Lessons the Primary topic is "Jesus and the Blind Beggar," one better adapted to childhood, and to the Primary Department is assigned only the appropriate portion of the Bible passage, Mark 10:46-52. Moreover, the Golden Text for the general topic is "He humbled himself, becoming obedient unto death, yea, the death of the cross," while the Primary memory verse is "Be of good cheer: rise, he calleth thee." The Juniors and Intermediates have the subject, 'Jesus Teaches How to Be Great." The Senior and Adult Departments take the general subject and Bible passage as they stand.

These examples illustrate fairly well the method employed, but the value of it can of course only be seen by following it in a long series of studies. The lessons of the first two quarters are in Mark, under the general title of "The Gospel of the Son of God." Every verse of the entire Gospel is included in the course. The school is held as a unit to the progress of the Gospel; all departments are studying the life of Jesus, and substantially the same lesson at the same time. Teachers of all departments may study together, and all the many gains of uniformity are preserved. At the same time, by these adaptations of subject and of Bible text we secure what the present writer at least considers the chief advantages of the Graded Lessons. Of course there is room to question some of the grade adaptations; this is the first work of the kind, and it would be strange if it were perfect. The lessons of 1919, which the Committee is now completing, will be found to be an improvement upon those of 1918; but the 1918 lessons are certainly a long way ahead of any set of Uniform Lessons yet put forth.

I have described only the fundamental improvement; there are some interesting minor ones. Whenever the lesson text is not of a devotional nature, a devotional reading has been selected, for the use of superintendents before the school. In each lesson much "additional material for teachers" is given, numbers of Bible references most helpful in the teacher's preparation. Additional material of this sort is usually given also for the Intermediate, Senior, and Adult Departments. When the main Scripture passage does not contain a story suitable for the children, story material is pointed out for the Primary and Junior Departments.

Still another improvement, greatly promoting flexibility, is the shortening of the courses to three months, six months, or nine months at the outside. The new courses, therefore, may begin in the spring or fall quite as well as on the first of January. In 1918 we have a six-months' course in Mark, then a three-months' course on the Christian life, then a six-months' course on the patriarchs, running through the first quarter of 1919. This is a departure from the former mechanical arrangement, and sure to commend itself to the Sunday school world.

I am myself especially pleased with the new topical lessons. Heretofore the Uniform Lessons have been based upon the historical portions of the Bible, and have been arranged in strict chronological order. In 1918, however, we have a three-months' course, "Studies in the Christian Life;" in 1919 a six-months' course, "Great Teachings of the Bible;" and in 1921 a three-months' course, "The Missionary Message of the Bible." These lessons will give a magnificent opportunity to study the Bible as a whole, to realize its unity, and to bring together from all parts of the Book of books the teachings on the great themes included in the courses.

The subjects of the thirteen lessons of the "Studies in the Christian Life" are: "Beginning the Christian Life," "Reading God's Word," "Praying to God," "Obeying God," "Growing Stronger," "Helping Others," "Working in the Church," "Speaking for Christ," "Christian Giving," "Conquering Evil," "Winning the World to Christ," "Fruits of the Christian Life," and "Review: What it Means to be a Christian." Surely this will be a gloriously profitable quarter of 1918.

Note, too, how each of these topics finds easy adaptation to every department of the school, and how helpful it is that when the adults are studying the subject of prayer, for instance, the children and youth should be studying the same great theme. How the religious life of the home is enhanced, how the work of the Sunday school is unified, and how the emphasis on the topic is increased! How inferior is the plan by which the children study prayer at one time, the Juniors at another time, the Intermediates at a third time, the Seniors at a fourth time, and the Adults at still a fifth time! This focusing of interest on one theme is one of the great gains from Uniform Lessons, and the topical lessons bring out the Bible themes in a striking way.

It is interesting to see a specimen topical lesson, and I take the following:

2. July 14. Reading God's Word.

Lesson: Acts 8:26-39; Psa. 19:7-11. Print Acts 8:26-31, 35-39; Psa. 19:7-11.

Golden Text: "Ye shall know the truth, and the truth shall make you free' (Jno. 8:32).

Devotional Reading: Psa. 119:9-16, 97-105.

Additional Material for Teachers: Psa. 37:31; 119:9-16; Prov. 13:13; Isa. 55:8-11; Jno. 5:29, 46, 47; Rom. 15:4.

Primary Topic: God's Great Letter to the World.

Primary Memory Verse: "Teach me thy way, O Jehovah" (Psa. 27:11).

Junior Memory Verse: Psa. 119:105.

Story Material: Matt. 7:24-27; Luke 24:13-32; Acts 17:10-12.

Intermediate, Senior, and Adult Topic: "The Bible: What It Is and How to Make It Our Own."

Additional Material: Deut. 6:6-9; Josh. 1:8; Psa. 1:2, 3; 119:97-104; Isa. 40:8; Jno. 20:30, 31; Eph. 6:17; Col. 3:16; II Tim. 3:14-17; Heb. 4:12.

Teachers and pupils will find these lessons exceedingly rich in the material suggested, and will be stimulated, we hope, to make a large use of Bible index and of concordance, adding many more Bible passages for themselves. He hope, too, that the course will arouse a real interest in committing Bible verses to memory.

By taking these steps the Lesson Committee shows that it is earnestly seeking the improvement of the Uniform Lessons. Undoubtedly every member of the Committee (and certainly I myself) would be delighted to hear from Sunday school workers regarding these changes, by way of commendation or of objection, or suggestions of still further improvement that may be made.

WORLD WIDE SUNDAY SCHOOL NEWS

Buddhists Adopt Christian Methods

The deep impression made in Japan by the coming World's Sunday School Convention at Tokyo, and the campaigns which are being promoted by the missionaries and native leaders for the extension of the Sunday school have stirred the Budhists to renewed effort to hold the children for Buddhism. The Shinshu Sect, the strongest Buddhist body in Japan, is going to spend millions of yen to start thousands of Sunday schools in its temples throughout the Empire in commemoration of the Emperor's coronation. This is one of many methods of promoting their work which the Buddhists in Japan have learned of the Christians. The appreciation by the Budhists of the importance of the Christian Sunday school movement and the need of vitalizing their own work is significant.

In co-operation with public school teachers of their own faith, the Buddhists have endeavored, at different times in the past, to advise the school children against membership in Christian Sunday schools. At an important conference in Tokyo at the home of Marquis Okuma, the Prime Minister, when it was suggested that in view of the Tokyo Convention, the Christian Sunday schools of Japan be encouraged, it was pointed out by several leaders that the public schools were discouraging, because of Buddhist influence, the Sunday schools throughout Japan, and steps were taken at once to correct this condition.

Armenian Refugees at Port Said

Rev. Stephen Trowbridge, Secretary for Sunday school work among Moslems, located at Cairo, Egypt, writes:

"The people in the refugee camp have suffered much from heavy storms, but are getting through the winter fairly well. Industrial work along five or six lines has been started so that more than half the people in camp are now employed regularly and are receiving a small wage besides the bread ration. $11,000 has been contributed to the relief fund by American friends. Five hundred tents are used for school and industrial purposes. At regular intervals each tent is taken down and the ground left free to sun and air. A small police force has been organized among the Armenians themselves, and a high standard in sanitation and cleanliness is insisted upon.

"Each of the 1300 school children is given a large bun daily at recess, and it would delight your heart to see how pleased the children are with this arrangement of our Committee. It was found that special nourishment was required for nearly five hundred babies and children under five years of age and for nursing delicate mothers. This the American Committee is providing, together with a special shed for the preparation of children's meals."

HER MOTHER'S DAUGHTER

"Of all the scrapes I ever got into simply because I am my mother's daughter!" so Milrded's letter to her mother ran. "It began the week after I came to Riverdale; but I haven't said anything to you about it before, because I wanted to wait till I could tell something about what the result was going to be.

"I went to church and Sunday school the first Sunday, of course. I enjoyed it ever so much, and Aunt Cullena introduced me to the pastor and superitendent, and to a class of girls. Some way or other, I can't remember how it came about now, I said something about my experience in assisting Miss Darfield in our kindergarten at home.

"The very next Sunday I saw Mr. Sherburne coming toward me after Sunday school was over. He's a first rate superintendent, but peculiar **in some of his ways** and methods. He kept rolling his handkerchief in his hands as a boy makes up a snowball, and he actually appeared to be a little embarassed in speaking to me; but it was all appearance, he went straight ahead like a snow-plow on a locomotive, and scattered everything in his way.

"'Let me see,' he said, 'your mother's name was Martha Wendell, wasn't it?'

"'Yes, sir,' I said, wondering what he was up to.

"'And you're her daughter?'

"Now, mother, do you wonder I had all I could do to keep from laughing at that question? But I answered it as soberly as I could, and Mr. Sherburne went on making up his snowball harder and harder.

"'Well,' he said at last, 'I think I've got a job for Martha Wendell's daughter.'

"'What is it?' I asked.

"'Well, you see, our kindergarten teacher has gone away to be gone three months; and I heard you were going to be here through the summer, and had a little experience in kindergarten work—'

"'O Mr. Sherburne!' I broke in, 'I never could do it;- I—I couldn't take the responsibility.'

"Mr. Sherburne threw his snowball from one hand to the other several times, and then he spoke calmly: 'Martha Wendell never answered like that when she was asked to take a responsibility.'

"Mother, he used you as a trap and caught me. With all my diffidence and apprehension, I couldn't back out after that. The first Sunday I tried to teach I was so nervous I couldn't see the children, hardly. But I just asked the Lord to help me, and soon the kiddies began to come out of the mist and look natural. Then I tried to teach and win them just as we do at home, and in two or three weeks half a dozen of them would be clinging to my dress all the way home and taking turns holding my hand. I hope I have done them some good, but I know I have learned the lesson of facing a responsibility without foolish apprehension. And last Sunday Mr. Sherburne came to me, and tossing his imitation snowball from one hand to another, he paid me the greatest compliment I ever received, 'You are Martha Wendell's own daughter.'"—Selected.

FARM AND HOME

THE HOME FRUIT ORCHARD

I

David E. Plank

That good, wholesome fruit should form a liberal share of the diet of every American family will not be denied. Not only is fruit wholesome but it is relished by most every one, especially by the children. But just how to obtain a plentiful supply of fruit for family use at a reasonable cost of money or time is not always clear to the average house-holder.

Prices of fruit vary greatly with the season and locality. Sometimes prices of certain fruits are so low that they may be had almost for the asking, while at other times these same fruits are held at prohibitive prices. One would think that at least every farmer, and even the owner of a small plot of ground, would be independent of fruit prices by growing his own fruit supply, but this is far from being the case.

There is probably not another phase of agriculture so much neglected and misunderstood by the average farmer as the growing of fruit. Horticultural conditions have undergone a great change in the last few decades. Many diseases and insects prey on fruit trees and plants that were unknown to our parents. The fence-corner tree is no more capable of producing the luscious fruit that it did in former years. Besides there are great improvements in varieties, cultural methods, pruning, etc., that bring out the best that is in fruit in a way not thought of years ago.

Instead of improvements in the fruit supply there seems to be a general decline on the average farm and the fruit industry is gradually passing into the hands of the commercial grower. This notwithstanding the fact that large numbers of trees are being planted on American farms every year, but through ignorance and neglect many of them never reach the bearing age.

There are indeed few sections of the country where some fruit cannot be grown, while in most sections nearly all the common fruits like apples, pears, peaches, plums, grapes, and berries can be grown for home use even where they cannot always be profitably grown for market.

So many things contribute to successful fruit culture that we could scarcely name them all. We will mention a few of the most important ones: Reliable nursery stock; selection of varieties; soil drainage, slope, etc., adapted to the various kinds of fruit; proper planting as to season, depth, distance apart, etc.; pruning; combating insects and diseases which attack the various fruits; and handling the ripening fruit. All these are important links in the chain of successful fruit culture.

Belleville, Pa.

THE PARABLE OF THE PRODIGAL FATHER

And He said, "A certain man had two sons, and the younger of them said to his father, 'Father, give me the portion of thy time, and thy attention, and thy companionship, and thy counsel and guidance which falleth to me.' And he divided unto them his living in that he paid the boy's bills, and sent him to a select preparatory school, and to dancing schools and to college and tried to believe that he was doing his full duty to the boys.

"And not many days after, the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a land of stocks and bonds and securities, and other things which do not interest a boy, and there he wasted his precious opportunity of being a chum to his own son. And when he had spent the very best of his life and had gained money, but had failed to find satisfaction, there arose a mighty famine in his heart, and he began to be in want of sympathy and real companionship. And he went and joined himself to one of the clubs of that country, and they elected him chairman of the House Committee, and president of the club, and sent him to the legislature. And he fain would have satisfied himself with the husks that other men did eat and no man gave unto him any real friendship.

"But when he came to himself, he said: 'How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger. I will arise and go to my son and will say unto him, 'Son, I have sinned against heaven and in thy sight, and am no more worthy to be called thy father. Make me as one of thy acquaintances.'" And he arose and came to his son. But while he was yet afar off his son saw him and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him, 'Son, I have sinned against heaven and in thy sight. I have not done my duty by you, and I am no more worthy to be called thy father. Forgive me now and let me be your chum.' But the son said, 'Not so, I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and advice and counsel, but you were too busy. I got the information, and I got the companionship, but I got the wrong kind, and now, alas! I am wrecked in soul and in body, and there is nothing you can do for me. It is too late, too late, too late.'"—Ohio S. S. Worker.

WHEN NOT TO BRACE UP

There are many times when a person should not "brace up."

It has recently been discovered through a series of experiments, that the custom of "bracing up" when mentally or physically tired, is all wrong, that it is injurious and no more sensible or right than whipping a poor, tired horse.

Many men and women, all tired out, but with a little more work to do, throw back their shoulders, and renew their energies saying to themselves, "I must not give up, I must not get too tired, I must brace up."

This is all wrong. If you are all tired out, instead of redoubling your efforts, try and go a bit slower at your physical labors, or stop thinking about your work for a few moments, if it be mental labors. Those who are fortunate enough, especially women taking care of their homes, should lie down and rest a little while when they are tired out. Bracing up is simply adding more strain to the nervous system.

But not only has the housewife the opportunity to relax. The man in the office may do so, and he will find himself greatly benefitted. When at your desk and feeling all worn out, do not straighten up your shoulders and redouble your efforts; just sag back in your chair for ten minutes; think of something pleasant, and you will be far more benefitted than if you tried to spurt ahead with your work without a few minutes' rest.—Sel.

"George Leslie MacKay, the 'Hero of Formosa,' celebrated his twelfth anniversary on the mission field by partaking of the Lord's Supper with 1,200 of his converts. He earned the title 'Dentist Missionary' by extracting 21,000 teeth in 21 years in Formosa."

CURRENT EVENTS

The Elusive Villa.—Will our troops in Mexico accomplish their object? Opinions differ. For several weeks there has been a lull in the pursuit of the bandit. The attack on American cavalry in Parral by Federal troops and civilians seems to have checked the pursuit and placed our troops on the defensive. As our troops advanced there was a growing hostility manifested towards them by the Mexicans, which necessitated the careful guarding of the line of communication to prevent our troops from being cut off from their source of supplies. Consequently the pursuit was checked. Villa was reported to be dead, the result of a wound received in battle. This rumor was quite persistent for a number of days, it being even reported that his body was being brought to the border by Federal troops to be identified by American army officers, but his death has never been confirmed. Recent reports state that he has been located by our troops, and that they are closing in on him. President Carranza is asking our troops to withdraw, claiming they have accomplished their object—the dispersing of Villa's bandit forces, and claiming that the Federal troops are now in a position to subdue Villa. The United States does not see it quite that way. The first two weeks of May Generals Scott and Funston had a number of conferences with Carranza's Minister of War, Obregon, for the purpose of coming to a satisfactory agreement relative to the operation of our soldiers in Mexico. These conferences have resulted in convincing Carranza that the purpose of our soldiers in Mexico is not the first step in intervention, but that they are there only for the purpose of punishing the Villa bandits and capture Villa himself if possible. It is said that an understanding has been reached whereby the American forces are to remain in Mexico and Mexican forces are to establish an effective patrol along the border, and that the territory around Parral, where the advance force of Americans was attacked, be policed, and thus Carranza is to demonstrate the ability of his forces to control the situation. While the conferences were being held Glenn Springs, Texas, was attacked by Mexicans, partly burned and a number of citizens slain. It is generally supposed that the raiders were followers of Carranza. The growing hostility of the Mexicans has led the most advanced American troops to fall back and concentrate at a point several hundred miles south of the border. The border is more heavily guarded by the addition of troops from the border states. There have been rumors that troops from other states may be called out. Whether the United States will find it necessary to intervene remains to be seen. President Wilson is opposed to intervention and will only do so as a last resort.

The Irish Uprising.—For years there have been those in Ireland who have been clamoring for independence from England. Before the present war began the question of Home Rule for Ireland was one of the serious problems before England. A large number of those opposing Home Rule were preparing to resist by the use of force. All during the present war there has been discontent in Ireland and opposition to England. It was known that Germany was trying to foment trouble in order to harrass her enemy. The latter part of April Sir Roger Casement, formerly a high official in the British Government, but a German sympathizer, was caught in the act of landing a cargo of arms and ammunition on the Irish coast. The vessel was found to be German disguised as a neutral merchant man. Immediately a rebellion broke out in Dublin, and for a whole week there was more or less fighting in which many lives were lost. The rebellion spread, but their principal leader being captured and the speedy arrival of British troops soon convinced the different leaders of the futility of the attempt and they began to surrender. About 500 of the principal leaders in the uprising were taken to England, and at this writing (May 13) ten or twelve leaders have been executed. A strict censorship prevents the extent and details of the rebellion from becoming generally known. The rebellion is condemned by Irish leaders interested in the movement for independence, as it will retard instead of hasten the movement. There seems to be a wide difference of opinion relative to England's course in meting out summary punishment to the leaders in the uprising. There are those who think the execution of leaders is hasty and severe, believing that "the making of political martyrs is one of the most mischievous mistakes that a Government can commit, even in times of war." They believe that the feeling against England may be embittered and her difficulties with Ireland increased. Others are of the opinion that the leaders of the rebellion deserved all they got and was the best course for England to take. The British Premier, Asquith, personally went to Dublin the second week in May to confer with the military and civil authorities. He stayed the execution of several leaders who had been sentenced to death by the military authorities, until he could make a further investigation. This may foreshadow greater leniency towards those conspirators who have not yet come to trial.

British Defeat in Mesopotamia.—British prestige in the East was made to suffer considerably at the hands of the Turks. The first blow fell when the British were forced to abandon their efforts to force the Dardanelles, and the second when Gen. Townshend, was forced to surrender in Mesopotamia, on April 29th. Gen Townshend fought his way up along the Tigris and Euphrates rivers to within a few miles of Bagdad, his goal. Here he suffered defeat and was forced to retreat over a hundred miles to Kut-el-Amara, where he took a stand. He was besieged by the Turks, unable to break through the enemy lines, nor the relief expeditions to penetrate the ring of steel, Gen. Townshend, after withstanding a siege of 143 days, was forced to surrender. Attempts were made to supply the besieged garrison, consisting of about 10,000 men, with food by aeroplanes, but without avail. The defeat of the British is attributed to a failure of estimating the strength of the Turks, lack of proper equipment and preparation, and an inadequate force of troops. By capturing Bagdad England hoped to thwart the German efforts to gain influence in the East and menace British interests in India. The ambition of Germany has been for years to secure an overland route to the East and thus hope to become a formidable rival of England who controls the ocean routes. Whether England will abandon her campaign in Mesopotamia is not known. It is thought by some that an attempt will be made to reach Bagdad by another route. If there are any further attempts to capture this ancient city some bitter fighting may be anticipated as both sides recognize the importance of having control of this section of country.———Strong Russian forces are said to have entered Mesopotamia from the north, their goal being Bagdad. The Turkish forces are reported to be placed in serious danger by the movement of these enemy troops. If Russia succeeds in obtaining the control of this ancient territory, after England failed in the attempt, she very likely will hold it firmly as it would give her prestige in the East and threaten British influence in India.

New Fruits and Trees from China.—In a three-year expedition to China, Frank N. Meyer, plant explorer of the Department of Agriculture, gathered many new fruits, flowers, trees, and vegetables which are believed to be adaptable to the United States. In his tour through central China Mr. Meyer traveled 1,500 miles on foot and entered many sections never before visited by white man. "The most important discovery, probably, was the jujube tree, which bears a heavy crop of brownish fruit, delicious when fresh, and forming when dried a confection similar to the Persian date. Officials believe it offers a new industry to California and the Southwest." Other discoveries were a wild peach, "resistant to alkali, cold, and drought, the root system of which offers great possibilities as a grafting post; Chinese persimmons, larger than any hitherto known in this country; adequate food roots and vegetables offering promising possibilities for the utilization of swampy lands; about thirty varieties of vegetables and timber bamboos, and a number of Chinese vegetables, bush and climber roses, shrubs and trees." Much information was gathered as to the possible origin of certain fruits and vegetable and flowers. The fact that the Chinese have been farming in some sections for about 4,000 years led the Agricultural Department to explore the country in the hope of finding some solution for some of the difficult problems facing the agriculturist due to the nature of the soil, cold and drought.

Labor Troubles.—"Never before in the history of organized labor has it received so much in increased wages, shortening of hours and favorable legislation as in the year ending May 1, according to statements of American Federation of Labor officials." All but five states adopted legislation favorable to labor. Wage increases ranging from five to fifteen per cent. were general during the past year, and especially so among the metal trades. On May 1 wage increases went into effect for more than 800,000 workers, these increases aggregate about $75,000,000 annually. Despite these favorable conditions there were about 300 more strikes in 1915 than the previous year, the total being 1,500. Two-thirds of these were for increased wages of shorter working hours. Organized labor is insisting more and more on an eight hour day. The large number of strikes no doubt were inspired by a desire to have the employee share in some of the large profits made as a result of the war. Uncle Sam is experiencing labor troubles of his own. A number of branches of Government service have been organized and the movement spreading to organize others. In Alaska he had a strike on his hands which required the presence of troops to adjust the difficulties and resulted in considerable damage and loss.

China a Republic Again. — Politically China has passed through rather peculiar experiences in the past few years. Yuan Shi Kai was elected President and after being in office for some time he said the country demanded a monarchy again. He finally announced that the change was made and that he was the emperor, but his coronation was postponed. As soon as he announced the monarchy revolutions started in South China and in a short time a number of provinces had declared their independence. This uprising was unexpected by Yuan Shi Kai, and soon he announced that the monarchy is to give way to a republic, and assumed all the blame for the present troubles of China, and for all that occurred during his short reign of 101 days as a monarch. However the rebels in the South will not be satisfied with anything less than the resignation of Yuan Shi Kai, which he is reluctant to do. It will be to the best interests of China to establish a strong government as present conditions endanger her unity and weaken her against the possible encroachments of foreign powers. Japan has ambitions in China and has not been slow, since the European Powers are busy at home, to strengthen her influence there.

Filipino Independence.—Congress defeated the bill which if passed would have granted the Philippine Islands independence in 1922, and instead adopted a bill which promises independence sometime in the future. The bill to grant independence in 1922 was an Administration measure strongly supported by President Wilson. Thirty Democrats voted against it thus defeating it. For a number of years the Democratic party made this a plank in their platform, but their failure now to fulfil their promise will no doubt be used by the Republicans against them in the coming Presidential campaign. There are those who think that the United States will never relinquish control of the islands, while others are confident that they will be given political freedom so soon as they demonstrate their ability to govern. The bill passed urges that the natives be given "as large a control of their domestic affairs as can be given them," and it is likely that their sphere of influence in the government of the Islands will be enlarged as circumstances warrant. The United States should adopt a strong and efficient policy in the administration of affairs in these islands and not make them a tool of politics.

Decline of German Birth-rate.—Germans are becoming alarmed at the decrease in birth rate which has been noticeable for a number of years. If the birth rate had remained the same as it was in 1900, and there would have been no war, Germany would have about 3,000,000 more subjects. Thus far in this war more than 1,000,00 young German men have been killed and others are being killed daily, so that there will be a still greater reduction in the birth rate. Germans believe that a decline in the birth rate is a sign that the nation is on the decline. Different reasons for this condition are advanced, such as the lack of morals and the advancing cost of living. Various remedies are suggested, such as a double vote to fathers with large families and salaries regulated according to number of children. It is claimed that the realization of this decrease in the birth rate is no small factor in creating a sentiment in favor of peace, even though peace would involve a sacrifice of territory.

Russian Soldiers in France.—Recently Russian soldiers arrived at Marseilles, France. How many they are is known only to the military authorities. Not even the route over which they came is known. Russia has almost an exhaustless supply of men, but is not able to equip them fast enough. So it is presumed that the troops in France will be equipped by England and France. The general opinion prevailing among military observers is that the war will be won or lost on the western front, "and the surplus strength of Russia can perhaps be most effectively employed in supporting the diminishing reserves of France." There perhaps never was a war in which so many soldiers were moved over sea. An army of over a million British soldiers was taken into France without the loss of a life; large forces were brought from India, Australia, Africa, Canada, and now from Russia. Also large bodies of troops were taken to the Dardanelles, Salonica, Suez Canal, and Persian Gulf.

An Under-ground Canal Opened.—On May 7 the canal connecting Marseilles, France, with the interior of the country, was officially opened. Five miles of the canal is under the mountains between the river Rhone and Marseilles, and is part of a canal system which gives direct water connection with Harve and the North Sea. "The total length of the canal is sixty miles, and the five-mile section under the mountain is seventy-five feet wide and seventy feet high, constituting what is declared to be the largest tunnel interior in the world." Barges and vessels up to 600 tons can navigate the tunnel and canal. This canal system is believed to have strategic value in permitting destroyers and small war craft to be moved between the Mediterranean and the North Sea, in times of war, thus eliminating the voyage around Spain. The work on the tunnel was begun in 1904, and cost about $25,000,000.

A bill has been introduced into Congress providing for prohibition for the Hawaiian Islands. Liquor is said to be largely responsible for the reduction of the native population of Hawaii from 200,000 to 25,000 in a period of several years.

MISCELLANEOUS

CHURCH MUSIC CONFERENCE REPORT

E. B. Betzner

The work of this conference is significant and a new departure, and, so far as we know, is possibly the first one of its kind held in the Mennonite Church. The conference was the result of interest created in song and church music by Bro. J. D. Brunk of Goshen, Ind., who had been teaching classes and stimulating interest in sacred music in Waterloo County for several months. The conference was held in the Mennonite Church at Waterloo, Ont., March 21, 1916.

The objects of the conference were to get a consideration and discussion of some of the vital problems confronting the Church. Music is playing a larger part every year in the social and national life of America and these conditions are bound to affect Mennonite Church music sooner or later. It is now an opportune time to begin the solution of these questions so that we may be prepared to meet the musical situations as they present themselves to us. Bishops, ministers, missionaries, choristers, and other lay members took part in the conference and the questions were discussed from various view-points. This is what we need—that men and women in all the active duties of the Church shall study how they may use music to advantage in their work for the Master.

The following topics were considered: The Singing in Public Worship, The Qualifications of the Chorister, Congregational Singing, The Place of Song in the Sunday School Work, Getting the Message of the Music and of the Words. Song Service—Suitable Songs for various religious occasions and how to sing them (exemplified). In addition to these were open discussions and a Question Box.

The singing by the large congregation was inspiring and will linger with those fortunate enough to be present. In the following paragraphs we are trying to note some of the thoughts that were expressed by those who took part.

The Singing in the Public Worship

Song has its place in the public worship and forms a considerable part of the service. When we consider that, approximately, twenty minutes time is taken up in singing, it will be noticed that nearly as much time is consumed in singing as in the sermon.

We feel that we cannot adequately express the feelings of the inner life. The soul feels its limitations. Two ways of such expressions are, by words—preaching, and by making melody—singing. God intends that we express the soul's longing in song. It is a spiritual exercise and is but a way in which the congregation may be at work. The evangelist Moody while not being able to sing, spoke the words with his congregation as they sang them. We believe that this is making melody in the heart also.

Comparatively few people can not learn to sing. Observation has taught that only one-half of one per cent. of this generation whose parents were taught to sing, do not sing. Some of the latter could possibly learn to sing.

The Qualifications of a Chorister

Preparation is the necessary qualification of every good chorister. The chorister should be a devoted Christian, who can not only feel what he sings but who can put a message into his song. The leader should be able to select suitable songs for the occasion. There is need in our congregations for men who propose to take on responsibility in the line of church music.

When we felt the need of mission work and studied the question, missions sprang up. The need of more education brought our schools. The need of better music will bring about a higher standard in our hymnology, but not without effort on our part. In order to keep up good congregational singing we must have men in course of preparation and the congregation must be interested. Much can be done by the zealous exercising of the gift of song.

Congregational Singing

A spirit of co-operation should be encouraged in congregational singing. Every unit should be employed. The Niagara is made up of only tiny drops of water, which together form a mighty resistless force. Many testimonies are on record of the efficiency of song in evangelistic services to move men to decide for Christ. One instance being cited of a certain man in Chicago who was attracted by the singing in one of the Missions he was passing while on his way to the lake to "end it all." The man entered the Mission and was saved.

D. L. Moody gave much credit to Sankey for the extraordinary success of their meetings, when men by the score made public confession of faith in Jesus Christ. Much of the attracting power of the Billy Sunday meetings must be placed to the excellent singing under the leadership of Mr. Rodeheaver.

Appropriate songs should be an aid to the minister in helping the congregation to get into the devotional spirit and the receptive mood. The one should be the complement of the other.

The Place of Song in Sunday School Work

In city Missions and Sunday schools where children are oft-times restless and noisy, nothing restores order quicker than a bright song. Sunday schools invariably increase in attendance when the singing is good. The lack of good singing is serious. Omit singing from our exercises altogether and who would say what the result would be? Singing aims to bring the truths in concrete form so that children may readily understand. We get a larger view of the plan of salvation through songs like "Rock of Ages."

Getting the Message of the Music and the Words

The desired effect cannot be reached by discord in music any more than a life that is not in harmony with the will of God. The influence of song in a home of consecrated parents is not easily forgotten, in most cases we might say, never forgotten. Mother's songs have an influence all their own in the formation of character. It is easier to become proficient in song in this age than formerly. The opportunities for the right use of music are greatly increasing. Song is a God-given gift. Of all the creation it remained for man to bring forth sweet music out of crude sounds. Music is a common language, a universal language understood by all classes and people, because it is a language of the emotions. Some songs carry no particular message, are merely entertaining, while the song with a message has lofty concept, dignified music and is a power for good.

It is perhaps true that the majority of people are attracted by the music rather than by the words. There are so many beautiful truths and so many fine lines of literary value in the poems which are set to music in our many books that we should give special attention to the words lest we miss many of the fine impressions. With strong words, beautiful melody, and appropriate harmony, how praise may go flowing from the mind and heart and voice as one impulse—how acceptable to Him! As we become more proficient in our singing and musical understanding we acquire the capacity of musical appreciation and the message of the music would therefore be apparent. This should encourage every one to advance in church music, for Paul in Eph. 5:19 seems to demand of us musical utterance.

Suitable Songs for Various Religious Occasions and How to Sing Them

(Exemplified)

The theme of this address was, "The right song in the right place." In designating appropriate songs, the speaker used the Church Hymnal.

In selecting songs one should rightly interpret the spirit of the services and thereby add definitely to such a meeting. The speaker selected a list of suggestive songs for Church, Funeral, Sunday-school, and Young People's Meeting, and Evangelistic services, and the congregation united in their study and then sang them. Additional lists were also given and it seems that these groups of songs would prove helpful and we therefore here state them. The order of service thought of in the discussion was; two songs, reading and prayer, song, sermon, prayer and song.

For church: first song 119; second, 30; third, 310. Other songs for church are: first songs, 27, 28, 422, 425; second, 349, 413, 434; third, 68, 241, 339, 439.

At funerals where sadness pervades and tears of sympathy flow we need songs of hope and consolation such as numbers 176 and 441.

For Sunday school and Young People's Meetings: first song, 471; second, 485; third, 461. Others that may be used are: first songs, 430, 469, 479, 517; second, 491, 514, 449, 518, 521; third, 459, 454, 464, 472.

Songs suitable for evangelistic services are numbers 527, 525, 521, 502, and 237.

Brother Brunk at the close of his discussion laid stress upon the large opportunity of the song which is to follow the sermon, or the one just following the Sunday school lesson or the topic in the Young People's Meeting. The greatest care should be used in the selection of this song. One should be chosen in which the congregation could say "Amen" or consecrate themselves, or a song which would finely supplement the main subject. This song, the speaker contended, is the most important one of the entire service.

Berlin, Ont.

CHANGE-MAKING APPARATUS WORKS WITH RAPIDITY

In business places where patrons come in contact with a cashier, time is saved and the chances of errors lessened by the use of a mechanical money-changing device of recent development. It determines and delivers the difference between the sum paid and the purchase amount and requires but little mental exertion of its operator. The apparatus works accurately and at high speed, facilitating the handling of crowds at city elevated and subway-transportation stations, cafeterias, and similar places. A somewhat different model of the same machine is especially designed for banks and large offices for payroll and other work. The former type has 26 numbered keys arranged like those of a typewriter and is set to make change from one dollar. By pressing certain readjusting keys, however, it will make change from smaller denominations, such as 75, 50 or 25 cents. In operating it the cashier presses a key corresponding to the amount of the purchase. The machine then does the rest, delivering the proper amount of change into a saucer-shaped receptacle from which the patron removes it, or into a money pocket from where it is taken by the operator. The apparatus is smaller than the average adding machine and is housed in a neat metal case. On top at the back it supports a coin tray, while at the front, in the same relative position as that of a typewriter, is its keyboard. Nineteen of the keys represent amounts from 5 to 95 cents in multiples of five. If one dollar is handed a cashier in payment for a 10-cent purchase, the "10" key is pressed and 90 cents delivered. If, on the other hand, 50 cents were given instead of a dollar, the operator would press a red key marked "50"—adjusting the machine to make change from a half dollar—and then use the "10" key, causing the delivery of 40 cents. A similar procedure is followed when change is to be made from other sums. In the middle of the keyboard there is a series of white keys which control the penny stacks in the coin tray. They pay out from one to four cents, according to the numbers they bear, and are employed when the amounts of purchases end in sums not multiples of five. The second model instead of making a deduction from a larger amount delivers change in sums corresponding to the amounts indicated on the various keys. If 65 cents is wanted, for instance, the key so marked is used.—Popular Mechanics.

Teacher-Training Books in Spanish

The Presbyterian Board of Publication has given permission to Rev. J. A. McAllster, of Mayaguez, Porto Rico, to translate and publish in Spanish, C. A. Oliver's "Preparation for Teaching." This book has been published in Portuguese in Brazil for more than a year, and has met with a good reception by the missionaries and Sunday school workers. Over one thousand copies have been sold in Brazil.

The Lutheran Publication Society has given consent to the translation in Spanish and Portuguese of Prof. Weigle's book, "The Pupil and the Teacher."

These items are of vast importance, for one of the greatest needs of Sunday school work in all Latin-America is that of trained teachers.

PRIMITIVE SALT-GATHERING

We are apt to think of salt simply as a useful seasoning for our food, but it is more—it is absolutely necessary to preserve man's health and life. The feudal lords of the Middle Ages recognized this fact, and they placed a cruelly heavy tax on salt, knowing that the oppressed peasantry must manage in some way to pay the tax or else sicken and die. History tells us of men who risked their lives, and in some cases lost their lives, in the effort to evade the salt tax. Although salt is now cheap and plentiful, it is still made a monopoly by the Government of Venezuela, from whose coast comes the world's chief salt supply. A traveler describes, in "Harper's Monthly," a visit to these salt lagoons.

"Inside the aduana a few officials lolled listlessy in their Indian hammock-beds. They looked askance when requested permission to visit the salina, half a mile back in the plain. Eventually a young Venezuelan grouchily slid from his hammock to accompany me. It registered 125 degrees in the sun, and there was no shade. We crunched over the crushed salt until, blinded by the white glare, we turned with closed eyes shoreward.

"It was the hour of siesta in the forlorn little village. Not a thing moved about the broad, sun-baked thoroughfare. But when the shadows are purple and long, the village bestirs itself. Perhaps two hours after midnight a dog yelps, then another and another. After a meager breakfast, the bulk of the inhabitants in a long, irregular file, like a colossal anaconda, worm their way in the moonlight around the base of the hills to the lagoon. Each with a mara, or open woven basket, wades five hundred yards across the hardened edges into the lagoon, still warm from the heat of day. The first basket filled, an agile twist poises it on the head, the water showering from the protecting broad brim of the canvas-covered straw hat. The saline shower makes any abrasion smart, and the rising sun causes it to crystallize on hair and bodies. Any object placed in the sun becomes crystallized in beautiful effect, and small wooden objects are thus strikingly transformed by it as if by magic.

"The people usually work until sunrise, depositing the salt at the edge of the lake, where it soon dries out. The carriers are chiefly the women. A superbly proportioned woman headed a long file, ranging from girls of fourteen to old, gray-haired women. Barefooted, they advanced with noiseless gait, every movement showing a tireless virility and strength which many a strong man might well envy. A superintendent checks each basket of salt as it passes. The carrier receives two and a half centavos, or two cents, for the basket. The little figures dotted about the bases of the colossal salt cones might well be pygmies in some

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fairy tale, each adding his little mara of salt which goes to make up the average season's deposit of over twenty-six million pounds."—Wellspring.

Interesting Items

The United States uses annually 20,000 tons of wood flour, the value of which exceeds $300,000. The use of this product is on the increase. Powder and linoleum manufacturers use the bulk of it.

In 1915 the New York, New Haven and Hartford railroad received for waste material, such as old iron, rope, paper, rags, hose, barrels, bags, etc., the sum of $931,000. Rapid progress is made in the utilization of materials that formerly were considered useless. The high prices now paid for such materials should be an incentive to individuals and concerns to save waste materials.

The number of individuals in the United States having tuberculosis is estimated at 1,000,000. This is said to be 25 per cent. less than ten years ago. The persistent warfare waged against this dreaded disease is bearing fruit. The disease cannot thrive in the midst of an abundance of fresh air, sunshine, and a wholesome diet.

The Southern States have 240,000,000 acres of undeveloped land.

At the close of 1915 there were 1,666,987 automobiles in use in the United States, for which license fees were paid into the treasuries of the various states to the amount of $12,270,936.

The savings of Kansas citizens total $232,974,254.08, or $10,000,000 more than the state ever before had on deposit. The absence of the saloon is credited for this increase of savings.

The site of Trinity church and cemetery at the head of Wall street, New York, a plot of ground 391 feet by 227 feet, is valued at $17,000,000.

THE EDISON TELESCRIBE

Thomas A. Edison's latest invention, the telescribe, which makes a permanent record of a telephonic conversation between two persons, bears out a remarkable prophecy which the famous inventor made in 1878. In that year Mr. Edison, with prophetic insight, enumerated ten uses that the phonograph would have. The present day sees all of these forecasts fulfilled, as Mr. Edison said the tenth use would be the perfection of the telephone by the phonograph.

The Edison telescribe comprises an Edison dictating machine, which is especially equipped with the receiving appliances. The receiver of the regular desk-telephone is removed from the hook and placed in a socket of the telescribe. Thus the connection to the dictating machine is made without danger of criticism from the telephone company, as the instrument is merely acoustically—and neither mechancally nor electrically—connected to their lines. The user then takes up the receiver of the telephone, gives his call to the exchange, afterwards starting and stopping the dictating machine by two small buttons on the telescribe. Both sides of a telephone conversation are recorded, including the words of "Central's" voice making connections.

The telescribe will increase the use of the telephone as more than ever a very important aid in business. After a conversation, the dictator may turn to his dictating machine and confirm his message in the usual manner, while he will mark his letter, "Telescribed on the Edison dictating machine." And the correctness of this confirmation will be unquestioned.

The wax record, containing the telescript and the dictated confirmation, may be retained indefinitely for reference; but in most instances the records need be held for only a few days.—Robert H. Moulton

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THE POPULATION OF THE WORLD

The total population of the world is put at 1,587,000,000 or in round numbers, one billion, six hundred millions. Of these the White or Caucasian race have 770,000,000, the Yellow or Mongolian race, 540,000,000, the Black or Ethiopian race, 175,000,000, and the Red or American race, 22,000,000.

According to the estimate of Ravenstein the maximum population which it will be possible for the earth to maintain is six thousand millions, or about four times the present population, which at the present average rate of increase will be reached within two hundred years. The present average population to the square mile ranges from 743 in Saxony to one in Siberia and two tenths in West Australia. It is 558 in England, 317 in Japan, 270 in China, 270 in Germany, 188 in France, 167 in India, 55 in European Russia, 25 in the United States, 5 in Argentina and one-half in Canada.—Sel.

THE "IDEAL SALOON"

Bishop Potter decided to "kill" drunkenness. He opened the Subway Saloon in New York City. This was to be an ideal saloon. It lasted one year, and was voted a complete failure. It was sold to a party who ran it as a regular saloon. On the walls he placed the following "Mottoes:"

"Rum and religion won't mix, any more than oil and water."

"Religion follows rum; it does not go with it hand in hand. A man thinks of religion the morning after."

"You cannot boom drink and temperance too."

"The best patron of a saloon is the man with the biggest thirst, not the man with the most religion."

Such was the end of a "model (?)" saloon.—Sel.

PRAY!

Pray! for earth has many a need.
Pray! for prayer is vital deed.
Pray! for God in heaven hears.
Pray! for prayer will move the spheres.
Pray! for praying leads to peace.
Pray! for praying gives release.
Pray! for prayer is never lost.
Pray! for prayer well pays its cost.
Pray! for prayer is always power.
Pray! for every prayer's a flower.
Pray! for prayer the Savior finds.
Pray! for prayer creation binds.
Pray! for every prayer is gold.
Pray! for prayer is joy untold.
Pray! for praying frees from care.
Pray! for Jesus joins your prayer.
—Amos R. Wells.

The United States has 250,000 miles of steam railroads, employing about 1,750,000 men. About 600,000 shareholders own these railroads.

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Is'ra-el, and said unto
thyself, and mark, and
for at the return of t

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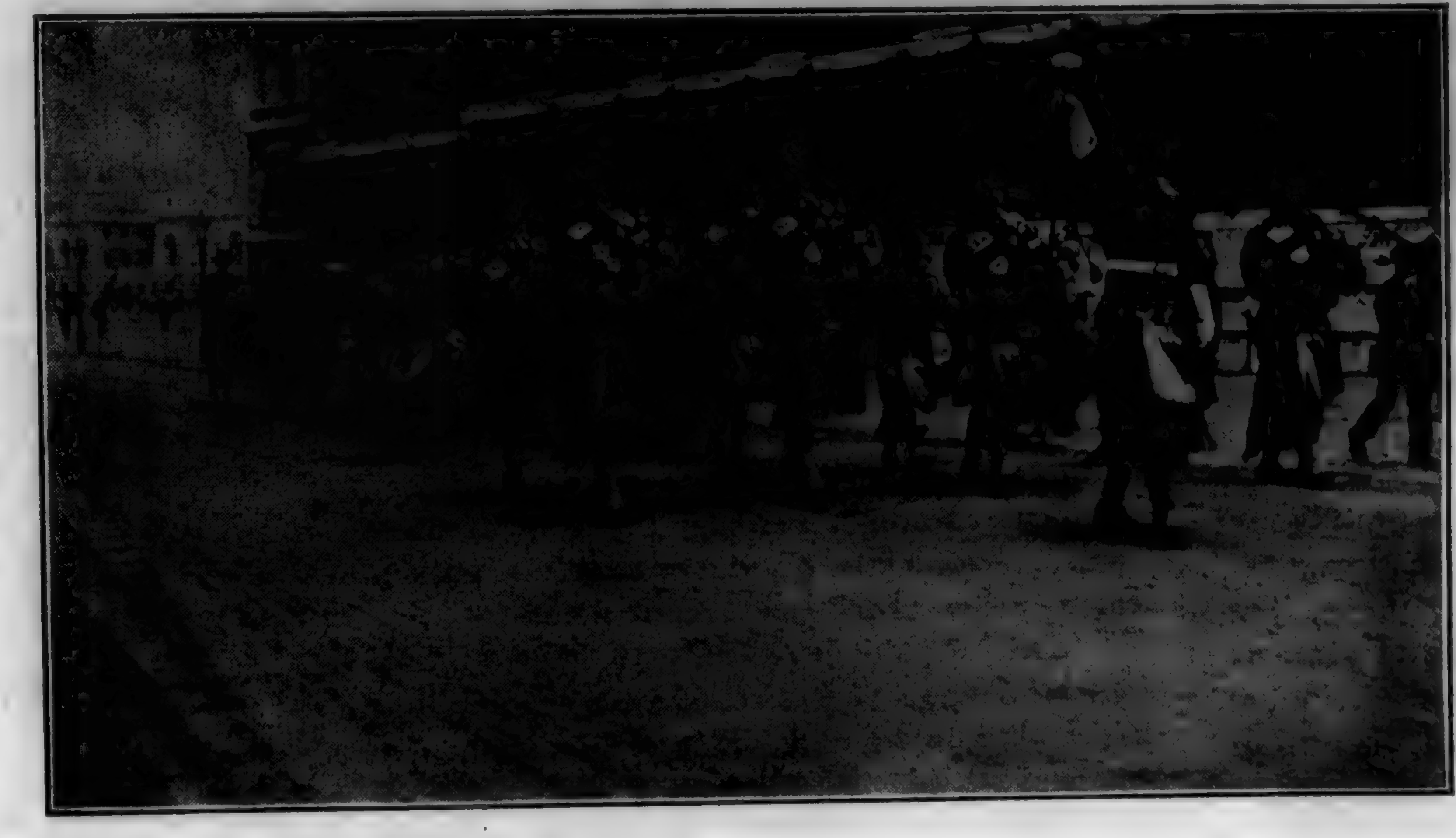
JULY, 1916



BAND OF BAG-PIPE PLAYERS—SCOTCH HIGHLANDERS, WHOSE DUTY IT IS TO ESCORT RECRUITS TO THE RAILROAD STATION IN LONDON

(See page 594)

SELECT READING

IN THE DITCH

Knee-deep in icy water, in the long ditch, the gang of "Bohunks" shoveled away. They were not men to their "boss," only numbers. Though they had come from Austria and Bohemia and Hungary, Montenegro and Rumania and Servia, to this land of freedom, they were all "Bohunks" to the careless Americans and despised as mere beasts of burden. And in return these shivering ditch diggers despised America, and hated its bitter tasks.

Number Twenty and Number Forty-nine found themselves side by side in the icy ditch. In the old country, in the little village where both had been born, they had been boys together. They talked of the old home now, and they spoke of America, Number Forty-nine with fierce hate—for Number Forty-nine had become an anarchist, here in the land of equality.

They went to the bunk house together after the long day's task, and there, beside the air-tight stove, they argued and discussed for hours. Number Forty-nine brought out his anarchist tracts. Number Twenty had something very different—a New Testament given to him by a little missionary, just a girl, of his own race. She had come to the house where he had last boarded, and had taught a Bible class one evening a week.

Long after the other ditch diggers were snoring in the dirty bunks, the two men went on arguing whether there was a God, whether He cared, whether government is a right or a wrong thing, whether force is the only arbiter, or whether right could be trusted to work out in the end. The ideals of the two men had been the same only a few years before. But now Number Forty-nine had been to many meetings of the anarchists, and read many books. He believed that everything must be pulled down, and nothing left. He laughed at the Testament—it was for slaves, who could be fooled by empty talk.

Number Twenty could see the force of his arguments. He felt the same heavy disappointment in the new land. But there was the little missionary, with her brave, sweet, friendly words about God and man. And there were the words of Christ, too, who was poor and lowly, and had not where to lay His head, and yet loved all men as brothers, the rich and the poor alike, and died to save them. No—Number Twenty did not want to be an anarchist. He was determined, rather, to be a Christian.

Years later, so the story is told, Number Twenty, known no more by such a name, but respected and loved as the most prominent foreign-speaking pastor in a large American city, opened his morning paper and read the name of Number Forty-nine on its front page, in glaring capitals. The hate of the anarchist had led him on at last to assassinate the mayor of another great city. Number Twenty shuddered as he read. What if he, too, had gone that path of hate? He remembered the little missionary—and with the newspaper still in his hand, he knelt down and thanked God for her true and timely teaching.

The gospel of love—the gospel of hate. Who shall say what America owes to those messengers who bring the Word of Life to the lowly and the ignorant, making straight paths for stumbling feet. All honor to the little missionary, and the large work done by her gentle influence.—Forward.

TO GIRLS LEAVING HOME

There are very few girls going out from well-regulated, respectable homes who will not need the advice contained in the article we publish below:

The Young Women's Christian Association sends out the following good advice:

'Girls should never ask the way of anyone but officials on duty, such as policemen, railway officials or postmen.

"Girls should never stay to help a woman who apparently faints at their feet but should immediately call a policeman to her aid.

"Girls should never go to an address given them by a stranger.

"Girls should never go with a stranger, even if the stranger is dressed as a hospital nurse, or believe stories of their relatives having suffered accident or having been taken ill suddenly, as is a common device to kidnap girls.

"Girls should never accept candy, food, a glass of water, or small flowers offered to them by strangers. Neither should they buy scents or food or candy at their doors. Any of those things may contain drugs.

"Girls should never take situations without first making inquiries through a society active or affiliated in travelers' aid work.

"Girls should never go to any large town, even for one night, without knowledge of a safe lodging."

Plans are under way to have the above words of caution posted in every railway and street car station in the United States, that our girls may be warned of the dangers awaiting them while traveling.—Ex.

HE NEEDED IT LATER

At Cornell all the mechanical engineering students have to learn seven trades. One of these, that of blacksmith, is very distasteful to some of the students; but it has to be learned all the same. One young fellow, who was unusually averse to soiling his hands, begged hard to be exempted from wearing the leather apron; but the professor took special care that there was nothing lacking in the thoroughness of his training at the forge.

Last fall the student went to the professor and thanked him for being compelled to learn blacksmithing. "You see," he said, "I am now superintendent of a mine away back in Colorado. Last summer our main shaft broke, and there was no one in the mine but myself who could weld it. I didn't like the job, but took off my coat and welded that shaft. It wasn't a pretty job, but she's running now. If I couldn't have done it, I'd have had to pack that shaft on mule-back and send it three hundred miles over the mountains to be fixed; and the mine would have had to shut down till it got back. My ability to mend that shaft raised me in the eyes of every man in the mine, and the boss raised my salary."—Sel.

"YOU NEVER CAN TELL"

You never can tell when you send a word,
Like an arrow shot from a bow
By an archer blind—be it cured or kind,
Just where it will chance to go.

It may pierce the heart of your dearest friend,
Tipped with its poison or balm;
To a stranger's heart in life's great mart
It may carry its pain or its calm.

You never can tell when you do an act
Just what the result will be;
But with every deed you are sowing a seed,
Though its harvest you may not see.

Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree shall grow,
And shelter the brows that toil.

—Ella Wheeler Wilcox.

"The city of Success is located on the Plain of Service and is reached by the Consecration Road."

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"THE COUNTRY CHURCH"

The excerpts in this article are taken from an article entitled, The Country Church, which appeared in The Biblical Review for April, written by Paul Dwight Moody, pastor of a New England church. While not all the thoughts given are directly applicable to conditions in our own churches, they nevertheless contain much food for thought.—Ed.

Is there a country church problem? Where is to be found the typical country church? "If no two leaves are alike and no two individuals, how can we expect two churches to be?" Not the same conditions and hence not the same problems are found in all the rural churches. "Surely it is wiser to speak of the problems of the rural church rather than the problem, or as though the matter could be stated in one word. The men who are really solving the problem, as far as there is one, are to a man unconscious of the problem as such, but are very busy indeed with a multitude of small and vexatious problems."

The writer divides the problems into two classes—economic and spiritual. The first economic problem in the East he mentions "is the cityward drift." He says:

"One hundred years ago not far from 85 to 90 per cent. of the population of this country resided in the country. Now, despite enormous increases both in the inhabited territory and in the population itself, something like 47 per cent. live in the city. And all the time the tide seems to set more strongly toward the city. . . . This is deplorable, and the church has felt it more keenly than any other institution. No one but the pastor of a small church knows what it means to see the young man or woman, after a college course perhaps, go off to the city, there to give the large church the help so sadly needed in the small. The pastor had looked forward to this young man becoming the superintendent of the Sunday school. . . . . This hope is shattered, but no one can blame the youth for seizing opportunity when the chance came. It may comfort the pastor a little to feel that all the training and inspiration the young man had came from the little country church, but it is rather cold comfort for the minister who needs him so badly." . . .

"Another economic problem the country church has on its hands is the nearly inevitable tendency to stagnation to be found in the country and so in the church. It is quite likely that there are as many people in ruts in the city as in the country, but they are not so easily observed, and the rut is apt to be a little wider, if deeper. A rut has been well called a grave with both ends extended, and it certainly means pretty much the same thing as death, save as we remember that while there is life there is hope. Many a brave man has at last wilted under a ceaseless repetition of: 'We have never done that,' and 'We have always done it this way, and I guess we had better not change,' varied perhaps with the cowardly adage: 'Let well enough alone.' Many an institution continues after all vitality has disappeared. Dead but unburied things are a menace as great in the moral as in the physical world. . . . . The city is more apt to make confession of failure than is the country, and the form there that does not minister to the need is more apt to be dropped. There are parts of the country where the deference to the past is nearly Chinese in its approach to idolatry."

For these economic problems the writer believes there is an economic solution. In the isolation and many inconveniences once found on the farm are found some of the reasons for these problems. The telephone, free mail delivery and parcels post, the automobile with the improvement in roads, other conveniences now to be had on the farm, and the increasing interest in agriculture make no small contribution towards keeping the boys and girls in the country and revive rural interests and activity. Because of these improved rural conditions there are those who hold that "if the church took the lead in the dissemination of a scientific knowledge of agriculture she would win back her old place and again we would see the horse shed full of a Sunday, and everything would be satisfactorily solved." On this point the writer says:

"There are many men who can absorb a knowledge of agronomy far better than they can of apologetics. There are others whose knowledge of Hebrew roots will not be impaired by being mixed with a knowledge of other kinds of roots as well. A knowledge of the proper rotation of crops for some men and some parishes would be as useful as a knowledge of the councils of the church. But on the whole the wisdom of this is very far from obvious."

The writer then shows that a partial knowledge of a subject is apt to be dangerous, and that the one who will be in a position to give scientific advice to the farmer must have had a thorough course in agriculture, which is not practical for the minister.

"The minister has not the time to devote to becoming the kind of expert he must be if he hopes to give advice on land drainage and cattle breeding to men who have spent their lives at it. . . . . If there is a problem of the country church, assuredly it is not going to be solved by putting the minister into overalls or confusing his mind with all the puzzling statistics of a mixed or balanced ration. The minister is in the community for the upraising of Christian character and not for the raising of improved and registered calves. . . . . If the minister is a success it will be because he preaches the Gospel in a way that moves and helps men and because he is a good adviser with respect to the things that fall in his sphere, and above all, because he is a good and trustworthy and lovable man. If he is a success he does not need any agricultural activities or interests to fill his time or to commend him to a congregation only too ready to open their doors and their hearts to him. But if, in the great task for which he comes among them, he fails, he cannot rehabilitate himself by telling them how to make their hens lay or what to do to cure rust in asparagus. . . . . If he can interpret Isaiah he will not need to know how to cure ensilage; but if he cannot, no amount of knowledge on the latter subject will atone for the former omission. If it is found that he thinks he knows something that he does not, then there is grave danger of his being suspected of not knowing other and more important things as well."

"After all, the deepest problems of the country churches are not economic but spiritual. . . . . It is doubtful if in a great many matters there is much difference between the problems that the minister in a small country church and a small city church have to face."

The writer relates how in his boyhood days he was in touch with a small rural church and later became responsible for securing ministers to fill appointments, and how in studying the problem he came to the conclusion that, "The weaker the place the stronger the man needed. . . . . The average man can manage the average church, but it takes a spiritual genius and a saint of more than common caliber to manage the small church with its lack of workers and the loss which comes when the momentum of numbers is lacking."

After a number of years in the ministry

(Concluded on page 601)

EDITORIALS

TWO RURAL MISSION NEEDS:—The knowledge that there are thousands of abandoned rural churches throughout this country, and that there are large sections of territory without any churches, has done much to awaken an interest in, and stimulate a study of, the country as a mission field. Many solutions are proposed for the problems of the small country church; some wise, others unwise. Some proposed solutions bear the earmarks of ignorance of the real problems and of a misconception of the Scriptural idea of the nature and mission of the Church.

Whatever the nature of the problems of the small country church their solution depends primarily upon the character of the spiritual leadership. Provide an efficient and sympathetic spiritual leadership for a community and its problems will be worked out. Without such leadership general organization and discussion of the problems will contribute little, if anything, to their ultimate solution. In the final analysis it is the worker on the field who must work out a practical solution for the problems of his particular field. General principles for the solution of problems may be given but their application will differ according to conditions, and here is where leadership is required.

It is unfortunate that not infrequently the rural field is looked upon as unworthy the consideration by the most talented young Christian manhood. This field, if any, needs strong, virile, spiritual leadership. Here the members are few, material undeveloped, ideals perhaps not so exalted, indifference possibly chronic and tradition likely tyrannical, so that a strong spiritual personality is essential to overcome the inertia of these tendencies. We need gifted men who, like Kingsley, Herbert, and others, will devote their lives to the service of the small rural field, solve the problems for their generation, and by their service and labors serve the world of their own and future time. The supreme need is men of tact, patience and Christian statesmanship; men of strong conviction and thorough consecration; men who are devout and earnest and who are willing to pour out their lives in unstinted measure for the spiritual uplift of the community; men who resolutely press forward even though misunderstood and motives misinterpreted—in short, men definitely called, anointed, and led of God. This is the supreme need; the securing of such men the supreme problem.

The second need is a Church that stands solidly behind the men wrestling with the problems of the small rural church, and stands by them in a way that they will receive the inspiration and encouragement that come from a definite knowledge that the sympathy and prayers of a united Church is supporting them. Too often, we fear, some of the workers in isolated and difficult fields feel that they are laboring alone and do not have the support of the Church which they have a right to expect. Without a consciousness of support no man can do his best work. There is no legitimate reason why the needy rural field should not receive the same recognition and support as does city or foreign mission work. Not until such recognition and support is given can the Church hope for a strong and adequate support for any of her missionary activities.

It is gratifying to note that the claims of the rural field are receiving increasing recognition by the Church. May the time speedily come when this work will receive as prayerful consideration and direction by the Church, through her organized mission interests, as any of the other lines of missionary activity. May this field constantly attract more of our gifted young men and women. We admire the heroic efforts of the men now in the field, who are giving their lives for the extension of the Kingdom in the neglected rural districts. They are struggling amidst difficulties and discouragements, some of which possibly could be removed by a more sympathetic Church, sowing the good seed, which is already bringing forth a harvest and which will yield a still larger harvest in the future. These men are worthy of our support and encouragement. Let us stand by them and by our support strengthen them for the hour of trial and severe testings.

AN INSPIRING EXAMPLE:—It is reported that sometime ago a committee of influential New York business men called on a Christian worker of world-wide reputation and offered him the presidency of a strong financial corporation at the princely salary of $100,000 a year. When he heard the offer he became very serious and thoughtful and tears came to his eyes. The committee observing the tears and expression of the man suggested that they did not wish him to take the matter of rendering a decision so seriously to heart. They were assured at once that his seriousness was not due to any difficulty in rendering a decision, as that had been done instantly the offer was made, but, "What pains me," he said, "is that I should have lived before you that it would come into your minds to come to me with such an offer."

What a contrast to the conduct of not a few Christian workers of today who are lured from their path of duty by the glitter of gold and the desire for fame! This man had settled the question of his life work with his Master. Having settled it, his decision was final. It was not again to be reconsidered. He set his face like a flint toward the accomplishment of his God-given task, and nothing would swerve him from his path of duty.

There are some decisions we make in life that must have the word **F-I-N-A-L** written across them if our life is to count for the most in the Master's service. Such decisions are made with the Master and must be made right. Once made the suggestion to reconsider must be spurned and with resolute purpose the face must be set toward the goal. Many a life is marred by indecision in matters that should be solved once for all time. It is the person who finds his God-given life work and who, without any reservations, dedicates his life to its accomplishment that is used of God to accomplish great things.

Many a Christian young man would have considered such an offer as a recognition of his ability and would have considered himself highly complimented. This man considered it as a rebuke to his own personal life. Instead of a sense of exaltation he experienced one of deep humiliation because he was made conscious of the fact that he had failed in his purpose to live the highest and best life before his fellowmen. He felt that if he had lived his best these men would not have approached him with the offer because they would have known his decision before hand.

What a contrast to the one who feels highly complimented because his abilities are recognized by those outside of his line of activity, and who is influenced by the mere offer of a more lucrative position! In this materialistic age many young, promising lives are diverted from channels of spiritual usefulness by giving heed to the offers of the business and professional world. The man who has found his God-given calling in life, who, without any reservation whatever, has consecrated his life to it, will not be influenced by pecuniary considerations, nor will he entertain any fears that he will not be accorded due recognition for his services. That individual who faithfully devotes himself to his God-given task, proves his fitness and ability and faithfulness need have no fears that his talents will not be recognized in due time. Individuals who prove faithful in the less responsible positions of life will in due time come into positions of larger responsibility. Only they who prove "faithful in that which is least" are to be entrusted with "much." This is a principle that is recognized in every phase of life, the religious not excepted. The degree of our faithfulness to our God-given trust is the measure of our influence for righteousness and truth. It is they who successfully meet the test, frequently unconsciously applied, in their present line of duty who advance into places of larger responsibility and service.

STARVING ARMENIA:—Armenia is an innocent sufferer as a result of the war. Her implacable enemy, the Turk, has long desired her destruction, and history records many cruel, cold-blooded massacres which were stayed only because of fear of intervention by some of the European powers. When Turkey entered the present war with virtually all of the European nations she evidently considered it an opportune time to eliminate the despised Armenian. Surely the European powers are too busy at home to stay the bloody hand of the Turk. Consequently a well organized and systematic movement was launched to dispose of the Armenian.

Within twelve months it is claimed that no less than one million Armenians were slain or driven from their homes. Whole cities were depopulated, property confiscated, and people massacred or driven out into the deserts and mountains there to suffer a slow death by starvation. Girls were carried into captivity to suffer a living death; women suffered a fate worse than death at the hands of the Turk. Starvation is stalking abroad in the land as a result of its devastation. The Armenian has been the chief agriculturist, artisan and tradesman in Turkey, and as a result of this wholesale massacre and deportation the Turk is also suffering because of his own evil acts. Turkey is in need of provisions for her armies and will not help the Armenians. The belligerent nations of Europe have food problems of their own that are constantly growing more serious so they can do very little for starving Armenia.

Thousands of these Armenians could have escaped suffering and death, it is said, by swearing allegiance to the false prophet, Mohammed, but they rather suffered deprivations and death than deny their Christ. Unless speedy relief is given many of these much persecuted people will succumb to the pangs of hunger. Ten cents is sufficient to keep alive a boy or girl for a whole week. Can not America rise to the emergency and out of her great plenty help feed starving Armenia! She is responding to the need, but more help is needed. In this hour of great suffering and need in the Old World—a need brought on by the sinful greed and pride of nations—America should rise in her might and fulfill the part of the Good Samaritan.

A MILLION NICKELS:—"A million nickels for a million New Testaments for a million soldiers," is the slogan under which the World's Sunday School Association is endeavoring to have the Sunday schools of America raise the necessary funds to supply the European soldiers with the Word of God. During the past twelve months nearly 500,000 Testaments have been supplied. Several million more could be used to advantage when we consider the fact that there are possibly no less than twenty million men in the trenches, in training, or in prison camps. Reports coming from Europe state that there is a great demand for the Testaments and that they are eagerly received by the soldiers. It cannot be otherwise but that the reading of God's Word by men who are daily facing death will have its influence for good. Face to face with death false hopes give way to a desire for a sure hope, one that satisfies the deepest needs of the soul. At such a time the Word alone can supply that hope and comfort by pointing men to the foot of the Cross. To engage in war is wrong, and the fact that today millions of men are engaged in the systematic murder of their fellowmen should be an incentive to us to do what we can to bring them the knowledge of God's Word that perchance many of them may see their error, repent and find Christ as their personal Savior, especially at this time when there is a demand and opportunity for the distribution of the Word, such as has never been equalled before, should we be awake to our opportunity.

CHRISTIAN LIFE

GOOD COMING FROM OPPOSITION—WHY?

W. H. H. Shelley

In order properly to study and discuss the general subject of Opposition, and the good coming from it, we must approach its consideration from varied angles and viewpoints.

In all human life and activity opposition must be classified as objective and subjective, as offensive and defensive. Under these general classifications there is the individual and the oranized opposition, as well as the impetuous mad mob opposition. Then there are oppositions and obstacles to be met and overcome in the way of our physical and intellectual advancement. There has always been, and will continue to be to the end of time, the persecuting opposition to the true Church of God, and to individuals in the Christian warfare, to the point of martyrdom. The most awful form of opposition is that of the creature man to his Creator, God, rejecting and resisting the redeeming power of the Holy Spirit in the soul, and standing in opposition to the extension of Christ's kingdom in the world.

Subjective, or defensive, opposition consists in the inherent power of persons, individually and as an organized body, to withstand and overcome the onslaughts of wrongful and destructive opposition and aggression. In its highest form and application it means to be able, through the indwelling of the Holy Spirit, when taking the "shield of faith," the "helmet of salvation," "having on the breastplate of righteousness," and thus being clothed in the "whole armour of God," to resist and "to quench all the fiery darts of the devil," that he may be put to flight as ingloriously as from the wilderness battlefield of awful temptation before the very Son of God.

It is life's business to fight in order to live, and unless life can subdue nature and hold it in subjection it will come into bondage of nature; and the bondage of nature is death. As long as death exists it is the enemy of life. In his first letter to the Corinthian Church Saint Paul tells them that "the last enemy that shall be destroyed is death," which shall be accomplished at the time of Christ's second coming to gather to Himself His Church triumphant from the first resurrection.

"The very earliest forms of vegetable life, in the lichen and the fern, exhibit an element of aspiration, working against the general law of gravitation, and making subservient to its purposes inert matter of various kinds. This process goes on all the way along in the vegetable world, until its illustration is found in the uprearing of the lofty oak by the means of this supernatural force of life, which lifts the nourishing sap to the extent of forty-five pounds to a square inch in every hundred feet of elevation, in defiance of the attraction of gravitation and of the oppositions of the wind and the rain, save as they are made tributary to this aspiring supernatural force in the universe. Up toward the light and the sky, away from the darkness, the rock, and the mud, vegetable life aspires, and will not be held back and down." Flowers of rarest beauty and richest fragrance are those grown and kept, not in the quiet shade but out in the midst of the conflicting elements of heat, wind and rain. The hardiest grasses of deepest hue are those which are not only smiled upon by the early spring sunshine, but which experience also the cold pelting rains and the melting snows. As gold is refined fully only in the fires of severest testing, so the Christian, passing through the fires of temptation and being "able to stand against the wiles of the devil," will be made most meet for the Master's use in His kingdom. In this connection it may be well to quote the words of the Lord to Saint Peter in Saint Luke's Gospel 22:31, 32. "And the Lord, said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."

Where there is no struggle there is no real life; and, only as the spiritual, which is the highest form of life, "will struggle for the mastery of all opposing forces and make them tributary to its aspiring volitions, can it make progress, or even continue to exist." He who possesses the spiritual life in fullness has the "supernatural force and power for the battling and the overcoming of the opposings of nature in the physical, the intellectual and the moral realms," but when ceasing "to battle he ceases to overcome, and is already succumbing to death the constant enemy of life."

The severest test of manhood is found in dark, rather than bright, times. Capt. Paul Jones in command of the Bon Homme Richard in terrible conflict with the superior British man-of-war, Serapis, when, with most of his guns disabled, nearly half of his men killed or wounded, a fire raging in his hold, his vessel leaking and sinking, and his flag shot away, Capt. Pearson called out to him to know if he had surrendered, shouted back in tones that brought victory out of defeat, "Surrendered! Why, I have just begun to fight!" It is said that the success of Gen. Zachary Taylor as a commander was attributable to the fact that he never knew when he was whipped, and that often he won a victory after he was fairly defeated. This is the spirit in man which in spite of all opposings, when "pressed on every side" is "not straightened," when "smitten down" is "not destroyed," marks the hero before God and man in any sphere of conflict. "Undisturbed ease can not secure a sturdy and vigorous manhood. Sainthood attained through triumph over evil is more than angelic life that never experienced battlings with sin" and Satan. A saved soul has joy that can never be known by a soul that was not in imminent peril from the arch-enemy of souls. The music of heaven is the loud-swelling chorus of the Song of the Redeemed through the blood of the Lamb.

Objective, or offensive, opposition consists in marching "onward as Christian soldiers" against the strongholds of Satan. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Saint John writes, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." The prayer of faith implies a personal God, a personal Christ, the person and work of the Holy Spirit, and surely no intelligent Christian will deny the personality of Satan. However, the baneful influences of Russellism have been far-reaching, and let us hope that there may speedily be a revival from this anti-Christ spirit of emasculation and desecration of the Holy Scriptures. The glorious good resulting from an active opposition to the further spread, and in counteracting the effects of such false teaching, will be the hope of eternal life to many souls, now doomed.

Hand in hand with a denial of the personality of the devil there is usually a general skepticism as to the supernatural, and the same process of warped reasoning after a while leads to the denial of the personality of angels and all spiritual existences. "When the devil and his kingdom are turned into a figure of speech, the descent into the darkness of atheism is easy. Evil is not a substance, but a quality of something that has being. One can not imagine abstract life. It never so exists. There must be some living thing, or life has not place, no being." All who may be drifting into the maelstrom of modernism, and particularly those few Methodist ministers who in conference, alas, recently resolved to revise the form of worship in a way to ignore reference to the author of all sin and instead, to recognize only the abstract principle, should not fail to read a book written by a true and zealous defender of the simple faith as it is in the gospel of the Lord of life, Bishop S. M. Merrill of the Methodist Church, entitled, "The Dominion and Doom of the Devil." He recognizes that God changeth not, and as God's Word and truth abide forever, so it abideth unchangeably in the hearts of His people. Belongeth the victor's crown to him alone who, in the power of the Holy Spirit, overcometh the "world, the flesh, and the devil."

Jesus, seeing how the knowledge of God in the hands of the Jewish hierarchy had been perverted, had to waken men to a sense of its corruption, and accordingly He found it necessary to utter stern and unsparing denunciations against the Pharisees. He declared them to be "blind guides," to have been untrue to their trust, and with solemn warnings of judgment to come they were condemned as powerful, popular and domineering rulers of a faithless church. Jesus was not always gentle, but often fierce as the lightning; for, being possessed with holy zeal, His soul burned and blazed with righteous indignation against sin and the author of it. He lacks the power to teach wholesome doctrine who speaks only in honeycombed phrases and deals out sugarcoated philosophies. Jesus entrusted the apostles with His message, first to the Jews, and they were met with opposition of various kinds. "The opposition of the dull, hard world was encountered only with patience, but some special forms of opposition aroused indignation. Elymus, who was jealous of the victory of the truth as likely to reduce his own importance, was denounced by Saint Paul as being 'full of all guile and all villainy, a son of the devil, and an enemy of all righteousness,' because he 'perverted the ways of the Lord,' and he was told that the hand of the Lord was upon him" and was punished with physical blindness. No obstacle or opposition was too great or threatening for Christ to meet in His consuming zeal to do the will of His Father who sent Him to earth to take up the redemption of man from the power of the Prince of this world, nor for the chosen band in obedience to their Master.

As a result of this energetic campaign in giving the Gospel to all the world, bitterest persecutions and many martyrdoms followed; and we know that the blood of the martyrs has been the seed of the Church in all ages. Jealousy and bigotry lay at the root of Jewish opposition. Their ecclesiastical system was being put to the test and their own hideous hypocrisy exposed. Moreover, notwithstanding the first revelation of their Messiah and His Gospel of salvation was to the Jews and rejected except in isolated cases, they were cut to the quick when they saw they had forefeited their birthright privileges to the Gentiles. Opposition to the true child of God serves simply to put fire into his spirit and rock in his heart, transforming him from a Simon Bar-jona to Petros, against which "the gates of hell shall not prevail." Jesus by the Jews was haled before Jewish and Roman tribunals, mocked, spat upon, cruelly crowned with thorns, crucified; dead, was buried; He descended into hell to drink the bitterest cup to the dregs; He broke the bonds of hell and the tomb; He ascended to Heaven and sitteth on the right hand of God, from whence He shall in the set time judge the quick and the dead.

The apostles and disciples carrying His message experienced such oppositions as beatings and stripes often, perils by their own countrymen, by heathen, or robbers, in the wilderness, among false brethren, in the deep; suffered from weariness and painfulness, hunger and thirst, cold and nakedness; were imprisoned and persecuted unto death by stoning, beheaded by the sword, and burned at the stake. "To him that overcometh," says this same Christ whom they have followed so faithfully, in Rev. 3:21, "will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." And according to Matt. 19:28, "Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel," and in the succeeding verse He tells them, and us, that all who forsake everything for His name's sake, "shall receive an hundredfold, and shall inherit eternal life." So then,

"While others fought to win the prize,
 And sailed through bloody seas,
Must I be carried to the skies
 On flowery beds of ease?"

God, instead of destroying man's free agency and rendering evil impossible, has suffered Satan to go on, and thus permitting man freely to choose between good and ill and abide the consequences of his choice, then so overruling all as to bring about a greater good. "God, while permitting evil to exist, has actually incorporated it as an element into the moral constitution and government of the world. Certain benefits to the individual and desirable results for society could not have been attained without the existence of evil, nor could some of the greatest and most important events in the history of the world have been accomplished without the agency of wicked men. God has actually made Satan's a kingdom divided against itself. Every weapon the adversary has forged is turned against himself." In the 76th Psalm it is declared that "Surely the wrath of man shall praise thee." "The Conqueror of Satan overcame death, not by causing that man should not die, but by granting him after death a resurrection to life, making the very grave the threshhold of immortality; just as He triumphs over sin and its effects by making suffering the nursery of the Christian graces and the school of the highest possible spiritual attainment." So that, often in wicked men He harnesses the "very steeds of Satan to the triumphal car of the Messiah." "Nothing but wickedness could possibly have accomplished the most heinous crime of which the race was capable—the nailing of Jesus, God incarnate, to the cross; and yet thereby was attained the redemption of the world."

Our pathway lies between the two opposing forces of good and evil—the promptings of the Holy Spirit, and the wiles of the devil. Here are two masters. One or the other will hold dominion over us. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or obedience unto righteousness," wrote Saint Paul to the Romans. Why, then, must good come from opposition to him whose soul is anchored in faith and his eyes are toward the everlasting hills? Because, being created in the image of his Maker, and with the soul of the Infinite breathed into his nostrils, he is endowed to be the master of his destiny, and to "have dominion over every living thing that moveth upon the earth;" and, moreover, looking to the "Son of the Most High, heir of both worlds, queller of Satan," can be fully assured to say with Saint Paul, "I can do all things through Christ which strengtheneth me."

Washington, D. C.

"An admiral in the British navy lately told what he had seen about missions. About thirty years ago he went to the Fiji Islands, where the people used to be fierce cannibals. But, when the natives wanted to show him what a war-dance was like, they could not find any clubs except what they borrowed from Europeans that had taken them as curiosities. When he went to China, the Chinese captain of a war-ship larger than his own said, when offered wine, that he did not drink it since becoming a Christian. When this captain was asked to luncheon, he came with a Bible under his arm. When asked how he became a Christian, he said that in a battle with the Japanese he felt that his religion was not of much help in facing death, and when invited to a mission service afterward he accepted Christ and won to Christ many of those on his vessel."

• MISSIONS •

NOTES AND COMMENTS

Startling Facts.—At the National Missionary Conference of the Layman's Missionary Movement, recently held in Washington, D. C., the following facts relative to the European war were given to appeal for a larger missionary effort by the Church:

"In the European war 24,000,000 men and boys are engaged, as against 2,000,000 in the greatest previous war.

"The average daily expense has run from $37,000,000 to $100,000,000.

"The total wealth destroyed or withdrawn from use is $30,000,000,000, as against $14,000,000,000 in the 20 principal previous wars.

"Annual interest charges on war debts incurred will in two years equal the total annual revenues of nations involved before war began.

"Already 2,600,000 have been killed.

"In 630 days the total casualities were 26,000 a day; a town as large as Montclair, N. J., was daily destroyed.

"The total prisoners of war are 4,600,000.

"Canada has enlisted for the war 300,000 men. In proportion to population it would be in the United States as if 3,750,000 had enlisted."

When these figures and sacrifices are compared with what the Church is doing for the evangelization of the world the efforts of the Church suffer by the comparison. Some of the leading warring nations are calling upon their subjects to economize and deny themselves of luxuries in order to assist in the conflict. The one supreme business of these nations is to prosecute the war to a successful close. Even so the one supreme purpose of the Church should be to carry out the one great task assigned her, that of the evangelization of the world. If the Church would take hold of her task with a zeal and resolute purpose akin to that of the belligerent nations, her task would speedily be accomplished. The world is setting an example of sacrifice and self-denial for the Church to follow; an example which the world should copy from the Church. How intense is your interest in the task assigned the Church by her Master?

Africa or Rural America?—Paul Dwight Moody in an article on "The Country Church," which appeared in the Biblical Review relates this incident:

"I had occasion lately to travel nearly all day with a missionary from Africa who, by the doctor's orders, is spending the winter in this country. In order not to be idle he has taken a charge for the winter in a New England rural community. It was a long coveted opportunity, and I asked him if he found the work easier in this country than in Africa. His answer did not surprise, but I wish that it could have the wide publicity it deserves. For to him there was no comparison, and it was easier to work, he said, in Africa among savages than in this country among reputed Christians. The black night of ignorance was more easily dispelled, to his way of thinking, than the blacker night of indifference and callousness. I believe him."

This indifference towards things religious is as noticeable in our towns and cities as in the rural districts. Against this suffocating indifference the Christian worker has to battle continually, and in many respects is more discouraging than the opposition met in a new field where the people have never had Christian teaching. The rural districts need strong Spirit-filled leaders to marshal the rural forces into a strong aggressive army for the Master. The rural field offers ample opportunity for the application of the talents of the best workers to do a permanent and far-reaching work for the Master.

Thirty Years of Progress.—Thirty years ago the Student Volunteer Movement was organized for the purpose of enlisting students for foreign missionary work. A recent report shows that in these thirty years 6,490 young men and women student volunteers have gone to their fields, sent out by the missionary Boards of North America. In 1915 329 volunteers reached their fields abroad. "The Movement now uses twelve traveling secretaries, who last year made over seven hundred visits to institutions of higher learning in the United States and Canada. The mission study classes number 2,458, and have an enrollment of 15,878 men and 21,664 women. The money given has also been considerable. Out of 1,020 institutions reporting, 682 contributed $218,652.81 last year to missions—most of it from the students—a source untouched thirty years ago."

This work not only supplies missionaries but deepens the spiritual life of the schools and colleges, and gives many students who stay in the homeland a broader vision of the world's needs and a larger interest in those needs, which not only influences his own life but those with whom he may come in contact in the exercise of his Christian duties at home. Missionary-spirited young men and women are needed in the homeland to bring to the Church the vision of the spiritual needs of the world in order that she may render adequate support in men, means and prayers for the task of evangelization.

A $2000 Baptism.—A Chinese boy in Singapore, a student in one of the schools, had accepted Christ and had made arrangements for his baptism soon after his graduation. Before the time set for his baptism he was informed that he had won a scholarship of $500 a year for four years in the Hong-Kong University. One of the conditions attached to the scholarship was, "The winner must be a Confucianist." He was a poor student and the temptation to defer baptism was great, but at the appointed time he presented himself for baptism. "A friend, a Confucianist, stood next in line for the scholarship, but was so impressed that he refused the scholarship, saying, 'If Christianity is worth so much to my classmate, it can be worth no less to me. I will be a Christian.'" He too was baptized. The positive faith, resolute purpose and self-denial displayed by many won for Christ from heathendom is a rebuke to many born in a Christian home who are more or less indifferent to the claims of Christ upon their lives. A faith that does not constrain us to sacrifice gladly and heroically is of little worth to us. The measure of our sacrifice and self-denial is the measure of its worth to us.

Isolated for the Gospel's Sake.—Among the Eskimos of Baffin Land a lone missionary is at work. So far removed from the conveniences of civilization is he that it was not until August 11, 1915, that he learned of the outbreak of the European war—more than a year after the event. "Last year he traveled 1,300 miles by sledge and dog team, meeting practically every Eskimo in the Hudson Strait." Such isolation is counted a privilege, and not a sacrifice, by the one burdened for the salvation of the lost. The willingness to bury one's life for the Master in some obscure and difficult field is an essential qualification of an effective missionary.

With most Christian business men the pocketbook nerve is the sensitive nerve.—Dr. E. M. Poteat.

NEEDS AND OPPORTUNITIES FOR RURAL MISSION WORK IN THE PACIFIC STATES

S. G. Shetler

In writing upon this subject, I shall confine myself to the states of Washington, Oregon, Idaho, and California, as they comprise the territory under the Pacific Coast Conference.

So that the reader may form a correct idea of the vast territory to be worked, we will make a few comparisons in area and population. The combined area of the four states is eleven times that of Indiana, ten times that of Ohio, nine times that of Pennsylvania, and seven times that of Illinois.

The population of Indiana is equal to that of the four states, while Illinois and Ohio have about twice as many people, and Pennsylvania has three times as many.

The greatest contrast is in the number of ordained workers. Ohio has three times as many and Pennsylvania has ten times as many.

I wish that I might be able to make a financial comparison. I can only say that the majority of the people in the west are in limited circumstances.

The only Church institution in this section is the Nampa Mission which is practically the same as an organized congregation.

With such a large territory, scattered population, few workers, and lack of finances it is easy to see the great need. The cry everywhere is for more preaching, and we need a number of consecrated workers, who are willing to count sacrifice an opportunity for doing good.

There are great opportunities for several reasons. Many people, who came from the east, find no congregation of their faith and therefore become inactive. Their children will attend Sunday school where there is an opportunity. The popular churches are not able to pay high salaries, and thus some are without ministers. Empty churches are to be found, and calls have come to our people to fill appointments and conduct Sunday schools. There are large settled sections without a church. In some places, union churches have been built, with the usual outcome of such churches, that of discord and a hindrance to the work. Nearly everywhere school-houses are open for Sunday school and church services.

The common mode of living in these newly settled sections is very favorable to doing mission work. A crowd of one hundred or two hundred can easily be gathered into a school house, and most of these may have come afoot. A farm-wagon will pass just as well as a carriage or automobile in going to church. The settlers' shack and the inexpensive houses present another feature which we have found favorable.

A number of these lately sprung up fanatical sects have toured the country, and people have become disgusted with a "fake" religion. The plain, simple story of the cross is what people are longing for at present. Our people are better suited to such rural conditions than the aristocratic people.

What effort has been made, and what has been the success? No doubt, this question has arisen in your mind. I rejoice to know and to say that the Church of our choice is active in the west. Some of the ministers go out into various places every Sunday. Quite a number of the accessions to the Church in the last years have been converts from people not brought up in the faith we hold dear. Some of the staunch, loyal, and devoted members are from outside people.

The financial support given by the people of the district for evangelization is very commendable. I compared statistics last summer. I found that the people of the west gave much more per member out of their poverty than did the members of a conference district in the east; where many of the members are rich. It is with deep gratitude, however, to the eastern people that I say a number of liberal donations have been sent west for orphans, for building churches, etc.

There are especially five things that I wish might be done.

First, that each year, at least, one able, orthodox, ordained man might tour the western field and study its needs. To do this one should stay on the field not less than three months.

Second, that some qualified ministers might be willing to live a while or permanently in the west. There surely is an open door for such in this field.

Third, that some congregations, in which are some noble young men that ought to be ordained, might ordain such and help them into the work. In a year or so, these could be sent into the needy fields. It is an injustice to a brother to be ordained and sent at once into such a field to cope alone with some grave problems.

Fourth, that there might be some way by which the General Mission Board and the mission interests of the west might come into closer touch with each other. The Nampa Mission is in sore need of a helper. Neglect there means much at the present.

Fifth, that some of our able brethren may share some of their blessings with the needy congregations of the west.

In conclusion, I can say that I regret that we had to come east, but will not murmur againse Providence. The field, in general, looks promising, and we hope for still greater results.

Johnstown, Pa.

PROBLEMS IN THE NEGLECTED RURAL FIELDS

J. R. Shank

The Problem of Entering the Field

1. "We have come to get you to preach grandpa's funeral." Two young men approach the fence at the minister's home and give the above message. "Grandpa heard you preach the funeral of ——— and was pleased. Pa wanted me to come and get you to preach grandpa's funeral." Hurriedly the minister gets ready and soon is taken across the Osage River to the place of burial. This community has no Sunday school and only an occasional sermon by passersby. The occupation of the young and old at leisure times is picnics and entertainments. On the Lord's day the time is either spent in pleasure or doing the extra work about the farm. Why not enter the field? The minister's time is already full. This place being across the stream makes it difficult to wedge in an extra appointment. It must lie for the present, till a time when some one is on hand to take up some of the pressing duties now engaging the worker on the field.

2. "Come and preach for us some time. Our church house stands idle. All the preacher's have deserted us." A time is chosen and the appointment made. It grows into a monthly service. The need is very great. The minister's heart aches as he sees young people growing up with possibilities. There are evidences that a congregation might be built up if the way were clear for him to get hold without interfering with the denomination in the community which still holds its grip in the heart of some, although its active power for good is practically gone. A pastor is found, and the invited visitor withdraws for the time being. But the ache is still there and he waits to see the Lord's time to gather in the fruits of sowing, and further work the field with whole Gospel teaching.

3. "The church where my people live has practically gone to pieces and the community has lost confidence in the denomination at work there. There are a number of very intelligent people there, but they have no teaching or religious service and they are getting careless about religion." The minister listens with sympathetic heart to the Brother's story. After some time he finds a vacant Sunday and sends word with the Brother to make an appointment. The beginning grows into a monthly, and later, semi-monthly appointment. All other things are clear after a time to go forward with special efforts and there is a little flock gathered.

They are ready for teaching. The field is entered.

"Come preach in our community some time." Again and again we hear the invitation. Some give it for the real hunger in their heart for the Gospel. Some give it because they would like a change. Some would like to **"hike out"** some in their own community against whom they are prejudiced. But needs are needs in whatever form they present themselves before us. The worker must keep God's glory ever in view and look to Him for guidance in all undertakings. A love for souls, a charity for misled and untaught ones, wisdom for ambitious and self-seeking ones, patience for self-opposers, and the Gospel message clearly in view with first things first, must characterize every course of action.

Problems for the Little Flock

God has given a number of souls to our care. Six, twelve, fifteen, or twenty made the good confession. They must be instructed. Some never abide the test of teaching. Some go on for some time till temptation or new desires open to view the fact that they had not counted the cost, or had not made a complete surrender, or perhaps have neglected duty till Satan has found an entrance. Experience teaches that it is wise to present as much as possible the peculiar doctrines of the Church along with the special efforts for decisions. Keep them face to face with the trials of the Christian life as well as the joy and blessing that will follow real surrender.

But who will become a shepherd to this little flock? Some one by right ought to live among them who can share their joys and sorrows, help them in their problems and look out for the upbuilding of the Church in the community. We remember the Lord's compassionate plea, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." Some one must feel the compassion. Some one must make the consecration. Some congregation must give the worker. Some worker must be willing to be sent. Some one must fill up the ranks. Is the Church praying effectively? Cannot God who saw the heart hunger of the Ethiopian and moved the heart of Philip to bring him to the Ethiopian, also move the hearts of His workers to supply the needs today? We believe He can and will if we are obedient listeners to His voice.

The trials of the new life are now on. The difference between an emotional enthusiasm and a real faith in the promises which takes hold in hearty obedience is sometimes slow to be grasped and becomes a cause of serious trial and a field for heresy. The shepherd must be awake on these points and guide the lambs into paths of stability and safety. The difficulties of living a life of victory must be met. How impossible to be an overcomer without a real putting away of sin and self. The Word of God must be our food. Prayer must be our vital breath. Obedience must continue the unvarying rule of conduct.

The doctrines that peculiarly distinguish the child of God from the world are to be taught and practiced. To be separated from the world in appearance and in the kind of places frequented; to be nonresistant in every respect, and to observe some of the more humiliating ordinances, when the denominations around us do not teach such things and the community in general goes in the opposite direction—all this puts the devotion of the little flock to the test. The gainsayer must be met. The brotherhood must be established in the Word that they may give an answer from the Word for their practices. The day of an arbitrary statement of regulations is past. It must be shown from the letter and spirit of the Gospel that the things required are backed by authority of the Word.

We need to get the little flock into wholesome activity. Sunday school is about the first and most effective way of putting all to healthful exercise. It also is fruitful in bringing the children of those not in the Church into a wholesome atmosphere. How carry on this work? We need an ideal **"up there"** as a mark, but we must not be too impatient if that ideal must be undershot for some years to come. Superintendents, teachers, choristers there are who are noble and faithful, but do not have the experience of those brought up in Sunday school from childhood and who perhaps have had a Bible course besides. If we had someone who knew how to lead out the children—and those boys! If we had only some friend of the boys who knew their ways and could hold them in the Sunday school to be won for the Master. But we must remember that there is perhaps but one pastor and a number with willingness to learn to do. But, thank God, the task is not hopeless. It is better after all than no Sunday school. Some good can be done by prayerful willing hearts and there is room to improve. Do you think Paul had any experience in modern methods of Sunday school work? But he went to the mark in his teaching and established the work just the same. We must be willing to get down from our stilts if we have decided that that is the only way we can go.

We have social problems. Some of our homes are divided. One belongs to the church and one to the world, or one belongs to another denomination. That is the way they are situated in bringing up the children. Much as we should desire to bring about a change we must make the most of the situation unless these outside can be won for God and the Church. This condition limits often the opportunity for attendance of the one interested. It holds back the children from decision in choice of a church home. It limits the home training and takes away the atmosphere of piety that ought to be in every home.

There are young people in the church and many on the out side. How keep from having more divided homes? It resolves itself into losing our young people at marriageable age or seeing them bound up in an unequal yoke for life unless God mercifully brings a change in some way which often does not happen. Praise God for the devotion of those who will stand single till they can find one who is God's choice for them in the church. If more would do this there would soon be a higher standard in our social circle and more young people won for the Church. Here the parent comes in as a helpful director. If they begin in time and keep such standards before their children there is more hope of them doing well in their social relations.

But the parent has problems that sorely perplex him. There are customs in the community that militate against the highest ideal for his own. There is a lack of knowledge on his part as to what mistakes he is making while the children are still in his control. The children need schooling. The teacher is not an ideal Christian character. Schools are becoming more and more patterned after world standards. Even Christian teachers can no longer have things ideal and work in the public school. It requires experience to hold the children amid all these conditions, especially when the flock in the community, who are laboring for the whole Gospel, is small.

Working at the Problems

Problems are not to overwhelm us. There are always things to work at to keep right standards before the people. Some will go wrong. Many will make mistakes. Ideals will be long in being realized. But if we labor on holding up the truth at all times, gathering up the wrecks that have fallen, patiently point out the errors according to the Word, let our light shine on, God will use our efforts to the saving of many souls.

Brethren from old and established congregations can help solve some of our problems. Their consistent lives will count much when they visit among the people in the neglected field. Their successes in home and church life will serve as a pattern to those who have lately espoused the faith. Sisters need hints on home making which only experienced sisters can give. They need help to make articles of apparel that conform to the Gospel standard for sisters. Consistent young brethren and sisters can inspire by example the young in the new field. Nobler ideals can be fostered. Spiritual conversation can be cultivated. There are needy ones to help to whom the interest of the brotherhood will prove the power of kindness. Wise counsel at times when financial difficulty confronts them can be effectively given by experienced brethren.

Literature of the right kind is a great

help to instill the truth and keep the little flock loyal to the church and her activities. The church papers will be a boon to every worker. Tracts that deal with the problems and questions that come up are a means of saving many souls and keeping feet on the right pathway. We can keep on working along this line continually.

An indispensable means of solving many of the problems is to keep in touch with the people by personal visitation. Laboring in daily occupations with them is also good. In time of sickness or death, or in time of trial and disappointment, the worker can be used to good advantage and save many souls from taking the wrong course, and help many to be firmly attached to the church and her mission.

We have tried to tell you. But it is difficult to tell all. Every field has conditions of its own. There are problems common to all. We pray, dear reader, that you may enter into the work with renewed courage. Remember that there is much left undone in the field of Christian service. There is no room for idlers. We cannot make use of discouragers. In the strength of the Lord, in obedience to His Word, with unreserved consecration, and unwavering faith, in the spirit of love and for the glory of God, KEEP RIGHT ON WORKING.

Purvis, Mo.

WAYS OF SUPPORTING THE NEEDY RURAL FIELDS

J. K. Bixler

We are asked to discuss this subject from the angle of workers and finances, but especially organized support by our Mission Boards. The fact is that the needs and conditions of the various communities are so different that each community must practically be studied by itself. However since the needs in the unchurched communities are nearly always a lack of Christian leadership, we may start with that as a basis and determine the other support necessary. So far the most effective method of supporting rural mission work has been through a district Mission Board. In discussing the various phases of support we are keeping in mind the methods used by our district Board with which we are best acquainted and which is similar to other such Boards. The lack of systematic support for the weaker places was the reason for the Church conference organizing this Board. This Board is composed of one member elected from each congregation, two members and the bishop, or superintendent in charge, appointed by the conference, and one member elected by the Board itself. The executive committee is directly responsible for the carrying on of the work while the bishop in charge, or superintendent or whatever name he may be called by, is especially responsible for the studying of conditions in needy communities and the general management of the stations.

A matter of first importance towards the solution of the needy rural fields is for the Conference or Board to find the brother who is willing to make the sacrifice and is qualified for the responsible position of superintendent. It is utterly useless to place someone in this position who does not have the conviction that God wants him in that position more than anywhere else, and who believes it to that degree that his life makes others think the same way. Such a superintendent needs to study the problems thoroughly and systematically and also exchange views with others working upon the same problem.

Since lack of Christian leadership is the greatest cause for the deplorable spiritual conditions, it becomes necessary to take the next step and supply this lack. This statement may seem to some to be rather severe, but we are fully convinced that the last analysis will reveal this lack of leadership. How supply this need? The superintendent after thoroughly studying a community and making a rural religious survey reports the conditions to the executive committee who consider the advisability of stationing a worker there. Many mistakes are made in attempting to do work of this kind before fully acquainting ourselves with the conditions. These places need some of the best men, not necessarily highly educated men, but men that are trained and developed in Christian service and can adapt themselves to new conditions. It is a waste of time and money to send men who are not willing to make Christ and the Church the first issue. The executive committee looks for a brother with the necessary qualifications for that particular field. Because a brother is a good man and even successful in one community is no assurance that he will succeed elsewhere. The man for the place must be studied as well as the place, and when one is found that seemingly fits the place he should be carefully examined as to his soundness in the faith, loyalty to his denomination, and ability for this service before he is stationed. It is not always advisable for the community itself to be aware of all the plans of the Board. In some communities they may be informed of the purpose of the brother being located there and preaching services and Sunday school at once started, while in others it is far better to work quietly and gradually lead to the desired end. The worker must be made to feel that he has strong backing in the Board. His trials are sufficient without having the feeling of the lack of sympathy from the ones responsible for him being there. To find and locate a worker is only a very small part of the work. Problems will arise and the worker will want advice and counsel. This necessitates frequent visits to the station by the one in charge of the work and these visits should continue until the work gets on a fair basis.

What support do these brethren in charge of this work need? The question is sometimes asked, "What is the greatest need in this work?" We unhesitatingly say, "Prayers." If we can get brethren to pray for the work, they will discuss it and it will even reach down to the bottom of their pocket books But this means more than formal prayers; the desire must take hold of the very soul itself but when it does take hold like that it will be manifested in a practical way. A worker said that he longed for the prayers and moral support of his former congregation as much as anything. There are other things that mean more to the worker than coin. To make it possible for our people to be in earnest about this work, the brotherhood must be informed of the needs and the way that the problem is being met. A system used by the Board in this district is to get out monthly reports of the previous month's missionary receipts making comparisons with the budget decided upon by the Board and send a few copies of this report to all members of the Board who are supposed to report the conditions of their congregations. These reports are gotten out on a duplicating device and mailed as third class matter. With these reports may be sent occasionally information pertaining to the work at the stations and other mission literature. The entire district is thus posted on the finances every month.

One thing that will arouse interest both in the community and the Church in general is rural religious surveys. There are very few ministers that are fully acquainted with their communities and still less who are working their communities according to the Gospel plan and "preach the Gospel to every creature" and doing good unto all men. We are very apt to emphasize "the household of faith" phase, but I fear that we forget the "all men" phase too often. Unless the Church makes its influence felt in the community outside of the membership, it fails to meet its Christian obligations. A survey conducted by the worker acquaints him with the conditions in his community as nothing else can. The very fact that a minister has visited a home where there are no Christians will give that minister the prestige in that home and in the time of sickness and death his services will be preferred to others who have not shown such interest. The facts of such surveys should be gotten before the Church not only for the information that it contains but also for the sake of arousing the older congregations to look after their communities on a more systematic basis. The congregation that works its community faithfully will not only have the reward of winning souls for Christ but will be able to provide more and better workers for other communities.

A plan to get the unchurched community itself awake to its needs and stimulate interest in the teachings of the Word and the Church, and which we are about to put into effect, is the use of good literature. The Church papers sent to a carefully selected list at each station will pave the way for workers. In most of the communities there are false teachings which must be counteracted with good literature dealing with those particular problems. Such literature affords a plan by which people can in their quiet moments study and compare the current teachings with their Bibles (if they have any) and see for themselves whether the teaching is truth. For this purpose we have a literature fund in our budget.

What about finances? Yes, they are necessary. The superintendent must have necessary traveling and other expenses if he is to give his time to the work. The stationed workers should have their expenses arising out of their being stationed met, such as carfare, freight, etc. Other support may be necessary also for the workers to be able to give as much time as possible to the work. One stationed worker farms and because of the Church work and the light soil in that community, it is necessary to have hired help; the Board assists him in this need. A few brethren have rented properties; their rent is paid. It may be they have bought a little home or just started farming and had to loan some money; in that case if they are needy, their interest is paid for them. There are ever so many ways that help may be extended by the Board without the salary plan. Wherever the congregations or stations are able to help with the support, they are solicited for the need in that particular community and what they are unable to raise, the Board assumes. It is better for the community if they help themselves as much as possible. So far it has not been found necessary to wholly support any workers but there are conditions under which it might not only be necessary but a great advantage. Such help should not be considered different than that given our city and foreign workers. For these purposes already named, we have in our budget a rural Mission Fund and appeals are made for this fund the same as for other mission purposes.

It is very necessary for the Board, Conference, or any committee attempting such work to have a budget of the probable expenses for the year carefully worked out and by systematic effort keep in touch with the brotherhood, not only by appealing for funds but also giving out the information of the way that it is spent. A full knowledge of the work will be a great help in getting and holding the interests of the Church to that work. Let the work be conducted upon a business-like basis and loyal service rendered by the workers and the Church kept informed of the needs and progress made and there is no reason why the rural religious work should not prosper as well as any other phase of mission work.

Elkhart, Ind.

DAVID LIVINGSTONE—THE GREAT MISSIONARY SCIENTIST AND EXPLORER

II

Ida Ligo

Among his bitterest enemies were the slave-traders. Returning from Cape Town, where he had gone to send his wife and children home to England, he found that the Boers had sacked the villages, burned all his buildings, destroyed his tents and vines, and scattered his people. Then it was that he determined to launch a crusade against the traffic in human flesh, and bring the slave-dealers before the court of the world.

With no guide but his compass, he determined to plunge into the interior and cross the Dark Continent, hoping to come out somewhere near the mouth of the Congo River. Warned that this was a forlorn hope, he wrote a letter home to England saying: "I shall open up a path through this continent or perish. My blessing on my wife. May God comfort her. If I never return, my Paris medal goes to Thomas, my sextant to Robert."

Then having no guides, no maps, no army of aids, he plunged into the forest to follow the stars and be guided by his compass and astronomical instruments. His baggage carried by natives, consisted of twenty pounds of coffee and a like amount of tea. For his food he depended upon his gun, and three muskets for his natives. He also had three tin boxes, each fifteen inches square, one filled with beads, one with clothing, and one with medicines. To this scant equipment he added a tent, which was just large enough to shield him from the rain. The perils that he encountered during the five years in the wilderness well nigh surpass belief. He found the vast tropic jungle one tangled maze well-nigh impenetrable, with trees one hundred and fifty feet high, shutting out the sun by day and making the darkness by night well-nigh palpable. The rich and reeking soil sent up an undergrowth of thorns and briers that tore the flesh, while stinging nettles were often waist-deep. Rain also fell every other day for months, and he scarcely knew what it was to have dry feet or garments. He waded and swam hundreds of streams and rivers. Once, tying logs together for a raft, a hippopotamus attacked it and threw Livingstone into the river. Lying down to sleep, a lion sprang upon two of his men and slew them. He was bitten by serpents, and twice his life hung in the balance.

Once mistaken for a slave-driver, he came near having his brains beaten out with war-clubs. Another time he found himself alone in the midst of a mob of armed savages. Amusing them with his watch, compass, and sextant, he backed to the river-bank, got into a log canoe that he had made, and holding up his magic lantern for them to look at got across the stream and found his men.

He traveled for three hundred miles through a swampy region, when the marsh gases threatened his life. In two years he suffered twenty-seven attacks of African fever, lasting from one to three weeks. The result was that during the last three hundred miles of his journey he was so dizzy that he could not hold his instrument steady nor perform a single calculation, nor tell the time of day nor the day of the week. At last his faithful men tied him upon an ox which they led slowly forward.

When Livingstone's servants emerged from the dark forest the traveler was scarcely conscious enough to understand the scene, and his faithful men never having seen the ocean, knelt about him in their alarm and said, "The world says, 'I am finished. There is no more of me.'" Worn to a skeleton, scarcely able to understand his deliverance, for weeks Livingstone lay in the home of the consul, battling with the African fever and struggling back to life.

Then he set himself to the task of completing his maps and charts containing the notes as to the width and depth of rivers and streams, the direction of their flow and the country they drained; accounts of the forests, the various woods and grains, and also perfected his geological, botanical, and zoological notes. When his task was nearing completion an English steamer anchored near shore, and the captain offered Livingstone passage home. But Livingstone had promised his natives that if they would be true to him he would return them to their friends in safety. And so, putting away all thoughts of home and love, he turned back again for a journey of two thousand miles straight across Africa from west to east, being destined to discover the Victoria Falls, and to undergo sufferings and adventures such as have characterized the career of no discoverer in history. Having brought his servants home again, he journeyed on to Juimaline, where he arrived in August, 1857, after five years of solitude in the forests, and so set sail for home, when he was destined to find himself the most famous man then in the British Isles.

Indeed, Livingstone was the lion of the hour, and his popularity was such as to eclipse the fame of England's greatest leaders. The Royal Geographical Society received him and presented him with a gold medal. London assembled its lords, statesmen, scientists, and merchants to do him honor. Glasgow welcomed him home, with a public reception, and presented him with a gold box containing ten thousand dollars in coin. Edinburgh, Liverpool, Dublin, Manchester and a score of other cities and towns voted him public honors and rich gifts. The universities of Oxford and Cambridge bestowed honorary degrees. Addressing the Commercial Club of London, he exhibited to her merchants and manufacturers specimens of twenty-five kinds of dried fruits, showed them oils of which they had never heard, native dyes hitherto unknown, fibers for making paper, told them of sheep that had hair instead of wool, exhibited specimens of African honey, sugar-cane, millet, wheat, cotton, iron, and coal. He insisted that it was of capital importance to England to open up a railway into what is now known as the Lake Nyassa region, where today England is building a railway.

But this modest traveler, naturalist, scientist, physician, missionary, soon withdrew from public life, and secluding himself in the old home in Scotland, wrote out his "Missionary Travels," in the hope of securing funds for another expedition. "For," said he, in the outset of his book, "so far as my calling is concerned, the end of the geographical feat is only the beginning of my missionary enterprise." The first edition of twelve thousand volumes of this book was sold for one guinea, and was taken within a single week. Finding the amount sufficient for his expedition, he set sail for Africa.

Landing at Zanzibar, he went immediately into the interior, collecting facts that secured governmental interference with the Portuguese slave traffic, discovering and exploring the sources of the River Zambesi, Lake Nyassa, and finding the key to the river system that explained the headwaters of the Nile.

Upon his return to the coast he found his wife ill with African fever, unconscious, and dying. Three months later an expedition arrived from the coast, and its leader found that the hero who had faced so many dangers, and braved so many deaths, had at last lost all heart and hope, for he had buried his life with Mary Livingstone at the foot of a great babbah tree. When another broken and sad year had passed in travel, he determined to return to England, publish the record of his five years of travel, arrange for his sons' future, and set sail for Africa, to make one last attempt to discover the headwaters of the Nile.

Within a year after his return to Africa Livingstone was a thousand miles in the interior, in the midst of tribes that had never seen a white face. Twenty-five years of experience and privation had sorely taxed his strength, but he adhered unflinchingly to his determination to get at the center of the slave trade, and also, if possible, discover the sources of the Nile. When Christmas Day of 1867 came he was so weak as to be reduced to a diet of milk, on New Year's day his goats were stolen and his one luxury gone. "Took up my belt three holes to relieve hunger," was his entry New Year's day of 1868. Then for three months, ill with rheumatic fever, he lay in a rude hut that his men built for him. One day he saw the wild bees entering a hollow tree, and writes: "It is now two years since I have tasted sugar or honey." Traveling slowly through the forest he came across a little mound beneath a great tree, and musing there, writes, "I have nothing to do but to trudge on, until He who has brought me safe thus far bids me lie down beneath His trees to die."

The following year he discovered and explored Lake Noero and Lake Bankweolo, and from the formation of the country developed the theory that in the great lakes of the north, he would find the headwaters of the Nile. "If I have life," writes the old hero, "I will yet make sure of it." Then he renewed his travels northward, trudging slowly, for he was weary in body and mind. Unfortunately he was doomed to suffer through the treachery of the slave-dealers. Returning to the village where two years before he had left his supplies, he found that all his stores had been destroyed, not even one dose of quinine remaining.

It was in November of 1871, while striving to collect himself from the shock of finding that he was without money, beads, calico, or goods to hire the men for completing his work, that his faithful Susa came crying, "Master, a white man comes." A moment later, leaning on his staff for very weakness, Livingstone grasped the hand of Stanley, who had been sent by the New York Herald to find Livingstone if living, and if dead to bring home his bones. For four months these two men worked together, the atmosphere of Livingstone completely transformed the ambition, motives and character of Stanley during this time.

The young traveler at length came to look upon Livingstone as one who deserved great respect. What a portrait he paints of Livingstone! "His gentleness never forsakes him, his hopefulness never deserts, no harrassing anxieties can make him complain. To the stern dictates of duty alone he sacrificed home and ease, the pleasures, refinements, and luxuries of civilized life. His religion has made him the most companionable of men and indulgent of masters. Each Sunday morning he gathers his little flock about him, and reads prayers and a chapter from the Bible, and delivers a short address in a natural, unaffected, and sincere tone. The natives passing Livingstone exclaim, 'The blessing of God rest on you.'" Despite every argument that Stanley could use for Livingstone to return home, the hero refused to give up his unfulfilled purpose. One morning at four o'clock, David Livingstone arose and gave into Stanley's hands his journal, maps, charts, and notes that made the interior of Africa a known country, and with the single word, "God bless you," the quiet, reserved missionary of Jesus Christ turned back toward the forest while Stanley went away to end his record of travel with these words, "For four months and four days I lived with Livingstone, and I never found a fault in him. Each day's life only added to my admiration."

Pathetic indeed the events of the few months after the departure of Stanley. For several months Livingstone toiled on, racked with unspeakable pain, able to take nothing except goat's milk. It was the rainy season and he was worn with fever and rheumatism; yet each day he traveled a few miles down the river bank, exploring on every side for indications of a slope toward the north. In April he writes: "I am very weak from bleeding through a vein that keeps breaking and saps away my strength." Too weak to use his instruments after the day's march his men now carried him forward on a litter, for he was determined to press on. One afternoon he bade the men camp early, and seemed to be wandering in his mind. Midst the drizzling rain a rude hut was hastily constructed. In the night the boy who lay at the door of the tent called for Susa, saying that the master was ill, and so still that he was afraid. Entering the tent they found Livingstone kneeling his head buried in his hands upon the pillow. He had gone on his last long journey, and no man was with him. But he had died praying for Africa—for Africa and all her woes and sins and wrongs, to the Avenger of the oppressed and the Redeemer of the lost.

Could Livingstone have known of the courage, affection, and loyalty that his black servants were to manifest after his death, that knowledge alone would have repaid him for thirty years in the African wastes. With instant resolution his faithful friends determined to carry his body and his books to England. They buried the heart at the foot of a great tree, on which they carved his name. Having dried the body in the sun, they wrapped it in calico, and started for the coast. It was a journey of nine months through unfriendly tribes and an unknown region, midst dangers that conquered the admiration of the world. From Zanzibar his bones, still guarded by his faithful Susa, were sent to England, where they were met by a special train. Sir William Ferguson identified the body immediately by the false joint in the arm. In the presence of an immense concourse, England's greatest scientists, scholars, and citizens buried him in the center of the nave of Westminster Abbey. The black slab that marks his resting place bears this inscription: "Brought by faithful hands over land and sea, here rests David Livingstone, missionary, traveler, philanthropist. For thirty years his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets, and abolish the desolating slave trade of Central Africa."

Volant, Pa.

BIBLE STUDY

ENTERING INTO THE KINGDOM

Jesus finished His introduction to His explanations of the Law of Moses by citing the people to the difference between the righteousness of the scribes and Pharisees and that required in order to enter into the kingdom of heaven.—Matt. 5:20. He began the explanation of the law by showing what the law said and then what the teachers of the law had added to it. He then gave the interpretation which was given Him by the Father, and which raised the standard of the righteousness above that which the people had ever conceived. With these comparisons and contrasts the Lord continued His teachings, touching all points of the law. His summary of the teachings and spirit of the Law is given in Matt. 7:7-12; and declares that as God gives good gifts to all who approach Him, so should men do good to all men, and should do as they would have others do to them. This, the Lord declares, is the law and the prophets.

The closing of the sermon on the mount is an admonition to the people concerning their attitude toward the law, and toward those who were posing as teachers of the law. The gospel of the kingdom had been declared by the Lord and the people were invited to come into it. John the Baptist and Jesus had told the people that the kingdom was at hand and that they should repent and enter into it. Righteousness was the door into the kingdom. "Except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven." In this conclusion of the sermon the way is indicated as narrow and strait.

The Lord seems to make the way harder than that indicated by the Jewish teachers. But by their sanction many were accounted righteous whom the Lord condemned. The scribes and Pharisees took liberties with the law which the spirit of the law did not warrant. The way was broadened and the gate widened to meet the opinions of the teachers, but was made hard for the unfavored classes upon whom the burdens of life weighed heavily. Such liberties taken with the law made it void. The way became a way of transgressions. Every change that did not agree with its spirit caused a transgression and the way was one of destruction. Since it was the custom of the people to follow the popular interpretations of the law many went on the broad way to destruction. Only the few who held to the truth of the law as given by Moses were found on the narrow way to life.

Jesus did not make the way into the kingdom narrower than it had been made by the law. He placed a spiritual interpretation on the words and on the application which made the law wider in its scope of righteousness than in the days of Moses. In the early time the law affected only the external transgressions; in the day of the Lord it affected the spiritual attitude of men toward sin. He made the way a narrow one on account of His making a marked distinction between sin and righteousness. He turned men's hearts away from sin. But there was a peculiar liberty given to those who were filled with the spirit of righteousness which justified them in deeds which might have been considered transgressions of the letter of the law. This was frequently illustrated by Jesus in His use of the Sabbath day. There is liberty in the law, but the letter of the law killeth. The Jews had broken down the portals of the gate and broken through the hedges of the way and the powers of destruction had come into the kingdom.

The Jews had substituted offerings instead of reconciliation—5:24; divorcement was made a license for adultery—5:31; they endeavored to escape the penalties of perjury by substituting holy things instead of the name of God—5:34; vengeance was more desired by them than mercy—5:39, 44; the praise of men appealed to them more than the honor of God—6:2, 5, 16. They loved the things of the world more than they did the Giver of them—6:21, 33; they loved themselves more than they did their neighbors—7:3; their holiness was more an exhibition before the unholy and unappreciative than it was a service unto God—7:6. This was the spirit which the Lord observed in the lives of the people and which He condemned as the way of death.

How could the Lord describe the nature of the presuming and hypocritical leaders of the people than to call them false prophets? Their whole conduct was pretentious, and their teachings destructive. They were aptly called "Prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Instead of saving the people they destroyed them. The good shepherd stood by the narrow gate and called His flock to enter in. The false shepherds called to the sheep to enter into the wide gate, and many entered to their destruction. They were to be known by their fruits. Two familiar objects were used to illustrate His statement. Grapes and figs were fruit bearing plants and both were bearers of good fruit. Thorns and thistles were corrupt as fruit bearers. There was no ground for comparison between the fruitful and the unfruitful, only a broad contrast. The Lord did not designate the false teachers, but left with the people a principle by which they could judge between himself and the teachers who were the false prophets. As His ministry continued the contrasts were increasingly apparent until the corrupt fruit which characterized the Jewish faith and which it could only produce was fully revealed in the crucifixion of Christ and the destruction of His followers. Such was the character of the tree which the Lord cut down and cast into the fire of destruction in the judgment of the nation of Israel. The faith of Jesus was prospered, since it was accepted of the Lord as good fruit. Both were judged by their fruits.

It was evident, from the teachings of Jesus, that those who did not walk in the way of righteousness as indicated by the Word of God could not be called children of the kingdom. Those who followed the teachings of the false prophets and bore such fruits as they did could not be accepted in the kingdom. But it is also evident that there was a great desire in the hearts of men to enter into the kingdom of blessing for which all the people were in expectation. According to the claim of Jesus the kingdom centered in Himself. The access into the kingdom was alone through Him. He was able to point out which door to enter; and to judge the fruit which was acceptable. His was the power to judge the character of those who came to enter into the kingdom. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." Jesus placed Himself at the door of the kingdom. Note the use of the pronouns, first person, in this concluding passage. This assumption of authority was what was so strikingly strange to His hearers. He had used the expression, "But I say unto you," all through the discourse; but in this closing speech he assumes the entire authority of saying who will and who will not be permitted to enter into the kingdom. He even assumes to be the judge concerning the doing of the will of the Father in heaven, whom He calls "My Father." This is the first record in Matthew of Jesus' personal claim to Divine origin. He had a right to stand at the door of the kingdom.

Jesus points out two classes who will not be permitted to enter the kingdom. The first are those who know Him but who do not do the will of God. The second class are those who claim to honor His name and do His works. Such are called strangers and workers of iniquity. Herein is seen the fact that it is not sufficient to have only a knowledge of Christ in order to be saved. Nor is it sufficient to be able to accomplish some great work or be able to command His power in some miraculous demonstration of power. Workers of iniquity may not be limited to the use of demon names or powers; they do not respect the character of their deeds whether good or bad so long as their ungodly ends are attained. Jesus will not respect them for the little righteousness which they may exhibit in their lives nor for the little respect which they may have toward His name and kingdom.

The final test of character and the key to the kingdom is in doing the will of God from the heart. "He that heareth and doeth," is likened unto the man who built his house on the rock. He who fulfills the law in the true spirit of righteousness is the man who will be able to enter into the kingdom. Hearing is the respect which men have for the law. Doing the deeds of the law is the result of having a love for it which is manifested in a continuous devotion to and application of, its precepts to one's life for the sake of the Lord who gave it and for the sake of His righteousness who is Holy and whose kingdom is Holy. Holiness through Christ is the way into the kingdom of heaven.

"AWAY WITH HIM"

We may not know all of the likes and dislikes of the Devil, and our statements concerning him might seem presumptuous, and of such a nature that we might well learn a lesson of spiritual humility from Michael the arch-angel. Our puny intellect and strength is not to be matched against the power of the adversary. But resting upon the power and authority of the Word we may declare what is the nature of the adversary and his work, as is set forth in the following contribution.—Ed.

"The world" does not want "Him." It never has wanted "Him" It wants its own way. He spoils its pleasures, exposes its hypocrisies, and frustrates its plans. "The world" hates "Him." The cry of "the world" is "Away with Him!"

Nevertheless "the world" needs "Him." He is its greatest need. But it does not know its need. "The god of this world hath blinded the minds of them which believe not" (II Cor. 4:4).

None but Christ can ever solve the world's problems, banish its miseries, blot out its sins, and satisfy its insatiable thirst.

For want of "Him" the world is rushing headlong to its ruin. Nineteen hundred years ago it chose "a murderer" instead of Christ, the Son of God (Acts 3:14). Its choice today remains the same. "The world" will have its god (II Cor. 4:4). Satan is its choice. As for Christ, its cry is still, "Away with Him!"

Men are slow to face the fact that there is a Devil—a personal Devil, who is "the prince of this world" (Jno. 14:30), and whose energies are, in these "last days," more than ever directed against "Him"—the Christ of God.

The Devil is never adverse to "religion"—it is Christ he hates. A religion of any sort will suit the purpose of Satan well, provided it gives no prominence to Christ. The Devil is not the least disturbed by superfluous religion of the Christless sort. The more there is of it, the better for his purpose. What disturbs him is the giving of pre-eminence to Christ.

"Give us religion!" cries "the world." 'Give us 'ritualistic ceremonies,' 'theological discussions,' 'eloquent sermons,' 'popular preachers,' 'sacred festivals,' 'musical entertainments,' 'dramatic recitals,' 'higher criticism,' 'New Theology' —give us **anything** and call it 'religion,' but—'Away with Him!'"

The Devil will let us play at religion as much as we care to. He is happy so long as we are occupied with anything and everything but "Him."

The Devil will let us run up "churches" by the score and spend millions of God's money on stone and lime, on stained glass and velvet cushions, on marble fonts and oak pulpits, on costly organs and architectural decorations. His grand device is to keep us in the dark as to the real significance of the **spiritual** nature of "the Church," of the fact that "ye are the temple of God" (I Cor. 3:16, 17), of "The Church which is His body" (Eph. 1:22, 23), and of Christ who is its only "Head" (Eph. 5:23).

"It is not a grand church organ,
  It is not a new church bell,
It is not a set of cushions,
  Or a marble font will tell.
It is none of these **things,** my brother,
  That we are in need of most;
But the old St. Paul religion
  And the power of the Holy Ghost."

The Devil will let us spend money on all sorts of unnecessary extravagances for the propagation of our pet religion. But not one penny will he permit to be expended, if he can prevent it, for the proclamation of the Gospel of the love of God in Christ, to bring in the "living stones" (I Pet. 2:5) from heathen darkness, and build up the spiritual temple—"the Church of the living God" (Acts 20:28).

The Devil will permit us to attend the "public worship" with unbroken regularity. It rejoices him to see us there moved by some unworthy or hypocritical motive, such as to "worship" the preacher, the organist, the choir conductor or the choir. To parade our religion, or our personal decoration, or for any other purpose than the worship of God the Father "in spirit and in truth" (Jno. 4:13) will please the Devil well.

When the ministrations of the pulpit are more concerned about "Christ criticised" than "Christ crucified" the Devil is in high delight. Well he knows that criticism of the Christ is a fruitful means for spreading doubt and unbelief. Men are not much enticed to accept a salvation that "the preacher" is uncertain about, or a saviour who is proclaimed in doubtful and sometimes dishonoring terms. The Devil hates the man who fearlessly proclaims, "I determined not to know anything among you save Jesus Christ and Him crucified" (I Cor. 2:2). The milder sort he loves. They help along his propaganda to "Away with Him!"

The Devil will not object to very frequent gatherings for "social intercourse" and "fellowship" over the world's amusements and its songs. He is well pleased when the precious hours are wasted in pandering to the pleasures of "the flesh" under the guise of "church work." Such "fellowship" serves well the Devil's purpose to keep us from all "fellowship with the Father and with His Son Jesus Christ" (I Jno. 1:3). "Away with Him!"

The Devil will let us talk large about "God" and "Providence" and invoke His blessing upon the most diabolical and destructive projects, and will soothe us into the belief that we have it, even while we continue to ignore the Christ who is His Son. What a delusion is this in the face of God's own Word. "All men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father who sent Him" (Jno. 5:23).

The Devil will draw us into the delusion of saying prayers and making intercession for others, while we ourselves, in pride and wilfulness, worldliness, and rebellion, remain unhumbled in His holy presence. All this he will do to keep us in darkness and away from Christ the Light. "Away with Him!"

The Devil will make us believe that there is salvation some way or other, apart from the acceptance of Jesus Christ. **And there is none.** God says it. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). "This is the record, that God hath given unto us eternal life, and this life is in His Son. He that hath the Son hath life; and He that hath not the Son of God hath not life" (I Jno. 5:11, 12). "No man cometh unto the Father but by me" (Jno. 14:6). Clearly the Devil's plan and purpose is "Away with Him!"

The Devil will give us every aid to propagate our "natural religion" that aggrandises man and obliterates the Christ. He will raise altars, crucifixes, and candles—anything that will detract from the Divine Person of the Christ Himself and divert the mind to objects of mere sentimental form. Crucifixes he will let us have in plenty, but not "The Christ." "Away with Him!"

To exclude all mention of "the blood" and its alone and all-sufficient and eternal efficacy to cleanse from sin is the constant effort of the Devil. "Away with Him!"

The Devil most heartily approves of all efforts for "Social Reform" and "the uplift of the people" that are carried through **apart from Christ,** who is The Great Uplifter, and His Gospel, which is "the power of God unto salvation" (Rom. 1:16). To spend and be spent in what is called "the Lord's work" while our life is prayerless and "out of touch" with God is a pet delusion of the Devil. He knows our efforts, in God's sight, amount to "nothing," and that all our self-planned projects and carnal enthusiasm only grieve the Holy Spirit, and hinder the cause of Christ. Again this is "Away with Him!"

What grieves the Holy Spirit gladdens the Devil. Thus Satan is ever seeking to involve in worldliness and pleasure, in formality and frivolity, all who bear the sacred name of Christ, to so thwart His cause and bring disgrace upon His name. "Away with Him!"

The Devil will permit us to preach "punishment for sin," for he knows the Word of God proclaims the fact with no uncertain sound. But do not say that it is 'Eternal punishment." If so, let it be explained away as "annihiliation." How subtle Satan is! Well he knows that to rob the future of "the fear of Hell" is a certain means for making men careless and unconcerned about salvation now. They reason if there is no "wrath to come" (I Thes. 1:10) there is no need for Christ, who is the only refuge from its awful woe. "Away with Him!"

The Devil likes "talkativeness." He will encourage us to talk incessintly. Only it must not be about "Him." Any other theme will serve. Talk about the "minister," or about "the mothers' meeting," about "the guild picnic," or "the choir dance," about "the literary society," or "the congregational social." But don't ever talk about the Christ. "Away with Him!"

Is there any debt upon the church? The Devil is an adept at devising means to clear away "church debt." He will run a "bazaar" or a "fancy fair," a "kinderspiel" or a "cake and candy sale," a "dramatic recital" or a "sacred cantata." Probably he will get the money. But in the process, by the worldliness and vanity involved, he will drive Christ further away from the people's hungering hearts. Yes, that is his object—"Away with Him!"

How subtly the Devil seeks to desecrate "the Lord's Day" and waste the precious hours by dissipation on Sunday newspapers and magazines or novels of the semi-religious sort. He is well aware that such feeding for the mind is sure to abuse our spiritual taste and rob us of all appetite for the pure and wholesome Word of God that is "spirit and life" (Jno. 6:63).

To keep us from getting at God's written Word by occupying our attention with some spurious and unspiritual substitute is a sure means of hindering us from knowing "Him"—the living Word. Again it is "Away with Him!"

The Devil hates the Bible. If he does permit us to read it unmolested, we may be sure it is with some sinister motive. Probably it will be to criticise it or to create some controversy or contention over it, that will "sow discord amongst brethren" (Prov. 6:19) and destroy all "brotherly love" (Heb. 13:1). His object is "Away with Him!"

The Devil is elated when we fill our heads with scriptural facts—historical, prophetical, and dispensational, while our hearts are cold and callous toward Christ and our feet walk contrary to His will and way. Hearers who are not "doers of the word" (Jas. 1:23) are amongst the best friends of the Devil. They help to swell the cry—"Away with Him!"

The Devil hates to hear about "The Coming again of Christ." If he cannot keep us in ignorance regarding this imminent and all-important event, he will so distort the facts and confuse the mind as to create indifference and distrust, if not disgust, concerning it. Again it is "Away with Him!"

The Devil will tell us of future "millennial blessedness" and "paradisical peace" achieved by "the progress of mankind" and "the conversion of the world." At the same time he will carefully keep covered up the fact that Christ may come **at any moment for His own** (Mark 13:33), **and that peace can never be established on the earth till Christ the Prince of Peace is on His throne** (Isa. 9:6, 7).

"Jesus is coming His saints to release,
Coming to give to this warring earth peace;
Sinning and sighing and sorrow shall cease,
Jesus is coming again."

These are God's facts. The Devil deludes the mass of men today that they are only fictions. But he is the Arch-Deceiver, and his object is "Away with Him."

Beloved, do you know the Devil in his form of subtle deception and delusion; in his "angel of light" guise? (II Cor. 11:14). Are you alive to his tactics and his snares? From that day—in Eden—when God cursed the serpent (Gen. 3:14), and foretold the advent of his conqueror (15)—the Christ—the Devil's policy has been "Away with Him!"

From the cradle of the Christ at Bethlehem, through the wilderness temptation, the agony in the garden, the trial in the judgment hall, right onward until He hung upon the cross of Calvary between two thieves, the Devil dogged His steps. Then —on Calvary—he thought that he had made an end of "Him" and got Him clear "away." But no—it was not so—

"Death could not keep its prey,
Hallelujah: Christ arose."

God, "according to the working of His mighty power which he wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet and gave Him to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all" (Eph. 1:19-23). And so by death He triumphed over death. He destroyed "him that had the power of death, that is, the Devil" (Heb. 2:14).

Through this almighty triumph He has aroused the enmity of Satan against Himself more furiously than ever. The Devil's design and determination is deeper than ever to "Away with Him!"

It is a fruitless quest. The Christ is far beyond his reach. Touch "Him" he cannot. But he may touch us—who are the members of His body, we who are here "in the world but not of it" (Jno. 17: 14), His representatives while He is away. It is on us, then today, that the Devil concentrates his diabolical deceptions and destructive designs. Oh, that we who bear the name of Christ were fully alive to this so important fact. Oh, that we may so submit ourselves to God and resist the Devil that he will flee from us (Jas. 4:7).

To be ignorant of his devices is to be an easy and an open prey to his deceptions and his wiles. Let us beware! The more we realize and make true our oneness with Christ in His death and resurrection, the fiercer will be the on-slaught and the fury of the adversary against "Him" in us.

Because the Devil cannot destroy Christ, who is the living "Word of God," he will endeavor to discredit and disannul the written "Word of God"—the Bible that is in our hands. It is sad indeed, in these days of widespread need for a definite and unfaltering testimony to the truth of God's Word, to see on every hand such deplorable disregard for it, and departure from its teachings, by those who profess the Christian faith and bear the Christian name. Disrespect for the Word of God results in dishonor to the Christ.

"Away with Him! "Away with Him!" is still the Devil's cry. All classes he includes in his world-wide propaganda against Christ. The priests and the Pharisees, the Sadducees, and the religious rulers as of old join in the cry.

It would **seem** that his insidious efforts are peculiarly successful. For in these "last days" and "perilous times" (II Tim. 3:1), even in things religious, Christ is not greatly in evidence. Where is He? Outside! (Rev. 3:20).

Still, amid the babble and the rabble of "the world," some souls are true to "Him." They have heard His voice. They have opened their heart's door. They have welcomed "Him" within. To them He is the "Altogether Lovely" One (Cant. 5:16). Their cry is not "Away with Him!" for "The Spirit and the Bride say, **Come!**" (Rev. 22:17).

While the Devil and his agents continue to cry "Away with Him!" shall we not be of the company who extend to "Him" a whole-hearted invitation to "abide with us?" (Luke 24:19).

While "the world" persists in despising and rejecting "Him," shall we not "crown 'Him' Lord of all?"

While "the flesh" refuses to yield to "Him," and makes incessant war against the Spirit, shall we not in free and glad surrender submit to His control? When all the forces of the world seem joined to disregard, dishonor, and disgrace His Holy Name, shall we not "go forth unto Him, without the camp, bearing His reproach?" (Heb. 13:13). "Without the camp"—yes, but "unto Him."

"Christ is the reality of things that seem,
The Great Transmuter, melting loss to gain,
Languor to love, and finding joy from pain,
He is the Maker of all life's dreams;
He is the Sun, all light reflects His gleams,
He is the Altar Fire within the fane;
He gives the Comforter's refreshing rain;
He is the Sea to which flows every stream;
He is the Utmost Height there is to climb;
He is the Truth revealed in Scripture's glass;
He is Stability, all else will pass;
He is Eternity, encircling time.
Kill Him, none may; conquer Him, none can—
He is God's Son. Life to the soul of man."

How is it, friend, with you? Which cry is yours? Is it "Away with Him!" or is it "Come?"

Listen, as still He speaks—"If **any man** hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

Have **you** heard "His" voice? Have you opened to "Him?" Is "He" in? If not, do not any longer be a Christ-rejecter! No longer swell that awful cry "Away with Him!" But open wide your heart's door and invite "Him" **Now!**

"Come in, O come! the door stands open now;
I knew Thy voice; Lord Jesus, it was Thou;
The sun has set long since; the storms begin;
'Tis time for Thee, my Savior, O come in!

"Come not to find but make this troubled heart
A dwelling worth of Thee as Thou art;
To chase the gloom, the terror, and the sin;
COME, ALL THYSELF; YEA, COME LORD JESUS, IN!"
—From "Our Hope."

The Workers' Column

THE DUTY OF WITNESSING.—Phil. 2:1-18

July 9

I. The Witness of Christian Fellowship and Love.—vv. 1-11.
1. It is based upon faith in Christ.—v. 1. Cf. Phil. 1:27-30.
2. It is characterized by agreement among brethren.—v. 2.
3. It seeks no honor for self and delights in the honor of others.—vv. 3, 4.
4. It manifests Christian humility.—vv. 5-11.
   a. Having the mind of Christ.—vv. 5-8.
   b. Seeking only the honor of God in the final glory.—v. 9-11.

II. The Witness of Obedience to the Word of the Gospel.—vv. 12, 13.
1. Obedience without compulsion.—v. 12.
2. Obedience by the Spirit of God which is a pleasure.—v. 13.
3. Obedience which belongs to a life of salvation.—v. 12.

III. The Witness of Christian Harmony and Peace.—vv. 14-16.
1. Characterized by the absence of murmurings and disputings.—v. 14.
2. A recognized Christian standard before the world.—v. 15.
3. A light for the world which does not maintain such a standard.—v. 15.
4. A standard agreeing with the Word of Life.—v. 15.
5. A Standard approved of by apostolic faith and teaching.—v. 16.

IV. The Witness must be Faithful and Constant.—vv. 17, 18.
1. Worthy of the sacrifice of life.—v. 17.
2. A cause of the joy to saints.—v. 17.
3. A cause of the joy of believers in the ministry of the gospel.—v. 18.

THE GREATNESS OF A BOY'S GIFT
Matt. 15:32-39; Jno. 6:1-13

July 16

I. The Loaves.
1. The boy's loaves, 5.
2. The disciples' loaves, 7.

II. The Fishes.
1. Of the boy, 2.
2. Of the disciples, a few.

III. The Multitude Fed.
1. By the boy, 5000 men.
2. By the disciples, 4000 men.

IV. The Fragments.
1. From the boy's gift, 12 baskets.
2. From the disciples, 7 baskets.

V. The Blessing of Jesus.
1. He takes what the smallest has and makes it do the service needed, whether great or small.
2. Neither the boy nor the disciples could have fed the multitude without Jesus.
3. There is no limit to the blessing we can be if we give what we have to Jesus.

TEMPERANCE AND SPIRITUALITY
Gal. 5

July 23

I. Men Are Delivered from the Bondage of the Law and Flesh by the Body of Christ.—v. 1. Cf. Gal. 3, 4.
1. Christ has made them absolutely free.—v. 1.
2. Those who seek to be justified by the works of the flesh are yet in bondage.—vv. 2, 3.
3. Those who seek to attain righteousness in the flesh after being justified by faith are again in bondage to the law and flesh.—vv. 4, 5.
4. Those who teach justification by the works of the flesh are hinderers of faith.—vv. 6-12.

II. Believers Are Called into Liberty.—vv. 13-18. From the land and flesh. Cf. Gal. 4.
1. Liberty is not an occasion to the flesh to sin.—v. 13.
2. A condition fulfilled by the spirit of love and service for others.—vv. 13-15.

III. Those Who Are Delivered from the Law and Flesh Walk in the Holy Spirit.—vv. 16-26.
1. They walk in the Spirit and do not fulfill the lusts of the flesh.
2. The flesh and Spirit are contrary the one to the other.—v. 17.
3. They who are led by the Spirit are not under the law.—v. 18.
4. The works of the flesh are under the law and condemned.—vv. 19-21.
5. The fruit of the Spirit is free from any law.—vv. 22, 23.

IV. They that Are Christ's Are Dead to the Flesh but Alive in the Spirit.—vv. 24-26.

MEN FOR NEEDY FIELDS.—I Thes. 3

July

I. When Supplied.
1. When men are yearning for the needy places.—v. 1.
2. When men are willing to work alone.—v. 1.
3. When men are willing to send any available helpers, even the best.—v. 2.

II. Work that Needs to be Done.—vv. 2-5.
1. Establish and comfort concerning the faith.—vv. 2, 3.
2. Support the work of evangelists.—v. 4.
3. Encourage believers to steadfastness. v. 5.

III. The Benefits of Support.—vv. 6-13.
1. The spiritual benefit to the congregation helped.—v. 6.
2. The comfort to the ministry of the steadfastness of the believers.—vv. 7-10.
3. The praise of God and of Christ because of the abounding faith and love of the believers.—vv. 11, 12.

(Concluded on page 597)

EDUCATIONAL

EVIDENCES OF THE WAR IN EUROPE

IV

A. J. Miller

"Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

Thus sang the English poet. But Europe forgot. And the whole world suffers. Even in America is felt the shock of the maddening struggle. A wide ocean separates our peaceful shores from the war-stricken lands yet in our own country thousands are suffering because hate sits on the thrones of the old world.

The curse of the war-god is upon Europe. His voice is the thunder of cannon, speaking death relentlessly; his breath is the smoke of battle hanging like a pall over thousands of camps and trenches and cities; his footprints are red with the blood of the brave and the innocent, and reeking with shapeless masses that once were men. To this war-god Europe is pouring a libation of blood; to him Europe is sacrificing her sons and daughters. And still the monster calls for more gold, more men, more blood.

Away from the battlefields the horrors of the war are not conspicuous and the English and French citizenry receive less information on the progress of events than do Americans, yet everywhere in these countries are persistent reminders of the conflict. Parades and training fields keep the soldier constantly before the public. Where soldiers are not present in person glaring posters in loud colors scream out their reminders of war and every hamlet boasts its khaki heroes.

Every large city has its training camps located nearby where raw recruits are given their preliminary training. Universities and public school buildings are converted into barracks and hospitals making them the headquarters for local organizations. In the halls of high schools and colleges appear long lists of names on a "roll of honor" made up of boys and men enlisted from the student group of the school. Many on these school lists have already given up their lives for their country.

From these camps come companies of recruits day after day parading through the streets of the city, in full khaki uniform, colors flying and bands playing, with a half dozen or more in citizen clothes bringing up the rear, men who had been caught by the glamor or fired by patriotic purpose and had taken the first step in the direction of the battlefield.

One military band was especially interesting and always attracted attention. It was made up of Bag-pipers, an organization of Scotch Highlanders in their quaint native garb. They were dressed in the regular pleated "kilts"—short skirts of striking design—of the ancient Scotch tribes such as Scott describes in his stories of the early tribal life. Not only the colors and cut of the uniforms created interest, but also the peculiar wheezing tone of the bag-pipe, which sounds its note continuously, made one stop to look and listen. The monotonous droning of the pipers, like the buzzing of bees, was relieved only by the dexterous exaggerations of the leader marking time by twirling a long gold-headed baton or truncheon and the marvellous gymnastics of the drum-major beating out the music of the immense drum with sticks in both hands; at times crossing his arms above the drum with his right hand plying the drumstick on the left side drum-head and his left hand on the right changing with amazing rapidity while a constant roll of thunder pealed from the drum. (See cover.)

Base of Nelson Monument in Trafalgar Square, London, showing the War Posters

The Bag-pipers played every afternoon in the rear of the Horse Guards. From this point they usually marched to the railroad stations or to the encampments in the city parks either conducting outgoing troops to the trains or guiding companies on furlough to the camps.

The best day for recruiting was Sunday. England wanted volunteers and wanted them badly even though the average Englishman insisted that the war department was not anxious for more men. Even in staid old Edinburgh a mass meeting was addressed on Sunday afternoon by a member of parliament and several other important personages of high military rank who sought to stir the people to vigorous action and enthusiastic enlistment by appealing to the pride of the Briton. But the response was weak and the applause scattered and perfunctory.

Famous old Hyde Park in London was another place to which the recruiting officer resorted on Sunday afternoons. This place has become an open forum for the British public and one may expect to hear any kind of propaganda proclaimed from the platforms and wagons. Thousands stroll through the park and stop to listen wherever a speaker collects a group about himself which is an easy matter. From these recruiting wagons the throngs were reminded of the ancient valor and freedom of their fathers; of the bravery of English armies; of the present dangers threatening their own island; of the glory of the volunteer system; of the general dislike for conscription; of the dire need for men to serve the country in the ammunition factory and on the battlefield. Conscription, they warned, would surely come if the "slackers" would not arouse themselves out of their false hopes. And their prophecies have been fulfilled. Conscription has come even to England. Only in the houses of parliament and at the recruiting stations were there any signs of active and energetic interest. Moving pictures of the troops in action which would have been greeted with rousing approval in America brought forth only scattered applause from the crowds.

The explanation of this apparent lassitude is not wholly, and perhaps not even largely, indifference. The Englishman does not like to express his emotions. He is ashamed to show any amount of enthusiasm or excitement. But in addition to this the average Englishman holds fast to a blind and almost foolish faith in the invincibility of the English army. A sublime conceit enables him to sit expectantly with folded arms while good fortune fights his battles for him. English statesmen who recognize this apathy have been striving desperately to rouse the nation from its lethargy. But the man in the street is carelessly sure that the victory must finally come to England, and that, without any exertion on his own part.

Not a few in England also feel that the war is the inevitable outcome of an ancient and worn out system of aristocracy; that it is a war of politicians and hereditary kingships. And they cannot feel that they themselves ought to be sacrificed for the past follies or present ambitions of the upper few. But all are united in the faith that England must win.

War posters are everywhere in evidence. Like the bill-boards of the traveling circus or the county fair they cover the sides of buildings, hang suspended from wires above the streets, float from hotel windows, and decorate monuments. One of the most gruesome was nailed to a tree in the country by the side of the railroad where the passengers could read the notice advertising "good hunting in Flanders," "fine sport," free excursions, and ammunition supplied by the government. The reference, of course, was to the hunting of the enemies of England. It was the only one of such a character that came to my notice, and to the credit of the English people, let it be said its type was not generally approved.

In Trafalgar Square, one of the busiest spots in London, stands the famous monument to Nelson. At each corner crouches a British lion. Back of the lions pasted against the base of the monument are two of the most characteristic war posters. On the one are the cross bars of the British flag with the words—

It's Our Flag.
Fight for it,
Work for it.

On the other stands a soldier in uniform with shouldered rifle and a laborer in overalls with the tools of the shop, and the words—

We're both needed to serve the guns.
Fill up the ranks,
Pile up the munitions.

England has not suffered like France, nor does she bear the scars of the battle that her ally does. Her coasts have scarcely been touched. The few Zeppelin raids have been insignificant. In fact London was not excited when several bombs dropped into the city. A friend writing from London states the case fairly when he says that the Zeppelins were an object of curiosity and interest rather than terror as they hovered above London for the probability of being struck was so remotes that each section felt safe. When the children learned in the morning of the visit of the air craft they grumbled at not having been wakened to see the Zeppelins.

The coast cities avoid being shining marks at night by not allowing any lights to be burning except behind blinds. Street lights are either out altogether or shaded heavily so as to allow no passage of light skyward. All public places must be closed and darkened by nine or ten in the evening. Trains likewise require drawn blinds at night.

The economic pressure is probably felt more by the English than any other effect of the war. The pocketbook of the Englishman is as sensitive as that of the American.

(To be continued)

Kent, O.

BOOKER T. WASHINGTON

Alma R. Warye

Although many of our famous men were of humble birth yet there are few who have arisen from the log cabin of a negro slave to the rank and file of those who are recognized as our foremost citizens. Of this class the one who has received the greatest distinction is the late Booker Taliaferro Washington.

His life began during the year of 1858 or 1859 in a most desolate and discouraging environment. His home was a little log cabin in Virginia whose windows were but openings in the wall through which the chilly blasts of winter could easily penetrate. Here he played on the floor of earth in company with his brother and sister. This cabin was also the kitchen for the plantation in which his mother toiled early and late to prepare the meals. No authentic information of his father is known, but there are rumors to the effect that he was a white man who lived on a nearby plantation. Booker's childhood was not a happy one of play and childish pleasures for as soon as he was strong enough small tasks and running errands was assigned to him.

After Lincoln's emancipation of the slaves the family moved to West Virginia. They settled at Walden, an unsanitary, disreputable little town near Charlestown, where salt mining was a great industry. Although but a mere child Booker was put to work in one of the furnaces. It was during this time that his intense desire to learn to read was stimulated by an old copy of Webster's "blue-back" spelling book which his mother procured for him. Booker struggled on some time without the aid of a teacher. Presently a school for negroes was opened in the neighborhood, but to Booker's dismay his father would not spare him from his work. He succeeded in making arrangements to attend night school. Here he applied himself diligently after the day's work was done. In later life he said: "My experiences in the night school gave me faith in the night-school idea, with which, in after years I had to do both at Hampton and Tuskegee." Finally he was permitted to attend day school for a few months. He was now confronted with new difficulties. All the other children wore hats or caps and he had none. Furthermore he had no money to buy one. His mother procured two pieces of homespun, sewed them together, and Booker was the proud possessor of his first cap. Another thing that disturbed him was that he had only one name. When the school-roll was called he noticed that all the other children had two names and some had three. When the teacher called for his full name he calmly replied, 'Booker Washington" as though he had always been known by that name. In later years he learned that when an infant his father had named him "Booker Taliaferro" and so he now began calling himself "Booker Taliaferro Washington."

His opportunities for obtaining an education were very unsatisfactory and when he one day learned by chance of the Hampton Normal and Agricultural Institute in Virginia he determined to go there. After much hard work and many delays he finally reached Hampton Institute. Hungry, tired, and dirty he presented himself for assignment to a class. The head teacher did not seem to be very favorably impressed with his possibilities as a student but she finally told him to sweep the adjoining recitation room. The way in which he did this piece of work is characteristic of the thoroughness with which he executed his greater tasks in later life. He swept the room carefully three times and then dusted the furniture four times before reporting to her. After inspecting the room and finding no traces of dirt her remark, "I guess you will do to enter this institution," made him very, very happy. He gladly accepted the position of janitor which was offered to him and by this means was enabled to remain at the institution. Here Booker Washington came into contact with General Samuel C. Armstrong who played a great part in molding his life.

Life at Hampton Institute was a revelation to him. It was here that he learned cleanliness and regular habits of living. The knowledge which he obtained from text books was but a small part of the education which he received there. The unselfishness of the teachers who found so much joy in working for others made a deep impression upon him. At this institution he learned to really love the Bible and enjoy reading it. In addition to these benefits received Booker Washington says, "At Hampton I not only learned that it was not a disgrace to labor, but learned to love labor, not alone for its financial value but for labor's own sake and for the independence and self-reliance which the ability to do something which the world wants done brings. At that institution I got my first taste of what it meant to live a life of unselfishness, my first knowledge of the fact that the happiest individuals are those who do the most to make others useful and happy." After persistence and hard labor he graduated with honors in June of 1875.

Being completely out of money he spent the summer working in a hotel. At the close of the season he returned to his home at Malden and began teaching among the negroes. His work began at eight in the morning and lasted until ten at night. He not only taught mere education from books, but he insisted upon cleanliness of clothing and body. He soon opened up a night school which became as crowded as his day school. Furthermore he established a small reading room, a debating society, taught two Sunday schools on Sunday, and tutored several young men so as to prepare them to enter Hampton Institute. He also succeeded in making it possible for his brother, John, and his adopted brother, James, to graduate from his Alma Mater. This work gave him a great deal of pleasure because he was able to assist some one else. After two years of teaching in Malden he spent eight months in study at Washington, D. C. Efforts were made to induce him to enter political life but, feeling that he could make a greater contribution to his race in other lines of service, he refused.

Booker Washington returned to Hampton where he served in different capacities. He was given charge of about seventy-five Indian boys whom Gen. Armstrong was trying to educate. This was a difficult task but Mr. Washington attempted it in his usual determined way and was quite successful. At the end of the year a night school was organized for the negroes and he was placed in charge.

In the meantime he continued taking advantage of opportunities for self-development and was recommended by Gen. Armstrong to take charge of a normal school for negroes which was being opened in the little town of Tuskegee, Ala. In a short time he journeyed to Tuskegee expecting to find everything in readiness for him. To his surprise and disappointment not even a building had been provided. The task to which he now applied himself was the beginning of his life work which has reared a greater monument than any of granite or marble.

He spent the first month in securing a place for the school and traveling through the country, living the simple life of his people, and trying to interest them in the cause of education. On July 4, 1881, school was opened in a dilapidated shanty and an old Methodist church badly in need of repair was used as the assembly room. Great interest was manifested in this event. As usual in such an undertaking there were those who could see nothing but failure and a decrease in the economic value to the state in educating the negro. Mr. Washington realized that the negro race in America was on trial in this venture and he was determined to make it a success. He was the only teacher of the thirty students who reported for admission on the first day. They were a motely crowd. Some boasted of knowledge of cube root and had not mastered the multiplication tables, and others a smattering of French and Greek. But in reality they knew very little from books and of the common courtesies of life. Where students were enrolled with those who had been their teachers in the past, the former were often placed in classes above the latter. From these humble beginnings his school kept increasing in numbers and quality of the work done there. At the end of the first six weeks Miss Oliva A. Davidson, who later became his wife, entered the school as his assistant. The work grew so rapidly that at the end of three months a plantation a mile out of Tuskegee was bargained for at the price of $500. To tell of the methods employed and the sacrifices made to raise the necessary funds would make a long, but interesting story.

The cherished plans of Mr. Washington and Miss Davidson now began to blossom into fruition. The students were taught the dignity of honest toil in a practical way. The cultivation of the farm afforded a return which was sorely needed by the institution and at the same time gave to the students a training in agriculture. Mr. Washington said, "All the industries at Tuskegee have been started in natural and logical order, growing out of the needs of a community settlement. We began with farming because we wanted something to eat." If space permitted, the growth of the various industries might thus be traced. Suffice it to say that in the face of the greatest discouragements and handicaps the indomitable will of Mr. Washington coupled with the conviction that he had a distinct mission to perform to his own race finally brought order out of chaos.

The school proved so successful that the confidence of the white and black in both north and south was won. When the nature and quality of the work done there became known many wealthy people became interested and began contributing. Booker Washington never "begged" any money but he said that he only made known "the facts regarding Tuskegee, and especially the facts regarding the work of the graduates" and he usually had a liberal response. Although there are those who have given large gifts to the school yet the greater proportion of the money which has financed the institution has come from the small contributions given by people of moderate means. At the present time the "institution possesses property worth $2,000,000 or more, uses fifty buildings which are upon 3,000 acres of land," and gives instruction to 1,500 to 2,000 young men and women each year.

The industrial and educational side of the work at Tuskegee is emphasized but provision is also made for religious activities. The school is undenominational and has the Christian organizations which are usually found in other schools and colleges.

His career as a public speaker may be said to have begun when he addressed a large audience at the National Educational Association held in Madison, Wisconsin. This introduced him to the North and requests began to come for addresses. When plans were being launched in 1895 for the Atlantic Cotton States and International Exposition at Atlanta, Ga., he went to Washington, appeared before the committee of Congress in the interest of securing help from the Government for the Exposition and delivered such a splendid address that his national reputation was assured. From this time on he accepted numerous invitations in both North and South to give addresses at important gatherings. He swayed great audiences with his oratory for the conviction and sincerity with which he spoke enabled him to get their sympathies.

That his reputation had extended abroad is proven by the cordial manner in which he and Mrs. Washington were received upon their visit to Europe in 1899. He was especially honored in England where his presence was demanded in many noble assemblies where his addresses were enthusiastically received.

Upon his return he continued working zealously, taking little time for rest and recreation. In fact, he said he never had time to learn to play. Little attention did he pay to the advice of physicians and friends to desist from his strenuous manner of life. When upon consulting a physician in New York he learned that he had but a few hours to live he hurried back to Tuskegee where he died on the morning of Nov. 14, 1915, only a few hours after reaching his home.

Thus ended a great career. In his death the negro has lost a friend who knew him better and understood his situation more perfectly than did any other man. The leaders of our national affairs have lost a citizen whose opinion on political questions involving his race was often sought for and highly respected. He has succeeded to a greater degree than has any other American to bring the two races into a happy understanding of each other.

Goshen, Ind.

A BOOK THAT HAS BEEN OF GREAT HELP TO ME

The Mennonite Church and Her Accusers, by J. F. Funk.—"Of the making of books there is no end." Whatever may be the experience of others, it is difficult for me to point to any one book which I have read, outside the Bible, and say that it did me more good than any other book I ever read. What I shall say, therefore, about the book above mentioned is not intended by way of comparison with other books that I have read with profit.

The book was written in defence of the Mennonite Church in reply to criticisms from leaders of other bodies that had once been a part of the Mennonite Church. It is a vindication of the Church during the trying times when the peace of the brotherhood was threatened through influences which were not upbuilding. It opened up to me a vision of the Mennonite Church—her history, trials, problems, government and doctrines—which has been a help to me in further investigations and in my weak efforts to help in the work of building up the Church along whole-Gospel lines. I shall ever remain grateful that I had the privilege of reading the book.

Daniel Kauffman,
Scottdale, Pa.

Our Daily Homily, by F. B. Myer.—A number of books come to my mind as having been specially helpful to me in my life. In my youth Foster's Story of the Bible, Talks About Home Life, Letters to Young Christians, and The Christian's Secret of a Happy Life, were helpful. A set of books that have perhaps helped me more than any other, of late years, is Our Daily Homily. They are in five small volumes, but may also be had separately and used independent of each other. There is a page of comment and exposition on a verse or passage from every chapter of the Bible. Their contents are rich in spiritual food and put in pleasing language. They are full of comfort and edification. They are primarily intended for devotional reading, but Christian workers will find many helpful suggestions.

These books were brought to my notice at a time when I specially needed comfort, and for several years I read from them almost daily. I have found it most helpful to read a chapter from the Bible and then turn to the little book and read the thoughts given on the passage from that chapter. I have found it a splendid help in maintaining spiritual life to make it a rule to daily read a portion from some devotional book as well as from the Bible.

Mary Burkhard,
Goshen, Ind.

As a Man Thinketh, by James Allen.—The little book, entitled, "As a Man Thinketh," written by James Allen, is one that every young man and woman should read. It is a small book, containing only forty-seven pages, and it can be read in a very short time, but it will furnish food for thought for the rest of life.

The main theme—the thought-factor in self-control—may be seen by a glance at the topics discussed:

Thought and Character.
Thought and Circumstances.
Thought and Purpose.
The Thought-factor in Achievement.
Visions and Ideals.
Serenity.

One of the admirable features of this book is its brevity. Many books of several hundred pages contain no more thought than this one of forty-seven pages. Books of several hundred pages are not so apt to be read by busy people, especially if they have not formed the habit of reading, while one of this size anyone has time to read.

The thought is so clear that it can be easily grasped, but it will become more vivid as the principles are seen working out in real life.

A. R. Eschliman,
Dalton, O.

WORKERS' COLUMN

(Continued from page 593)

4. The glory of the saints at the appearing of Christ.—v. 13.

THE GLORY OF CHRISTIAN HOSPITALITY.—Matt. 25:31-46

August 6

I. It will be a matter of Judgment at the Glorious Appearing of Christ.—v. 31.
II. All Nations will be Judged Concerning It.—v. 32.
III. There will be a Separation of Nations because of It.—vv. 33, 34.
IV. The Nature of Christian Hospitality.
  1. Feeding the hungry.
  2. Giving drink to the thirsty.
  3. Entertaining strangers.
  4. Clothing the naked.
  5. Visiting the sick.
  6. Ministering to the imprisoned.
  7. Ministering to the Lord in these things by ministering to the least of His brethren.
V. The Reward of Christian Hospitality—the Glory of the kingdom.—v. 34.
VI. The Awfulness of Failure.—vv. 41-45.
VII. Eternal Destiny Decided by It.—v. 46.

Is the Christmas Story in Your Face?

A poor little street girl was taken ill one Christmas and carried to the hospital. While there she heard the story of Jesus coming into the world to save us. One day she whispered to the nurse, "I am having real good times here—ever such good times! S'pose I'll have to go 'way from here just as soon as I get well; but I'll take the good time along—some of it, anyhow. Do you know about Jesus bein' born?"

"Yes," replied the nurse, "I know. Sh-sh-sh! Don't talk any more."

"You did? I thought you looked as if you didn't and I was going to tell you."

"Why, how did I look?" asked the nurse, forgetting her own order in her curiosity.

"Oh, just like most o' folks—kind o' glum. I shouldn't think you'd ever look glum, if you knew about Jesus bein' born."—Christian Age.

Students in Japan.—Recently a canvass was made of the students of the University of Tokyo to determine the religious complexion of the student body. It was found that there are among the students 300 Buddhists, 1,000 Atheists, and 2,500 Agnostics. This condition gives us a glimpse of the moral and spiritual danger that confronts this island kingdom. "What a task confronts Christianity in an atmosphere that produces such a student body!" There are about 3,000 Chinese students studying in the schools of Japan. They, too, are affected by the lack of a strong moral and spiritual atmosphere in these schools, so that this anti-Christian influence is disseminated throughout the East by these students. Special work is done among these Chinese students to bring them to Christ, which is bearing fruit. If this student body could be reached for Christ what an impetus the cause of Christ would receive in these two spiritually needy places!

Ravages of Rum in Africa.—One of the great curses of the "Dark Continent" is the strong drink imported from so called Christian countries. The following amount of liquor passed through Maderia, a port of registry, in one week:

28,000	cases of whiskey.
30,000	cases of brandy.
30,000	cases of Old Tom.
36,000	barrels of rum.
800,000	demijohns of rum.
24,000	butts of rum.
15,000	barrels of abstinthe.
960,000	cases of gin.

In Sierra Leone during a period of three months 250 tons of liquors were unloaded at a "dry town" for shipment to the interior.

A bill is now before Congress which would prohibit liquor exports to Africa. It is to be hoped that this law will be promptly enacted.

THE YOUNG PEOPLE'S MEETING

TASKS THAT ARE WAITING FOR THE CHURCH OF CHRIST.—Acts 1:8; I Thes. 5:12-18

Topic for July 19

MOTTO

"Be ye steadfast, unmovable, always abounding in the work of the Lord."

THE STUDY HOUR

I. The Purpose of Our Topic.—It behooves us to know what the purposes of God are for leaving a Church in the world. Why does He not take up into glory every saved soul as soon as they accept the way of salvation? Some would argue that if they only could manage to be saved and then go right off to glory they would not mind to be a Christian. To this class belong those who want to wait till the last hour to receive pardon that they might hold out to the end. No one, who looks rightly, can fail to see how very very low is such a view of things. In fact we wonder whether they have really found a salvation when they have such little gratitude to the Giver and such little faith in His keeping power.

The truly enlightened Christian wants to serve the Lord. It matters not where that service is to be. While he recognizes that to be with Christ in glory is far better than to abide in the flesh, he nevertheless desires to do the thing that God sees most profitable to the cause of the One who left heaven to make atonement for sinners. The work Christ came to accomplish is to be the work the Church is to set her heart upon. It is the service we can render to our Master who gave His life for us. "Ye are the light of the world." "Ye shall be witnesses unto me." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." Every phase of work undertaken by the Church must somehow fit into the one great purpose.

It is in the working out of the minor details of the great task that many lose sight of the issue and wander into world movements. Let us keep the great task in view always as we take up the minor details. The thought that tasks are "waiting" implies that there is much to do that is not yet done. The Church has not yet accomplished her mission in the world completely or Christ would come for His bride at once. Peter gives expression to the thought when he says that we are to look for and hasten unto the day of God (II Pet. 3:12). Our activity in every age of the Church aids materially in that hastening. The witness we bear either saves men or ripens them for judgment and so paves the way for His coming. (II Thes. 2:10-12; Matt. 24:14).

II. The Text, Acts 1:8; I Thes. 5:12-28.—These passages set forth the great mission of the Church in general and detail. Acts 1:8 gives the great program of the apostolic times. It sets forth the manner of carrying out the task left the Church for all time (Matt. 28:19, 20). First Thessalonians five sets forth the work in the Church body in detail as the work of strengthening the shepherd and also looking after the needs of the weak and helpless. Both passages harmonize in the one great task of furthering the testimony of Jesus and His Gospel in all the earth.

III. Outline Study.

1. The Spiritually Alive Live for Christ.
   - a. Because He redeemed them.—II Cor. 5:14, 15.
   - b. Because He has committed to them the ambassadorship of reconciliation.—II Cor. 5:18-20.
   - c. Their life is in Him.—Col. 3:1-4.
2. Christ Assigns Tasks to the Church.—Rev. 1:6.
   - a. The task of witnessing.—Matt. 28: 19, 20.
     - (1) To win the lost.—Acts 26:18.
     - (2) To gather a unified body to Christ.—Jno. 17:18-21; Eph. 4:8, 11-16.
     - (3) To be a glorious jewel to His praise.—I Pet. 2:9; Eph. 5:23-27.
     - (4) To prepare the way for His appearing and kingdom.—I Tim. 4:1, 2.
     - (5) To prepare men for life or death.—II Cor. 2:14-16.
   - b. The task of reigning.
     - (1) An heir of God.—Gal. 4:7; Rom. 8:17; Rev. 3:21.
     - (2) Judging the affairs of the Church, of angels; of the world.—I Cor. 5:4, 5, 13; 6:1-7; Rev. 2: 26, 27.
     - (3) Serving in His glorious presence forever.—Rev. 22:3-5.

PERSONAL THOUGHT

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Let us serve Him as becometh sons.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Serve.**
2. Work for Boys and Girls.

For Young People—

1. The Neglected Harvest.
   - a. In Our Own Community.
   - b. In Neighboring Communities.
   - c. In Other Lands.
2. Gifts for Service.

For Older People—

1. Light to Shed on Other Lives.
2. Burdens to Bear.
3. Enemies to Face.

TASKS THAT ARE WAITING FOR THE CHURCH OF CHRIST

The greatest and most important task waiting for the Church of Christ is the task of delivering the Gospel to all the world.

It took a night vision for one individual to change the course of a small band of Christ's followers, causing them to respond to the call of the west, "Come over into Macedonia and help us." They went as the Spirit directed and did a great work in spreading the Gospel. Visions are a good thing, but since the word of our Master "go" has induced individuals, backed up by the Church, to plan the emblem of peace on most Oriental soils, why not grasp the opportunity to do the same for lost souls in poor, ignorant, benighted Mexico, situated within a few days' journey from our door?

Considering the commission of our Lord "go ye therefore, and teach all nations," coupled with the teaching of the apostle Paul, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" And since neither the volunteer force to "go," nor the mission treasury to send are flourishing, it behooves me to conclude that there is no more urgent and pressing task confronting the Christian Church than to put the Word into practice.

S. H. Miller,
Sugar Creek, O.

The Church dare not fold her arms. Work is before us. There are tasks to be performed which can only be met through prayer and the power of the Holy Spirit. The Master's great command, "Go ye into all the world," should come to us with the same deep meaning as though we heard the words falling from His lips. Not only across the waters, but in our own land, in obscure places, this command would send us. While thinking and praying over this work let us not forget other tasks equally as great. To preach a pure Gospel and maintain a pure Church are problems which constantly grow more serious. The condition of the world is bringing the Church to a crisis.

While we should be ready to help feed the starving in war-stricken countries the Church should firmly stand aloof from the popular idea of God's people leading the way to "World peace through a world court." The great task for the Church is to show the world that real, true and lasting peace can come only by having the Prince of Peace enthroned in the heart.

Our own land is forming "preparedness" plans. Militarism is springing up everywhere, even in the public schools.

What a task before the Church. Shall our children be trained for the Lord or for the god of war?

Are we prepared to meet these tasks? Let the whole Church awake. Let us all bow in deeper consecration to our God, and in the name of Christ, our Captain, press on to victory.

Perry J. Shenk,
Oronogo, Mo.

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In every year of the Christian era there have been problems for the believer to solve that were peculiar to their particular time. So today there are tasks awaiting the Church of which we shall take the privilege of mentioning a few.

1. Bringing the Gospel to the Heathen. The Church has not yet completed the task assigned her of bringing the Gospel message to the heathen in the uttermost parts of the earth.

2. Bringing the Gospel to the Cities. Here is another golden opportunity of telling men the simple story of the redemption by Christ. No other hope has the drunkard, the thief, the gambler, the harlot of knowing of the wonderful salvation but by the Church awakening to her privileges in Christ.

3. Maintaining the Gospel Simplicity. We associate this with one of the Church's great tasks. To the Church it has been given that she might be arrayed with linen clean and white which is the righteousness of the saints, and it has always been the devil's object to defeat God's plan for the Church. The world, the flesh, the devil have arrayed themselves continually against the Church to drag her from her seat of power with God and man that her life work of sending the simple story of Jesus might be ineffectual.

Ben B. King,
Ft. Wayne, Ind.

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The Church is an institution founded by Christ and recognized by God. Her work is to bring men and women to Christ. Much as has been done there remains much undone. Even in the time of our Lord He said: "Lift up your eyes, and look on the fields; for they are white already to harvest," and it appears that since that time the wheat has been ripening faster than the Church has been able to harvest it.

Many are the tasks which the Church has encountered and overcome since its organization and there are many more confronting her today.

The perfecting of the saints of which we read in Ephesians is one with which the Church is working today; and the unifying of the saints is another. Others with which the Church has to deal are:—

The best method of teaching the Bible.

How to train our young people for the work of the Church.

What provisions shall the Church make for the social life of our young people?

The best methods of conducting our Sunday schools in order that the best work may be done.

To work out a system of lessons for our Sunday schools that will be suitable for both young and old.

These are tasks with which the Church has to deal today and may God raise up men and women who will be equal for the occasion.

J. M. Hartzler,
Belleville, Pa.

THE LAD WITH THE LOAVES AND FISHES.—Jno. 6:1-13

(Junior)

Topic for July 16

MOTTO

"Blessed shall be thy basket and thy store."

THE STUDY HOUR

I. **The Lad.**—The little lad was in the company which followed Jesus and His disciples. We are not told where he lived or what his name was, only that he had five barley loaves and two small fishes. From what Matthew, Mark, and Luke write about the bread and fishes it belonged to them (Matt. 14:17; Mark 6:38; Luke 9:13). If it was their bread and fish, the little lad was carrying it for them for their dinner. He was soon to see a wonderful thing done with the lunch he carried.

II. **The Multitude.**—Jesus and His disciples had gone to a place where there were no houses. They wanted to talk about the work that they had been doing in preaching about the Kingdom of Heaven. But it was not long till a great multitude of people were following after and coming to the place where they were. There were many sick and lame people among them. Jesus was always glad to help somebody. When He saw the people who needed healing He healed them. He also preached to them about the Kingdom of God (Luke 9:11). But after a while the day was almost gone. This great crowd was away out in a place where there was nothing for them to eat. There were five thousand men and also women and little children. It could not be long till the children would cry for bread. Besides they must have been tired coming to this place and being in such a large crowd all day. Many could not have stood it to go to some other place to get something to eat.

III. **The Multitude Get a Good Supper.**—Jesus intended to feed these people out of the little lad's lunch. But He first wanted to see what the disciples would say should be done. He asked Philip where they could buy bread to feed them. Philip knew that they did not have enough money to buy all that they could eat. He said, "Two hundred pennyworth of bread is not sufficient for them that every one of them may take a little." Jesus told them to see how much they had in their lunch. When they looked they told that the lad had five barley loaves and two small fishes. But they thought that would hardly be enough to begin with among so many. Jesus had the disciples to seat them in bunches on the green grass. Then Jesus took the bread and gave thanks and broke the loaves into pieces and handed them to the disciples to give to the multitude. The fishes were also handed out. They kept lasting and lasting till everybody had all they wanted to eat.

IV. **Saving the Scraps.**—There were many scraps left after everybody was full. Jesus told the disciples to go and gather the scraps. There was enough to fill each of the twelve disciples' baskets. Jesus wanted to teach them to be saving. Some might think because He could make the bread grow to such a great amount as to fill so many hungry mouths that He would pay no attention to the scraps. But God gives us much multiplying of bread yet when He causes us to gather many bushels of wheat or corn from one we plant. But He does not want us to be wasteful with His good things.

PERSONAL THOUGHT

I will let Jesus bless my little store that I may enjoy the happiness of seeing others happy.

SUGGESTIVE QUESTIONS

1. Why did Jesus not send the people home before night?—Matt. 14:16.
2. Why was Jesus in this desert place?—Mark 6:30-32.
3. What hindered Jesus from getting His rest?—Mark 6:34.
4. What kindness did Jesus show to the people?—Luke 9:11.
5. What lessons do you think the little lad learned from Jesus that day?
   a. About giving thanks.
   b. About making much from little.
   c. About kindness.
   d. About saving.

SUGGESTIVE ASSIGNMENTS

1. Text word, **Bread.**
2. Bringing my Little Store to Jesus.
3. When Can We be Tired and Happy?
4. Why Give Thanks Before Eating?
5. Lessons on Saving.

BLESSINGS OF THE TEMPERATE LIFE.—Rom. 6:5-23

Topic for July 23

MOTTO

"Ye have your fruit unto holiness, and the end everlasting life."

THE STUDY HOUR

I. **The Topic.**—This lesson is designed to call attention to the results of a temperate life rather than to emphasize the life itself. But in looking at results we must to a certain extent look at that which produces them. Keeping in mind that the temperate life is the life of power over the world, the flesh and the devil and that this power comes through the grace of God, we can more intelligently look at the products.

There are a number of spheres of life in which we may look for products of blessing. The world looks on the blessings that come to our earth life and recommends such a life which in their eyes produce these blessings. The Christian looks beyond this life and sees more deep and lasting blessing than the world dreams of. That the way of the transgressor is hard, is recognized by carnal men as far as their observation teaches them for this life only. But the Christian recognizes a higher law and a more terrible hardness for transgression than the world will admit in their thoughts. There is a temperance in carnal men's lives through training or environment that brings a measure of blessing. This kind of self control the devil would like to advocate as a sufficient substitute for the kind that comes through the grace of God. But the kind that alone is fruitful "unto holiness and the end everlasting life" is that which comes through the power of God brought in through an acceptance of Jesus and His grace.

II. The Text, Rom. 6:6-23.—This passage tells how we were delivered from the dominion of sin and by a consecration to God brought into a life of righteousness. It emphasizes the thought that righteousness brings forth fruit that is a blessing to the one living such a life.

III. Outline Study.—

1. Departments of Blessing in a Life of Temperance.
   - a. Our temporal life.—Prov. 3:1-4; II Pet. 1:5-8.
   - b. Our homes.—Psa. 128.
   - c. Our land.—Isa. 48:18, 19.
   - d. The Church.—Eph. 5:25-27.
   - e. Our eternal inheritance.—II Pet. 1:9-11; Rev. 19:7-9; 21:7.

PERSONAL THOUGHT

I would yield myself to Thee Dear Lord, that Thy power may control me in every channel of life.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Righteousness.**
2. Joy in a Home of Temperance.

For Young and Older Ones—

1. Foundations of a Temperate Life.
2. Manifestations of Temperance.
   - a. In our Appetites.
   - b. In our Temper.
   - c. In our Occupation.
   - d. In our Thought.
3. Blessing of a Temperate Life.
   - a. In Peace of Conscience.
   - b. In a Strong Body and Mind.
   - c. In our Temporal Prosperity.
   - d. In Power with God.
   - e. As an Heir of the Promises.

SUPPORT OF NEEDY RURAL FIELDS

I Thes. 2:1-13

Topic for July 30

MOTTO

"In trust with the Gospel."

THE STUDY HOUR

I. Our Topic.—The Spirit of the Lord Jesus leads men to be compassionate for needs among men, especially soul needs. The rural field should not be held up to the detriment of other fields, but every needy field should in justice have its consideration. "The harvest truly is great but the labourers are few." Many have not eyes to see, or fail to "lift up their eyes and look on the fields." There are those who cannot fit into one sphere of service who could, if they were directed, serve effectively in another. There are tasks in the great harvest field which, if done, would further the work in the other part. The Lord does not set boundaries to the fields as men do. His boundaries are mingled through occupations and kindred ties and cut across lots, over rivers and mountains, regardless of nationality or wealth or learning. The same Spirit that pushes forward the worker in one field pushes him forward in another.

There are needy rural fields. They sorely need the help of the Church. When we speak of support we should not think of money so much as of the Gospel intrusted to us. There are conditions where money is useful to those who would labor in the needy field. This should be supplied in the spirit of all other needful things, with the aim to help those whom God has made it possible for us to help. But it seems to us that the doing without money or financial success for the sake of doing the work that needs to be done on the field will come nearer supporting the work in a practical way than to raise a cry for money. We are prone in this age to want our luxuries with us, when they hinder us from doing the very best work on the field. Some of us are too ready to shift our responsibility of bearing the burden of the work by giving liberally and staying in our comfortable places without coming in touch with those in need. Giving of our substance to share with those who are bearing privations in the work is a good work and should not be overlooked, but giving ourselves first is something that is imperative to a real performance of our trust.—II Cor. 8:1-5.

Our neighboring communities need the Gospel as well as we. Our minister might go to them oftener if he was not tied to his home work. Can some one go to him and offer to bear some of the load that requires him to stay at home? It may be choring. It may be interest to pay. It may be hungry mouths to feed. Whatever it is, we have not done our part to bring the preached Word to our neighbors till we prayerfully seek to provide a way for them. Perhaps our home minister already has all his time occupied in preaching to others. Still the calls come. Some workers are needed who are not at work. How are they to be brought out for service? Look, consecrate, pray. Maybe we should curtail our business, or change our occupation, that the work may be done. Whatever it may be it is imperative that we get the real view of affairs. You are intrusted with a Gospel. How are you going to discharge your trust?

II. The Text, I Thes. 2:1-13, sets forth the spirit of the Christian worker. There were sore trials that came to Paul and Silas at Philippi, but it did not stop them from faithful service at Thessalonica. They thought more of winning souls than they did of their own comfort. They labored night and day to avoid being an expense to anyone and thereby cause the Gospel to be hindered. They did not shun to do all in their power to discharge their duty to every one.

III. Outline Study.—

1. Gospel Support.
   - a. The support of sympathy.—Matt. 9:36.
   - b. Prayer.—Matt. 9:37, 38.
   - c. Helping those sent.
     - (1) With provision.—Phil. 4:15, 16.
     - (2) With helpers.—Phil. 2:25-30.
     - (3) By prayer.—Eph. 6:18, 19.
   - d. Going ourselves.—Isa. 6:8.

PERSONAL THOUGHT

Help me Lord to look with sympathy upon all Thy work. Teach me to follow in the path of service where Thou dost lead.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Help.**
2. Helping Others to Know my Jesus.

For Young People—

1. Needs.
2. Homes without the Gospel.
3. Sheep without a Shepherd.
4. Ways of Supplying the Needs.

For Older People—

1. The Place of Prayer in Support.
2. Qualification of Rural Workers.
3. Getting Hold of the Rural Problem.
4. Rural Conditions for Us to Consider.

SUGGESTED READING

There will be a number of articles in this issue of the paper dealing with the Rural Field. The July number of 1915, and the May number of 1914, contain some helpful articles.

LITTLE EVERY-DAY KINDNESSES

Heb. 13:1-3; Gal. 6:1-10

Topic for August 6

MOTTO

"As we have therefore opportunity, let us do good unto all men."

THE STUDY HOUR

I. Our Topic is designed to open our thoughts to the opportunities that are before everyone to do good. Those who dream away life with the selfish ambition to do something that will cause men to honor them are living a low life compared to the one who lives for the good he can do in the little acts of life about him without thought of seeking applause. It is the one who does the little everyday kindnesses that will be disposed to do the greater act as it comes his way.

The tone of the voice, the beaming of the countenance, the hand shake, the little accommodation, the thoughtful removal of little disagreeable things, the providing of some little comfort, all speak out in ways that make life full of sunshine in the midst of its trials. Every day has more or less of its burdens that must be borne by some one. There are enough burdens that we cannot lift from other lives, so that those we can lighten ought to be eagerly sought and lightened. Sometimes it is kindness to receive graciously the help of other lives. The necessary toil of our dear parents can be richly lined with our words and acts of appreciation. The sacrifice of wife for husband or husband for wife can be so accepted of the other that the weariness becomes sweet in restful love. Brother and sister can so consider one another in thoughtful love that home grows sweeter because they are in it. These little touches of life leave an eternal memory of peace and joy in the heart which no thief can take from us. Our neighbor, our friends, the stranger who passes our way, the enemy we may chance to have, can all find refreshment under the kindly rays of a love that is shed abroad in the heart by the Holy Ghost.

II. The Text, (1) Heb. 13:1-3, teaches us to keep our lives constantly in the atmosphere of love toward brethren and toward strangers. The life that can do this can surely conduct itself accordingly with those who come between these extremes.

(2) Gal. 6:1-10 brings before us the possibility of doing a kindness to the faulty by bringing them back to the true ways of life. It reveals the secret of the life of kindness. The following out of the law of the Spirit in our heart will produce this kind of a life. Regardless of time or place or person the law of the Spirit will do good to all at every opportunity.

III. Outline Study.—

1. The source of kindness.—Gal. 5:22.
2. Manifestations of kindness.
   - a. Tenderhearted and forgiving.—Eph. 4:32; Rom. 12:15.
   - b. Little acts for Jesus' sake.—Mark 9:41.
   - c. Sharing our substance with the needy.—Luke 3:11; I Tim. 6:18.
   - d. Providing for our home and kindred.—I Tim. 5:8, 16.
   - e. Bearing one another's burdens.—Gal. 6:1, 2.
   - f. Comfort and support.—I Thes. 5:14.
   - g. Affection, love and esteem for others.—Rom. 12:10; I Pet. 1:22.
   - h. Hospitality.—Rom. 12:14; I Pet. 4:9, 10.
   - i. To enemies.—Rom. 12:20, 21.
   - j. Cheerfulness.—Prov. 17:22; 15:13.
   - k. Prayer for one another.—Phil. 1:3-6; Eph. 3:14; Jas. 5:16.
   - l. Constant friendship.—Prov. 17:17; 18:24.
   - m. A charitable walk.—I Cor. 8:13; Rom. 14:15.

PERSONAL THOUGHT

Give us Lord the Spirit of Thy Son, that the kindnesses we do may have their foundations deeper than mere human affection and natural ties.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Kindness.**
2. Commit Col. 3:12-24.

For Young People—

1. Sharing Home Duties.
2. Christian Kindness Perpetual.
3. Daily Opportunities for Kindness.

For Older People—

1. Sweet Memories of Kindness Given and Received.
2. The Motive of Christian Kindness.
3. A Daily Balm.

SEED THOUGHTS

Only a dear old mother
Who gave to me her love and care!
True tokens; but the dearest
Is heaven's answer to mother's prayer.
—Rufus Buzzard.

The best portion of a good man's life;
His little, nameless, unremembered acts
Of kindness and of love.
—Wordsworth.

What About Today?

We shall do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what shall we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in place of fear,
We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in after a while,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed today?
—Selected.

Little Things

There's never a rose in all the world
But makes some green spray sweeter,
There's never a wind in all the sky
But makes some bird wing fleeter;
There's never a star but brings to heaven
Some silver radiance tender,
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart
His daylight gladness voicing.
God gives us all some small, sweet way
To set the world rejoicing.
—Anonymous.

YOUNG PEOPLE'S MEETING TOPICS FOR 1917

The Committee appointed by General Conference to select and arrange the Young People's Meeting topics for 1917 will meet in the near future to do their work. In the series of topics for the present year a new feature was introduced, at the suggestion of some of the workers, that of having a number of double topics, one for the adults and another for the Juniors. The Committee would appreciate receiving reports from workers who have used both topics as to their value and practicability. Are they meeting a need? Should the idea be retained in the 1917 series of topics? The Committee is anxious to receive suggestions and hints for the improvement of the 1917 topics from any one interested in this work. The Committee wants to know your needs, problems and desires in order to be guided in their deliberations and work. May we have a liberal supply of hints and helpful suggestions within the next few weeks. All such communications will be cheerfully and gratefully received, and should be addressed to H. Frank Reist, Scottdale, Pa.

Buddhist Priests Oppose School

Buddhists in Burma are beginning to feel that Christianity is a menace to them. H. W. Smith, of Mandalay, writes that there has been a great drop in the numbers in the school there, owing to the strong opposition to Christianity that has developed since the publication of the little book, "Buddha, Buddhism and Burma," which is issued by F. D. Phinney and Dr. John McGuire. This little book gave a clear, though brief, explanation of the doctrines of Buddhism as taught by its founder and as practically believed by Burmans. It was intended primarily for globe-trotters, but attracted the attention of Buddhist monks, who greatly resented it. The missionaries are not particularly grieved over the opposition. They find opposition easier to meet than indifference. Neither does the dropping off in the attendance at the school greatly disturb them, for they feel sure it will be but temporary. The school conducted by the Buddhist priests is poor in scholarship and discipline, and has consequently poor examination results. This fact will keep it from long retaining the boys whom it has managed to persuade to leave the mission school.—Watchman-Examiner.

Recent News from Turkey

A missionary correspondent from Constantinople writes, "The government will not allow any further work to be planned specially for the Armenians, and insists that any money to be used for relief work must be handled by the Turks themselves. The Armenians must be taught that they have no friends in the world and must bow to the will of their former masters. Much of the Red Cross work has now ceased in the provinces because the refugees have been massacred, and onerous restrictions render it impossible. Many medicines can no longer be obtained, such as castor oil and iodine; and quinine was exhausted long ago. The work here in Constantinople has been mainly for the wounded, but now we must think of the whole people, which will include the Moslems, because where the Armenian or Christian population has been wiped out the Moslems themselves will be in dire distress. For example, in Aintab not a man remains who can shoe a horse, do a bit of iron work, build a house, bake a loaf of bread, or work at any one of many other trades. . . . ."—Sel.

"THE COUNTRY CHURCH"

(Continued from page 579)

and studying the problems of the rural church the writer says:

"But I see no more now than then a solution of the problem as a problem. But now I am not certain that a solution is needed. We are all apt to wish for some one word to open doors, as in the old fairy tales, and to solve for us all secrets. . . . . As I write, in a thousand and one small country churches the problem is being solved for this and that church and field for this year. But the very methods that are being worked out so well in these churches are doing nothing in other churches. And where a difficulty is not being solved it is often because discontent has crept in and the minister is feeling dissatisfied and is lifting up his eyes to other fields and envying the laborers there the splendid stand of grain, forgetting that back of this was the planting and the watering and the silent growth and the faithful tending. . . . .

"All honor to the humble man who turns his back on all chances of fame and fortune and chooses to serve God where he feels he best can. But the church at large could help him in his loneliness and sense of isolation and separation from the larger world, which threatens his usefulness and self-respect sometimes, if it found ways to make him feel that in his remote corner he was not forgotten and that the work he was doing was noted and cared for by more than the few who hear his faithfully prepared sermons. Teach the student that it is not disgraceful to serve many years in the small field; but at the same time find a way to bring some sense of service to the larger world to the man who stays in the small place."

THE SUNDAY SCHOOL

INFLUENCE OF THE IDEAL SUNDAY SCHOOL ON THE LIVES OF ITS MEMBERS

F. Rose Shank

As the sun in performing its silent duty wields its mighty influence upon the earth, so our lives by mere actions speak louder sermons than the most eloquent men. Influence! Its depth, its far-reaching length, its vastness of proportion, is more than human eye or spirit can discern. The Allseeing Eye alone can fully know the holiness, the beauty, the eternal sweetness of a heaven-directed influence, or the awful consequences, the fatal degradation, the eternal woe, the horrifying influence of an unholy life.

Influence! the ability or power to produce some effects. Oh, for the power to open our vision to the influences connected with our daily lives! Are they holy? Are they pure? Do they uplift our fellow-men to higher, nobler, more consecrated plains of living? Or on the other hand are they poor, weak, blind, and naked, fit only for the service of devils?

Influence as we have learned is the power sufficient to produce some effects. With the Sunday school as the factor of influence we may expect some very marked effects not only on individual lives but on every one in the entire community.

The ideal as it has been brought to us is that of beauty, symmetry of form, perfection in work. The mind of any man or woman unable to catch the vision must be sadly marred by evil influence hopelessly unerasable.

Have you, brother, sister, caught the vision of the ideal? Have you vowed in your heart before God that henceforth you will strive to shed forth the influence of the ideal? This is a personal question coming to the individual heart: To what extent am I giving forth the influence which the ideal Sunday school has had upon my life? Has it made me faithful? Have I learned to love the noble and the true?

Paul in his first letter to Timothy, fourth chapter, twelfth verse, speaks thus: "But be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." My words should be pure, void of profanity or any defilement; my conversation, such as becometh saints; my charity, born of a life of consecration; my spirit, obedient unto His Spirit; my faith, founded on the rock Jesus Christ; my whole life, thought and action flooded with holy desires and motives, ready to be used wherever the Master bids me work. Thus should the ideal wield its influence upon my life. And thus should it be upon the lives of every one.

Perhaps in the silent meditations of your heart this thought arises: Well I never had the influence of the ideal from the beginning of my life until now, how can people expect me to conform at once to every ideal? People do not expect it, dear friend, but they do expect that humility of heart and purpose which renders us teachable. If everyone kept before them the vision of the ideal, every member of the Sunday school would be doing his or her part in perfect harmony not only in the Sunday school but from one week's end to the other.

The little child who enters the Sunday school at the age of two, three, or four as the case may be and is carefully taught the beautiful lessons of God's Word, bringing to its plastic mind the spiritual as well as historical truths in such a way that they cling forever in its memory, is under one of the most noble influences of its life, as a verse of the beautiful children's song runs:

In the blessed Sunday school,
They are taught to fear the Lord;
Here they find his holy way,
  Learn to love His Word.
Armed with this they may go forth,
  Triumph over every foe,
Spreading joy o'er all the earth,
  Soothing human woe."

This training serves in after years as a safeguard to the young soul struggling to rid itself of the pleasing voice of the tempter. It is this which makes the conscience tender and susceptible to the pleading voice of the Redeemer. Then how much easier it is to answer the divine call and yield the life for service. Ah, yes, the Sunday school has been the means of conversion for many a soul. Not its weaknesses but the nobility of its ideals have wielded a mighty influence for the future Church of Christ.

The Sunday school has been well called the "nursery of the Church" and it might be as appropriately called the feast of the saints. Here the Word of God may be feasted upon in heart to heart talks between teacher and pupils. This is a means whereby a thorough general knowledge of the Word of God may be acquired by long and patient study. Here too the young may be taught reverence for God's house, for His Word and for His name. Ah the beauty of reverence, how we long for its manifestations in the lives of all, both old and young. Why should reverence be so often lacking in the little child? Can we see its lack in the parent? can we see it in the Sunday school? The ideal is not so.

Reverence! The beauty, the enduring quality, the holy benediction it implants in every life coming within its influence! Does it cause us to use God's house for a social parlor or a kindergarten playground? Emphatically No. Teach the little child to reverence God's house by regarding it not as a place to have a good romp with its little playmates, but as a place to hear the Word of God and as a place of prayer. Members of the Sunday school of Jesus Christ awake to the beauty of your example, open your eyes to the vision of the ideal, revere, exalt its holy office. Be faithful, be true, be loyal and devoted, be willing to do the humblest service for the Master's sake, be prayerful, be regular, be punctual, be an example, be confident, open-hearted, and the ideal will not only have its effect upon you but upon other members of the Sunday school as well.

A few thoughts from other writers might render golden service here to show the ultimate influence of the ideal not only of the Sunday school but of the individual life. "To help the young soul, to add energy, inspire hope, and blow the coals in a useful flame, to redeem defeat by new thought and firm action, this, though not easy, is the work of divine men."

This might well be said of the Sunday school. What is there which aids the young, adds energy, or inspires the hope of useful service as the influence of the ideal Sunday school.

And again, "We cannot live only for ourselves. A thousand fibers connect us with our fellowmen; and along those fibers as sympathetic threads, our actions run as causes, and they come back to us as effects."

May we all remember that our influence shall never die, for "we cannot think or act but the soul of someone who has passed on before points the way."

As a member of the Sunday school, teacher or pupil, may I remember that my influence means power sufficient to produce some effects, and may I watch that my influence is that of a true, loyal and devoted Christian. Scottdale, Pa.

FARM AND HOME

THE HOME FRUIT ORCHARD

David E. Plank

The selection of a suitable site is naturally the first consideration in planting an orchard. This becomes a matter of soils, air and water drainage, storm protection, convenience, etc.

All kinds of fruit will grow better in deep, loose soil. Apples and pears seem to prefer the heavier soils, but can be successfully grown in light soil if properly fed. Peaches and sweet cherries require sandy soil to produce really good fruit. Very stony or stumpy land may be utilized as an apple orchard if no better site it available. No kind of fruit, except possibly quinces, can be expected to thrive on wet, "springy" land, or in low places where water stands for any length of time.

The choice of a level or sloping site depends on whether hardy or less hardy fruits are to be grown. As is generally known cold air will find its way to the lower levels. On a frosty morning when fruit trees are in bloom a few degrees difference in temperature between lowlands and hill-sides may mean the loss or saving of tender fruits, depending on their favorable location. Of course the same truth will apply to winter killing of fruit buds. However the advantage of air drainage on hilltops is generally offset by the corresponding exposure to cold winds on such sites.

Generally speaking the common fruits are hardy in the order named: Apples, pears, plums, cherries, peaches, apricots. Thus it will be seen why the last three named should be planted on hillsides if possible, while the location of the more hardy fruits is of less importance. There is also a marked difference between varieties of fruit with reference to hardiness. Opinions differ as to whether the sunny or shady slope is the better for tender fruits. Trees planted on the sunny slope reach the blooming period slightly in advance of those on the opposite slope, but the latter have the disadvantage of greater exposure to cold winds and frost. The writer prefers the sunny slope for peaches, and grapes also require a sunny location.

We still find some people who plant an orchard for a wind break. It would seem more appropriate to plant a wind break for the orchard. Not only will much fruit be blown off but often big limbs and whole trees blown down if the orchard is exposed to the full force of prevailing winds. A natural woods or mountain side forms a good wind break. A hedge of some fast growing forest trees may be planted to windward of the orchard. It is not generally advisable to have an orchard surrounded by dense forest. The lower side should be open to admit the downward passage of cold air.

Close proximity to farm buildings is also worth while considering in selecting the orchard site. Many fruits ripen quickly and drop or decay in a few days after ripening. Valuable fruit may thus be lost if not close to the buildings where they may be kept under observation. Again the average housewife does not appreciate a half mile tramp after a pailful of early apples or other fruit. A careful study of the various points mentioned may be helpful in determining the most suitable orchard site.

(To be continued)

Belleville, Pa.

THE CHURCHGOING MOTHER

The mother's own churchgoing habits will have much to do with her child's attendance. If she is able to go, it is far more effective to say "Come with me," than "You must go" A deep groove has been worn by the continual repetition of this remark. But aside from the habit itself, the attitude has much to do with the child's impression in connection with the whole matter. If mother really "calls the Sabbath a delight," and is "glad when they say unto her 'Let us go up unto the house of the Lord,'" the influence upon the children of the household will inevitably be left. If a trifling excuse detains her from the place of worship, if she has a rigid-sense-of-duty air in the going, if she returns to criticise the service, the singing, and the sermon, all this will leave its lasting unfavorable trace in the family. Again the truth comes uppermost and "will not down," that not only what we do, but the way we do it, is of vital consequence.

Little ones should be taken to church in the first place as a great favor. They are always eager to go out, and it should be made to appear that going to church is a special privilege to be bought by good behavior there. A child need not be cruelly kept "still as a mouse," in order to acquit himself well and disturb no one. If he knows that he must not talk or make a noise, he may be allowed to move about enough to keep his life in him, and his love for the place. The eyes and hand should be used in quieting a child's excess of fidgets. It is a very bad plan to whisper to a child in church, even by way of correction. Then, the mother's attitude during the service, will make its impression. The reverent air, the evident enjoyment, the close attention, even while alert to keep the small hearer under control, will teach lessons which the lips cannot enforce half so well. Like the pressure of the atmosphere, such influence will be positive, without being consciously recognized.—Mother's Magazine.

FARMERS AND THEIR BOYS

A number of banks in various parts of the South have loaned money to boys and girls to purchase pure-bred young sows. In some sections an endorser is required on their notes, while in other localities the banks take the boys' own notes as high as $10 on their signatures without security.

The idea of loaning them money is to get them interested in the breeding of high grade stock and in showing them (and their parents) what money can be made from raising pigs if proper attention be given to breeding and feeding. This is a most commendable movement, as it encourages the children to take more interest in agriculture and helps to develop a business instinct in them.

The children of today will be the farmers of tomorrow. Wouldn't it pay you in more ways than one to follow the example of these southern banks? Wouldn't it be money well invested to sell a pure-bred gilt to your boy, or to loan him the money to purchase one, so that he could make a small start for himself? Make him understand that he alone is responsible, and, on the other hand, the profits that he makes should be his to be used to increase his stock, or in other ways, as the case may be.

We simply cite the case of the pig as one way to increase the enthusiasm and interest in the child. There are many other ideas along these same lines that may be easily worked out. It is often said that a favor now and then to the hired man is money well invested. How much better an investment is co-operation with your children? We firmly believe that in no other way can thrift and a love for the farm be better instilled in a boy than by giving him opportunities whereby he may develop what is in him. We think every boy is entitled to fair play. Have you ever looked at it in this light?—Sel.

CURRENT EVENTS

Italy and the War.—When Italy entered the present war on May 23, 1915, it was frankly stated that she is warring against Austria for her own advantage, to settle some old scores, and to wrest from Austria the Trentino and other provinces largely inhabited by Italians. Italy expected the European war to be of short duration and anticipated an easy victory. After a year of stubborn fighting along the mountainous frontier and great sacrifice of human life, Italy succeeded in pushing back the Austrian forces, but was never able to win a decisive victory. About the middle of May the Austrian after months of careful preparation took the offensive and within a week regained territory which it took the Italians a year to capture, and at several places penetrated Italian territory and now threaten an invasion of Italy itself,. Italy is alarmed and it is said that an unofficial call has been sent to her allies to bring pressure to bear on the Austrians on the other fronts to relieve the pressure on the Italians. It is claimed that Italy was never prepared for a long war and that she now begins to realize her own peril. Austria offered Italy the Italian Trentino and other concessions if she would stay out of the conflict, but this offer was spurned. These concessions which she might have had for nothing, she has not yet acquired even at a great sacrifice, and if Austria can follow up her advantage now gained Italy may be eliminated as a factor in the war, and may not secure any territory for her sacrifice.—Reports state that the Italian reverses have precipitated a grave crisis in Italy. Ever since the entry of Italy in the war the Government has followed the policy of secrecy and has given out little important information. The sudden reverse has shaken the confidence of the people in the government, and Premier Salandra and his ministry have resigned. The Socialist party has been increasing in strength and it is said that internal troubles may even threaten the throne of king Victor Emanuel.

Hughes and Fairbanks.—The Republican standard bearer in the coming presidential campaign will be former Justice of the Supreme Court, Charles E. Hughes. His running mate is Charles W. Fairbanks. The Republican convention met in Chicago the first week in June, at which time the Progressive party, which was organized four years ago, also met in convention. The Progressives desired to nominate Colonel Roosevelt, and tried to persuade the Republicans to also nominate him. The split in the Republican party four years ago placed the Democratic party into power, and it is realized that a divided Republican party this year will again mean defeat. Hence the efforts of the Republicans and Progressives to unite in the support of one candidate. The Republicans would not accept Roosevelt, nor were the bosses anxious to nominate Hughes, but he was the only man, except Roosevelt, who gave promise of sufficient strength to unite the party. Roosevelt declined the nomination tendered him by the Progressive convention. Just what action the Progressives will now take is unsettled as they are divided in opinion. Some of the most radical leaders advocate the nomination of a distinct and separate ticket, others favor nominating Hughes and another man for Vice President, in order to make more certain the defeat of the Democrats, and others favor supporting the Republican ticket. Their action will be determined largely by the attitude of Roosevelt, who has declined to state his position yet, claiming he is "out of politics." Mr. Hughes has accepted the nomination, and is the first justice of the Supreme Court to resign to accept the nomination for a high political office. The campaign will soon be in full blast, and campaign oratory will begin to flow in an endless stream until election next November.

England and Uncle Sam's Mailbag.—For a number of months England and France have been interfering with neutral mails and flagrantly violating international law. Protests have had little effect as the work of examining neutral mail went merrily on. American vessels were stopped on the high seas and the mails removed. Finally England agreed to desist from this practice but instead compelled these vessels to go to port and there the mails were removed. American business suffered heavy losses, and many official and valuable papers and documents were lost. Sometimes important business letters and drafts were delayed for months. Recently the United States sent another protest to England and France demanding that the rights of neutrals on the high seas be respected, and their illegal interferences with neutral mails be stopped. "To submit to a lawless practice of this character would open the door to repeated violations of international law by the belligerent Powers on the ground of military necessity, of which the violator would be the sole judge. Manifestly a neutral nation can not permit its rights on the high seas to be determined by belligerents, or the exercise of those rights to be permitted or denied arbitrarily by the Government of a warring nation. The rights of neutrals are as sacred as the rights of belligerents and must be strictly observed. Only a radical change in the present British and French policy, restoring to the United States its full rights as a neutral Power, will satisfy this Government." In similar concise language the note points out the wrongs suffered by the neutral nations and the manifest violation of international law.

The Big Naval Fight.—Very unexpectedly the first real test of strength on the sea between England and Germany occurred on the afternoon of May 31 near the coast of Denmark. The reports of the conflict are conflicting, both sides claiming a victory. While the exact result of the fight are not known it is generally admitted that England suffered greater loss in ships and men than did Germany. The German fleet engaged a number of British cruisers and according to reports worsted them by the time the main British fleet of battleships arrived on the scene, and upon the arrival of the main British fleet, the Germans withdrew to their port. The Germans realize that their fleet is unable to meet the combined British fleet and consequently have been watching for an opportune time to attack a part of the enemy fleet and withdraw before the arrival of the main fleet, thus hoping to destroy the British navy piecemeal. It is supposed that the German Zeppelins reported the movements of the British fleet and Germany saw her opportunity to make a thrust. While British pride and prestige has suffered severely in this first real naval battle, British supremacy of the seas has not yet been impaired, she still controls the seas and Germany will have to make a number of similar attacks before British naval supremacy is threatened. It is thought that possibly this British reverse will give a powerful impetus to the peace movement. "Much of the apparent stubbornness of British officials in refusing to consider peace proposals is due, one diplomat stated, to the traditional view of the invincibility of the British fleet."

Mexico.—The Mexican situation is again becoming more acute. It is causing Government officials considerable worry. It seems that the recent conferences between Generals Scott and Funston of the American army and General Obregon of Mexico have been without any practical results. The American troops are still in Mexico, but are evidently not in pursuit of Villa. In fact Villa's name is very seldom mentioned in reports coming from the Mexican border. Whether he is dead or alive is evidently not known by those who pursued him. One report stated that he was in a Mexican state recruiting and organizing a band of followers. Recently another raid was made by Mexican bandits. They were pursued into Mexico and a number of them killed. It is claimed that Carranza and his government are sanctioning these raids and are giving protection to the raiders. The hostility to Americans is on the increase, and some Mexican officials have warned Americans to leave as they fear that they cannot hold the citizens in check much longer. Especially is this increase of hostility noticeable in northern Mexico. The United States is sending more troops to patrol the border and protect the citizens against further raids.

Lord Kitchener Dead.—One of the severest blows England has yet received in this war was the death of Kitchener. On the evening of June 5 the vessel bearing Kitchener and his staff was blown up either by a mine or torpedo, near the West Orkney Islands, and all on board except a few were lost. The vessel was enroute for Russia, where Kitchener was going on an important mission relative to the war. Lord Kitchener is the man who early predicted that the present war would be a long one, of at least three years duration. He was entrusted with the task of organizing the British army, and within a year he effected the largest military organization England ever had. Several million men were enlisted, trained and equipped. Recently his time was given more to matters of diplomacy, in consulting with the allies of England relative to plans for prosecuting the war. He was one of the most popular military heroes of England. He was 65 years old. He won fame in the conquest of the Sudan and the development of Egypt, also by ending the Boer war, and for distinguished service in India. It is said if his death would have occurred a year earlier the loss to England would have been more serious.

Daylight-Saving.—During the last decade there has been more or less discussion of the plan to turn the clock forward an hour during the summer months in order to get the advantage of the early daylight and as a matter of economy, as by this plan at least an hour of artificial lighting would be saved at the close of each day. Already this year Germany, England, Italy, France and the Scandinavian countries have adopted day-light-savings bills. It is estimated that during the summer when the clocks are turned forward one hour England alone would save about $11,000,000 in gas and electricity. So from the standpoint of economy the change is desirable. The worker by going to work an hour earlier in the morning would have an extra hour of daylight at the close of the day for recreation. The change in no way interferes with railroad schedules so there would be no difficulty on this point. Some cities in the United States are considering the adoption of the plan, in fact, Cleveland has adopted it, but the local adoption of the plan is rather confusing for travelers since railroads use standard time. It is probable that the plan will soon be generally adopted by the leading nations.

The "Come-back" of the Bear.—News of special interest coming from Europe relates to the Russian offensive against the Austrian forces in Galicia. Last year at this time the Russians were in retreat before the victorious German and Austrian armies. During the winter there was little activity along the Eastern front. Suddenly the reorganized and newly equipped Russian forces started an offensive, and evidently took the enemy by surprise, as large stores of supplies and ammunition were captured as well as many of the enemy. In several weeks of offensive the Russians have taken over 100,000 prisoners and wrested from the enemy large areas of territory. Whether this Russian attack is a part of the great offensive planned for this spring against the Central powers by the Allies is not known. But at this writing (June 14) Russia is following up her advantage and relentlessly hammering away at the enemy and repulsing their counter-attacks. Russia has an unlimited number of men, but has been handicapped by lack of equipment and ammunition. Much of this has been supplied and her own output has been greatly increased, so that she may be able to maintain the offensive.

New Supreme Court Justice.—On June 1 the Senate by a vote of 47 to 22 confirmed President Wilson's appointment of Louis D. Brandeis as Supreme Court Justice to succeed the late Justice Lamar. President Wilson nominated Mr. Brandeis on January 28. Considerable surprise was expressed at the nomination, and the prediction was made that the Senate would never confirm the nomination. The enemies of Brandeis bitterly opposed his nomination and did all they could to defeat him. Seldom, if ever, has there been such a bitter contest waged over the appointment of a member to the Supreme Court. Mr. Brandeis exposed corrupt practices in some large corporations and championed the rights of the people. A member of the Supreme Court declared him to be the most brilliant lawyer that ever argued a case before that Court since he has been on the bench. His friends consider Mr. Brandeis the best qualified member of the Supreme Court, while his enemies believe that his appointment marks the decline of the Court. He is the first Jew to become a member of the Supreme Court.

Submarine Liners.—For some time rumors have been afloat that Germany is building large submarine boats capable of crossing the Atlantic ocean for the purpose of securing supplies in this country. These submarines would be able to avoid enemy warships by submerging and when all danger is past come to the surface again. Recently a person in close touch with the German embassy stated that the first submarine liner would reach New York from Cuxhaven on June 22 and would sail for home July 9, with a cargo consisting of mail, parcel post, express matter and drugs valued at more than $1,000,000. The United States will sell Germany supplies as cheerfully as to England or any other belligerent country, provided she comes and gets them. This evidently Germany proposes to do. If the report is true, and the trip can be safely made in a large submarine, England will have to devise a plan to check this submarine traffic of her enemy if she wants to maintain an effective blockade of Germany's ports.

Death of "The Empire-Builder."—This is the title given James J. Hill by a newspaper in announcing his death. For a number of years he was one of the prominent financiers and railroad builders of the Northwest. At the age of eighteen he went to work in the steam-boat offices in St. Paul. He soon got control of a small railroad running out of St. Paul which he began to develop and extend until it grew into the Great Northwestern system extending from the Great Lakes to the Pacific. He built this road before there was a demand for it, but he helped to settle the territory through which it passed and thus created business for it. He next secured control of another trans-continental line, and organized steamship companies to operate boats on the Great Lakes, and thus through his development of transportation he helped build the great Northwestern "Empire." In his work of developing the great Northwest is amassed a large fortune. He died at his home in St. Paul, on May 29, at the age of seventy-eight.

The German Food Supply.—The exact truth about the food situation in Germany is hardly known outside of Germany. Individuals coming from there state that they saw no signs of scarcity of food; while reports from various sources make mention of food riots and a great scarcity of food. It cannot be otherwise but that Germany is feeling the effects of the blockade of her ports and consequently does not have all the articles of food desired. Recent reports indicate that some of the riots were not due to a scarcity of food, but as a protest against some of the merchants who held in reserve some of

(Concluded on page 607)

MISCELLANEOUS

WORLD-NEWS GATHERED WHOLESALE

Every comma in the speech of Chancellor von Bethmann-Hollweg in the German Reischstag cost one dollar to flash by wireless to this country, and every comma, period, and semicolon, as well as every single word of the speech was eagerly bought at that price by the Associated Press. The speech appeared in our papers the next morning, and was read by most of us at a cost of an inappreciable fraction of a cent. Many another item of news, reaching us at the same slight expenditure on our part, costs the newsgatherers of our country quite as fabulous sums to collect. The history of the process by which news became a world-commodity, in which men might trade as they do in Russian wheat or Alaskan sables, would be fascinating reading. Hardly less so is a briefer account of the way in which the news is gathered according to the system now in operation. Before a cosmopolitan audience in Philadelphia recently Melville E. Stone, general manager of the Associated Press, explained something of this. He gave a few examples of Associated Press methods, which a representative of The Public Ledger quotes as follows:

Assume that a fire has broken out in Benares, the second city of the Hindus, on the banks of the Ganges, and 100 or 1,000 persons have lost their lives. Not far away, at Allahabad or Calcutta, is a daily paper having a correspondent at Benares, who reports the disaster fully. Some one on his paper sends the story, or so much of it as is of general rather than of local interest, to the agent of the Reuter Company at Calcutta, Bombay, or Madras. And thence it is cabled to London, Hongkong, Sydney, and Tokyo. At each of these places there are Associated Press men, one of whom picks it up and forwards it to New York.

If the thing happens in Zanzibar the story goes either to Cairo or to Cape Town, and by the same process finds its way to London and on to us in this country. Thus the wide world is combed for news, which in an incredibly short time is delivered and printed everywhere.

When Pope Leo XIII died in Rome the fact was announced by an Associated Press telegram in the columns of a San Francisco paper in nine minutes from the instant when he breathed his last. And this message was repeated back to London, Paris, and Rome, and gave those cities the first information of the event.

When Port Arthur was taken by the Japanese in 1896 it came to us in New York in fifty minutes, although it passed through twenty-seven relay offices. Few of the operators transmitting it knew what the dispatch meant. But they understood the Latin letters and sent it on from station to station, letter by letter.

When Peary came back from his great discovery in the Arctic sea, he reached Winter Harbor, on the coast of Labrador, and from there sent me a wireless message that he had nailed the Stars and Stripes to the north pole. This went to Sidney, on Cape Breton Island, and was forwarded thence by cable and telegraph to New York.

For its domestic service other methods are adopted. The territory covered includes the United States proper, Alaska, the Hawaiian Islands, the Philippines, the Islands of the Caribbean Sea, Mexico, the Central-American States, and, by an exchange arrangement with the Canadian Press, Ltd., the British possessions on this continent.

The organization is, as you have been told, cooperative in its character. As a condition of membership each one belonging agrees to furnish to his fellow members, either directly or through the association and to them exclusively, the news of his vicinage, as gathered by him for his own paper. This constitutes the large fountain from which our American news-supply is drawn. But, as in the case of the foreign official agencies, if there be danger that an individual member is biased, or if the matter be one of high importance, we use our own trained and salaried staff-men to do the reporting. For this purpose as well as for administrative work, we have a bureau in every leading city.—Sel.

THE BEAUTIFUL LADY

The girl at the underwear counter stood battling with her tears. The forewoman had come up to her, sharply reprimanding her for not ordering certain garments from the stockroom.

"You're not attending to your work at all, Miss Bassett," she said, harshly. "I've told you over and over again, **not** to let our garments run short down here. It delays our customers and we lose too much time. See that it does not happen again."

The forewoman swept away, leaving the girl behind the counter with flushed cheeks and trembling lips. She was such a little girl, too, young and slender and with beautiful blue eyes.

A lady at the counter had heard the reprimand and winced under it herself. She was such a beautiful lady, too—with the kindest eyes and the sweetest smile. . . .

"Don't cry, dear," she said gently. "Harsh words hurt, I know, but I am sure you will be brave enough to bear them You are new at this counter, I know, but you'll soon learn all the details of it and master them. We all make mistakes. I do myself. I made one yesterday, and I am years older than you. I'm sure our Father in heaven has to exercise patience with us, as we should one to another. There, brush away your tears and remember these little trials will come up, and that it takes a great deal of courage to live life well. We all have our troubles, dear."

The little shopgirl looked at the beautiful lady.

"Even you?" she asked.

"Even me," replied the beautiful lady, her sweet eyes saddening a little. "No one is exempt from trouble, dear child. Now, will you please wait on me?"

The little, slender girl behind the counter nodded.

"Indeed I will," she said heartily, "and I'll try to remember what you've said, and how good you were to speak to me. I so needed a kind word, too. I'm not a bit brave, and I do things wrong and people find fault. I get so discouraged and tired and downhearted It's hard, working in a big store like this, too. It's worth waiting for, though, to find a customer like you. I began to think there weren't any more good people left in the world."

As the beautiful lady walked out, the little girl at the underwear counter watched her with adoring eyes.

"Oh," she thought, "if there were only more like her, what a nice world this would be. How sweet she was, and she spoke to—even me. Life isn't so hard, after all. I thought a few moments ago I couldn't go on, but I can. I'm going to learn everything about my counter so nobody can scold me. It's strange what a difference a kind word makes. It reminds me of that hymn I used to sing in Sunday school, 'Kind Words Can Never Die.'"

And all the rest of that day at her hard tasks, in spite of the grumbling about her, the heart of the little girl at the underwear counter throbbed with a new gratitude and hope and courage.

"I know one who doesn't scold," she thought, happily, "my beautiful lady;" and then she hummed under her breath, softly, very softly, "Kind words can never die."—Sel.

CHRISTIAN MONITOR
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CURRENT EVENTS

(Continued from page 605)

their supplies for higher prices. To remedy this the government has extended its control over nearly all sorts of food. A new department has been organized to fix prices and distribute provisions to the municipalities. The Germans with their power of organization are taking hold of the problem and unitedly are seeking to solve it so as to thwart the attempt of their enemies to starve them into submission.

China's Ruler Dies.—Yuan Shi Kai, President of China, died on June 6. The Vice-President, Li Yuan Hung, at once succeeded to the presidency. It is thought that this change in the presidency will result in an early restoration of order in China. It is said negotiations were in progress with Yuan Shi Kai, whereby he was to retire in favor of the Vice-President and the Government to be organized with representatives from those provinces which had rebelled in the cabinet. The dead president shall have said to a former premier just prior to his death, "I did not wish this end. I did not aspire to be emperor. Those around me said the people desired a sovereign and had named me for the throne. I believed and was misled."—A late report states that four of the provinces that had rebelled have expressed their intention to support the new President of China, who opposed the former president's action of establishing a monarchy.

It is said that ten per cent. of the members of the church do ninety per cent. of the work of the church. There is much work left undone. Whose fault that the ninety per cent. are idle?—Sel.

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"In an article concerning the war and missions, 'The Missionary Review of the World' quotes a Moslem teacher in North Africa as saying to a Christian missionary: 'I have been reflecting on this awful war, how the Christians have brought the Moslems from Africa, the heathen from India, the idolaters from Japan, and the Jews, also, to crush another Christian state. Now, in all the history of Islam you could not find a parallel to the present war, that is, of the Moslems joining hands with the heathen, the idolaters, the Christians, and the Jews to crush another Moslem state. I thought, after what has happened, that you could not refrain longer from publicly becoming a Moslem.'"

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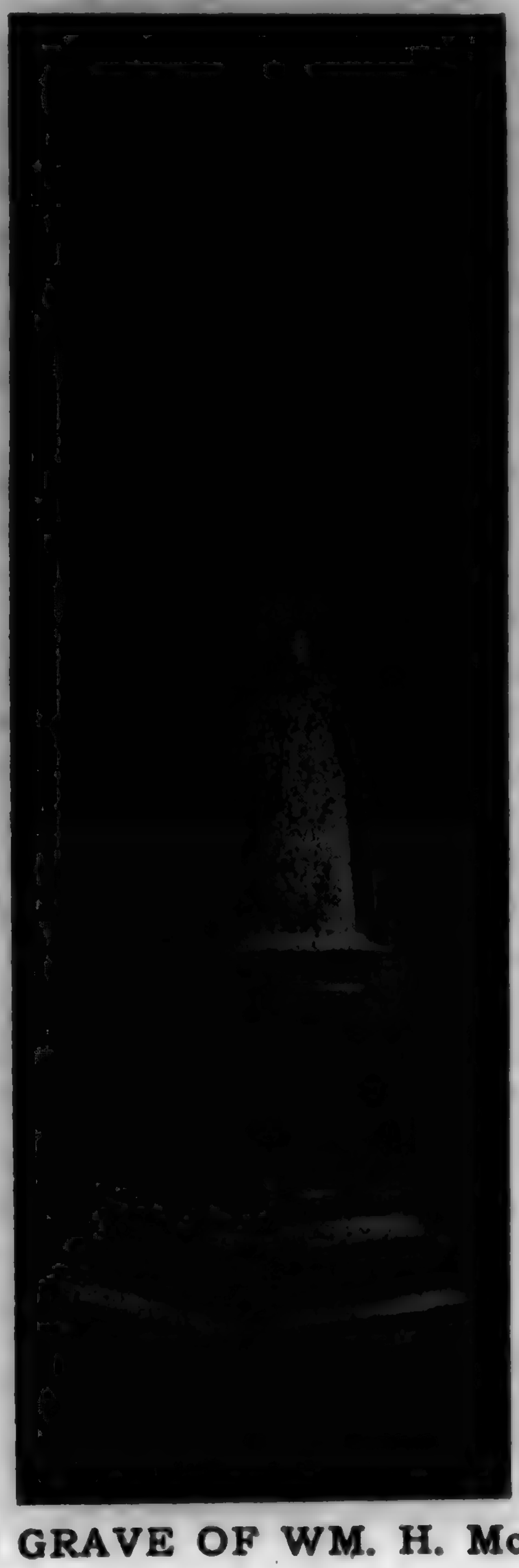
We have been saying that we could not afford to give $18,000,000 a year to foreign missions or to send 4,000 men abroad; yet today Great Britain with less than half our population is spending $25,000,000 a day and Canada with less than one tenth our population is sending 300,000 men to fight and die in Europe. We are asking too little for the cause of Christ and the salvation of the world.—J. Campbell White.

All the millions of men in the armies of Europe, and all the wealth of the world—without God—are unequal in power to one weak, penniless man with God.—Robert E. Speer.

CHRISTIAN MONITOR

AUGUST, 1916



MONUMENT OVER GRAVE OF WM. H. McGUFFEY AND WIFE

(See page 626)

SELECT READING

HOW RECKLESSNESS HAS COST HUMAN LIFE

The unwillingness of many persons not to think before they act frequently brings disaster and ruin to hundreds of innocent people. The disposition of certain other people to be careless, not accurate in all they do, works out the same result.

A party of Louisiana boys went out one afternoon last year on one of the dikes or high protecting banks of the Mississippi River. After journeying a mile or more from their homes they discovered a loaded wagon on top of the dike. No team was attached to it, and the wagon box was filled with crushed stone. One of the boys suggested that it would be sport to start the wagon and see it roll down the side of the dike into the roadway.

He did not stop to think that the wagon and stone was not his property or where the wagon might stop if it once was started. He was simply reckless as to what might happen after the wagon was once under way.

After considerable labor the boys succeeded in getting the wagon to move, and it finally shot over the side of the dike and gained considerable speed in its plunge to the road. Just as it struck the road an automobile occupied by eight people passed. Wagon and machine came into collision. The gasoline tank of the machine exploded and the car and wagon burned up. Three people were killed outright, two crippled for life, and the others seriously injured. One second of calm thinking on the part of these boys, cool thinking that they had no right to do this foolish act, would have prevented all this.

In the oil storage room of the big round or engine houses of the Union Pacific Railway, there was posted a sign, some years ago, "No Smoking Allowed. Be Careful with Fire."

The room contained hundreds of gallons of inflammable and explosive oil. A hostler on one of the engines being cleaned in the round house recklessly stuck his pipe in his mouth and walked into the storage room. He secured the supply of oil he needed, but in going out a spark from his pipe floated through the air and landed in a bundle of oil soaked waste. The spark smoldered there until eight o'clock in the evening. Then a draft of wind developed it into a flame. Fire and explosions followed, with the result that over fifteen locomotives were destroyed, two firemen killed, and six other people injured.

The hostler knew that it was against the company's rules to take fire into that dangerous room, but he would not stop to think of the orders or of the peril he was possibly placing upon wholly innocent people.

It is strictly against the law for high explosives being transported by rail through the country to be brought within city limits. These explosives must be switched around a city on outside tracks. Through this precaution, if the load happens to blow up (and this does happen frequently) few if any people are liable to be injured or killed.

About fifteen years ago a railway conductor having in charge a freight train containing among other loads two cars of high explosives, decided to save switching time and a little extra labor for himself by running the cars directly through the city. He was a man of some intelligence, he knew the difference between right and wrong, he knew the law and his orders as to handling explosives. But he recklessly disregarded all this and took the cars in to where thousands of people lived.

As the train was passing along, and he was congratulating himself that he had saved the extra time, no matter what the law was, a furniture car caught fire. It was just ahead of the cars of explosives. Frantic efforts were made to break up the train and get the burning car away, but action came too late. The cars of explosives blew up, blew up with such frightful force that the shock of the explosion was felt over a hundred miles away. Twelve people were killed, eighteen injured, and a property loss incurred of more than a million dollars.

In the long experience of my father, Allan Pinkerton, one of the most noted detectives the world has ever known, and in my own experience as a detective, he was satisfied and I am satisfied that a large amount of the unnecessary trouble and sorrow in this world is caused through a reckless way of doing the most simple things.

It is against the law to leave a horse unhitched on a public street or way. Yet we have every year scores of children and women injured or killed through runaway horses, horses which have been left unhitched by the boy or man driver who takes a chance on their standing still while he is delivering his wares.

I would not care to have on my mind for the rest of my days the memory that through being reckless, not stopping to think of the rights of others, I had crippled of killed them. Peace of mind is a great thing for any young or old person to have, and one of the surest ways to keep it is to think carefully of every act, strive to do the right things at the right moment. —Wm. Pinkerton, in Boy's World.

KILL THE SALOON

A certain settler in the north woods of Maine let his young son, who wanted to go hunting, take a gun and trudge off alone into the woods through the deep Maine snow. The lad was strictly bidden to return within a very short time, but when he did not come, the troubled father started out to search for the boy.

He had not followed the trail far before to his anguish he saw the tracks of a panther mingling with the tracks of the lad. A murderous beast was following close on his son's footsteps. With pace redoubled the father pressed on with an awful dread in his heart lest he should find his boy torn to pieces.

Suddenly he noticed another trail in the snow crossing at right angles the trail he had been following. He knelt and examined it carefully. The tracks were those of his boy, but here there were no panther tracks. The keen sense of the woodsman read the story at once. The lad had gone around the adjacent hill and recrossed his own path, but the panther following behind had not yet completed the circuit. The father's task was easy then; he secreted himself near at hand, waited until the panther came and shot it dead, then hurried out along the new trail to overtake his son.

Whenever he tells this story, Dr. Chapman makes his application thus:

"We've got between the boy and the saloon now; let's shoot the saloon dead when it comes by on the trail."—Sel.

"It is said that under the present conditions of the European war 100,000 shrapnel-shells are used each day, at a cost of twenty dollars a shell. Twenty dollars spent in this way may destroy twenty or more lives, while the same amount, spent on a boy in India or China, will keep him in school one year."

"Exalt yourself and you'll not come nigh Him. Humble yourself and He will descend to you."

CHRISTIAN MONITOR

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JESUS CHRIST, THE CHIEF CORNER STONE

The snow that had lain thick in the country lanes, that covered roofs and had been trampled in the city streets was disappearing all at once. The boys who had been snow-balling each other and spending hours on the toboggan slide were interested in the thaw.

"It's melting fast an' there's no telling what the Little Mohawk'll do if this keeps up another day!"

"Huh! The Little Mohawk is safe enough. It'll freeze over tonight; it's getting colder." Ben Drake buttoned up his coat collar, as if to illustrate the truth of his observation.

Joe Standish persisted in his opinion. "I don't care if the wind is blowing a gale. It's not a cold wind, an' you mark it, we're going to have a time if this keeps up. Daddy Turner said today he never saw snow melt so fast, and you know what happens when the Little Mohawk goes on a tear!"

Ben walked along whistling unconcernedly. He was somewhat moved by Joe's arguments, but as Joe was several months his junior, he usually affected a lordly indifference to the nuggets of wisdom which Joe dealt out with impartial cheerfulness, not a whit abashed by Ben's lack of receptivity.

"Daddy Turner acts as if he was the keeper of the Little Mohawk instead of just having to look after the tollgate receipts," remarked Ben, finally, before turning in at his own gate.

"You'll see! There'll be such a freshet as we've never known!" answered Joe, fatalistically. He seemed determined to be a prophet of evil.

In this instance Joe's predictions were alarmingly fulfilled. All night the snow and ice melted, a warm rain came down, and by morning the ice on the river just below the tollgate was heaving and groaning and breaking into great cakes that seemed wild to speed away on their journey towards the sea. But the Little Mohawk dammed back all this accumulation at the bend where it was narrow and where the trouble always centered when the spring thaw came on.

"You never saw it like this!" said Joe, jubilantly, at noon that day. He was exultant in the fact that unbelieving Ben must admit that things looked mighty serious for the Little Mohawk.

"It does look bad," briefly admitted Ben. The meadows opposite had become a rough sea, through which the waters were swirling angrily, round and round, carrying with them great cakes of ice which threatened to demolish the farm buildings on its banks.

All the boys were ranged somewhere along the river. Some were on the bridge and others were at other points of advantage from which they could watch the progress of the ice and the angry waters, furious under restraint. "If that jam breaks it's going to flood most of the farmers close to Lukens Point," said one.

Just where the upper swirl of the current contended for the mastery with the torrent above, Ben and Joe gazed with equal interest on the scene. The waters were surging in an ever-widening circle and with an ever-increasing force that battered and scarred the defenseless farm buildings with huge cakes of ice.

"Ben, look over yonder at that house way out! That small one!" exclaimed Joe.

"It's going to go under, but so are all these others," answered Ben.

"Look again," directed Joe, excitedly. "Do you see anybody at that window?"

Ben looked. He shaded his eyes with his hand and peered again. Was there something moving there? But no, there could not be. The people had fled from their homes. "I don't see anything special."

"See, there is somebody motioning us, flying a signal of distress. Now you see it?"

Across the long distance, with the plunging ice to dazzle the eyes, it would be easy to make a mistake, but very hesitatingly Ben granted that "there might be some one there."

But all doubt was gone from Joe's voice as he said, "Come on, Ben, it's up to us to rescue that one or it will never be done. If we wait to call some one it'll be too late!" Even as he spoke, Joe was unloosening a boat from its mooring at the end of the bridge.

"Joe Standish, you come back here! Don't you dare to go on a trip like that!" shouted Ben through the roaring blast.

"Come on, Ben, let's save 'em!" Joe was in the boat now.

"No, I won't go, an' I am going to keep you from going, too!" Ben sprang down the bank, intending to stop Joe, but already the little craft was a boat length from the shore.

"I've got to go, Ben," and Joe began pulling heroically through the icy waters.

Ben was so excited that he did not notice that he had stepped into the water in his anxiety to keep Joe by him. But it was of no avail. Joe was pulling steadily for the little farmhouse in the distance.

Ben hurried back to where the men were and told them what Joe was doing. A few who had noticed the boat, came up, and if there had been another boat several would have been in pursuit, but no boat was near. Some went back to the little wharf, so pitifully inadequate for a time like this, hoping to find a boat around the boathouse, but they had been swept away by the current during the night.

"What will become of him!" groaned Ben.

"For I the Lord thy God will hold thy right hand, saying unto thee. Fear not; I will help thee. . . . When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Very reverently the words were quoted and Ben was sure that the voice trembled as Mr. Steffin referred to passing through the waters.

Only the grinding of the ice and the howl of the wind was heard now as Ben stood very close to Mr. Steffin, as if in the contact there was comfort.

On and on the little boat was plunging through the swirling waters. It had almost reached the farmhouse, but how could Joe land where the ice seemed to form a pyramid?

"O Joe!" It was involuntary. Ben was not conscious that he had spoken.

"Ben, shall we pray?"

"Oh, yes, Mr. Steffin!" and together they dropped on their knees while Mr. Steffin asked God to protect Joe and bring him back to them in safety. Ben uttered a fervent "Amen."

When they arose Mr. Steffin said, "And we know that Joe is trusting the same God. He is a happy, shining Christian, and whatever is, whatever comes, is right. He believes in God."

Ben was silent, but oh, how keenly he felt that he had refused the same anchorage when Joe had decided to trust his life

(Concluded on page 624)

EDITORIALS

SOME MORAL CONSEQUENCES OF WAR:—The European war is now in its twenty-fourth month, and it is a matter of conjecture as to how much longer it will continue. Two years of strenuous modern warfare is a sufficient length of time to produce some noticeable moral effects in the belligerent countries. The Mayor of Darmstadt, Germany, uses statements like the following to describe moral conditions in the cities:

"No doubt it is the war-spirit which awakens in these otherwise harmless boy, wild desires that often assume ugly shapes. . . . . The schools are disorganized; the majority of the teachers are in the trenches. Discipline is gone, and often the schoolhouses serve as barracks. Even the police is helpless, for its own ranks have been depleted and the small contingent left has its hands full with matters which seem to them more important than the surveillance of urchins and small girls. . . . . Older boys begin to smoke and drink, gamble and loaf around street-corners, and often do things still worse than that."

He urges the enactment of laws forbidding boys under eighteen "to smoke or to visit bars and moving pictures," "closing the streets after 7 P. M. to boys and girls of tender age, suppressing the sale of dime novels and of candies through automatic slot-machines." He also urges the organization of a "female police force" to protect the "thousands of young girls exposed to thousandfold temptations."

Judge Hellwig, of Berlin, while not taking such a pessimistic view of the situation nevertheless admits that the moral condition of the youths is not what it was prior to the war. He says:

"Thousands of our boys of sixteen and seventeen—the two most dangerous years as far as youthful criminality is concerned—have entered the Army, but their place on the criminal calendar has, alas! been taken by their juniors, and that in a really horrifying measure. That, further, numerous criminal actions remain unnoticed or escape punishment on account of the lack of police and proper supervision of our banks and warehouses is a foregone conclusion."

Conditions in the rural districts, it is said, are not so bad as every body there is kept busy caring for the crops. But in the cities the boys occupy positions in the office and factory formerly only held by men, which naturally gives them a sense of their importance which has a pernicious effect upon their morals. Then, too, the parental restraint of the father is removed. All these conditions tend to deprive the youths of that moral restraint so necessary during the most critical period of their lives. This general tendency among the young people toward a lower moral standard, the fact that hundreds of thousands of men are killed which will deprive thousands of girls from the possibility of founding a family of their own, certainly presents a gloomy and foreboding moral outlook for a nation. It is almost certain that similar conditions prevail in the other belligerent countries for similar reasons.

The constant and persistent appeal that a state of war makes to the baser passions of a nation can have no other ultimate effect but tend toward moral decadence and a general disregard for law and order. Whenever a nation sets up a double standard of morals, as is the case in times of war, the tendency is always toward the lower standard. When deceit and deception are hailed as strategy; robbery and murder on a large scale praised as an honorable achievement; and the violation of every moral standard winked at, it cannot be otherwise but that the laudation of such a low, immoral and false standard will have its effect upon the youths of the land. Their individual standard will consciously or unconsciously tend to sink to the low standard set up by the nation. Hence it is not strange that lawlessness and disorder become more prevalent among the youths of a country engaged in war.

A terrible harvest of immorality is being sown by the nations at war—a harvest that will bring grief and anguish to this and future generations. War leaves nothing to be desired in its wake that could not have been gained otherwise. It is the great destroyer of morality and spirituality. War gives no gain that can compensate for the moral and spiritual loss suffered. It is sowing to the wind and reaping the whirlwind.

THE STUDY OF PROPHECY:—Jesus Christ is the center of all fulfilled and unfulfilled prophecy recorded in the Bible. The study of fulfilled prophecy gives us the key to the interpretation of the unfulfilled. Prophecy, like A-L-L other Scripture, was given because it is "profitable." If God did not intend that it is to be studied by us with profit then II Tim. 3:16 is without meaning—in fact states an untruth. But God does intend that we study prophecy, as well as all other Scripture, in order that we may have some knowledge of things yet future as they are related to Christ and His work, so that we may have a strong hope as an anchor for the soul. No believer can do the most effective work for the Master if he is ignorant of the Master's great plan that is to be worked out in this and "the ages to come." A knowledge of this great plan can only be secured by a prayerful study of "all scripture." Present world conditions can only be understood and rightly interpreted in the light of prophecy.

It is with pleasure that we announce the beginning in this number of a series of articles, "Elementary Studies in Prophecy," by Bro. J. A. Ressler. These articles do not pretend to exhaust the subject but to be merely an introduction to this large and profitable field of Bible study. If the articles will serve to give to some readers a glimpse of some of the rich truths to be found in the study of prophecy—truths that stir the soul and lead to a greater reverence for and devotion to the Master—the writer of the series, we are confident, will be richly repaid. We solicit a prayerful reading of these articles by all of our readers.

CHRISTIAN LIFE

THE SOURCE OF COURAGE

Rufus Buzzard

In giving a few thoughts on this subject we take into consideration one, or rather three, of the greatest subjects of life—God, the Son, and Holy Spirit. Other sources of courage, like duty, boldness, conviction, conscience and others, are simply the manifestation of one's life being in touch with God.

As we think of God in all His beauty, holiness, majesty and power, is it not a means that begets in us a greater vision of Christian duty and Christian fortitude under difficulties? Is it not true that the deeper conception we have of the Godhead, the more we get empowered, as it were, with the batteries of heaven, and as our conscience is set aglow in action, it is the means of starting a current of power through which life is transformed and we see things in a deeper light and being sure of God's approbation, we can stand with greater courage and fortitude? True it is, as some one has said, that conscience is the root of true courage; if a man would be brave let him obey his conscience.

We all admit that in the various experiences of our life we need courage, firmness and faith, and a greater realization of Christian duty. Have we been set aglow with the love of righteousness to that degree that sin in all its forms, pains us and we could condemn the sin and reprove the sinner that he might think on his way and come to the source of his cleansing? A little word of kindness spoken, a little act of duty done, in a word of reproof calling his attention to his language in which so often the name of Jehovah is taken in vain and desecrated, are ways we show our courage to condemn sin and impress the truth home to men that they are living in a day of grace and that the love of God constrains them to repent that they might use His name in praise and prayer instead of sin and shame.

While there too is a difference between moral and physical courage the source from which each is fed or nourished, is vastly different. When we think of the prize-fighter empowered with muscular strength, standing to defy his fellow man, the source of his courage or ambition is selfishness or self-aggrandizement; fed on husk and lowering the intrinsic worth of man, he simply develops his lower passions to fight—but not as Paul fought; he revels and glories in his many victories—but not in the Lord, and in God's sight, to none effect. But Paul's courage was enthroned and sprung from a consciousness of right and virtue, that could enable him to stand, in the pursuit or defence of right, above the fear of reproach, opposition or contempt. And as he relates to the Corinthians his experiences he says that as the truth of Christ is in him no man shall stop him of his boasting.

We might think that Paul was exalted in his accomplishments and could not help but boast a little of his achievements, but if he did he certainly had the source of his achievements streaming from the true fountain-head and as he gloried he gloried in the Lord and in his own infirmities and before God the Father he could stand and testify that he lied not. The weapons of his warfare for his courageous battles were not carnal, but mighty through God to the pulling down of strong holds.

After Paul had the vision he realized his duty, and his strength of purpose and boldness and energy of will roused in him the vital principles of mutual helpfulness. He could face the storms of opposition; he could bear the hardships of toil; he could face the cold indifferent world with a courage and stability that those only can who are anchored in the Rock. And the results he was willing to leave with God; he could not worry about consequences. As one author truly expresses himself in saying that duty is above all consequences and often at a crisis of difficulties commands us to throw them overboard. It commands us to look neither to the right nor to the left but straight onward. Hence every act of duty is an act of faith. It is performed in the assurance that God will take care of consequences, and will so order the course of the world that whatever the immediate results will be, His Word shall not return to Him void.

In the life of Daniel, of Joseph, of Amos the fearless prophet, of Luther, of Calvin, and John G. Paton, was not conviction, duty, loyalty to God, and faith in future consequences, the leading spirits that gave them courage to speak, courage to pray, courage to act and to hope? And their lives were hid with Christ in God—the fundamental, real source of true moral courage!

La Junta, Colo.

"He is rich enough who owes nothing."

NINETY

H. T. Miller

I find myself within the last decade.
I gather fragrant flowers that never fade.
I see the mountains bathed in morning fire;
The light is warm, the pulse does not expire.
I hear the rumble of the flying wheel,
And rolling time unwinds her wondrous reel;
And million flowers show their beauty rare,
And birds are flitting destitute of care,
They sing the notes learned from their ancient tongues,
And lisping sonnets roll in flowing songs.
Long-distance reaches, touch horizon's rim,
And spirits glad rehearse their morning hymn.

Note.—Very rarely is one privileged to meet men who have attained their fourscore and ten years, and then rarely find the physical and mental powers preserved to a degree in which they are still active in the affairs of life and in the enjoyment of the God-given faculties and talents. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." This passage may have a definite meaning when one considers that when the days of youth have been spent in righteousness the last years of life may be spent in pleasantness. For over seventy years the writer of the above lines was engaged in active service as a minister of the Gospel. His earlier days were spent in the healthful vocation and environment of a mariner's life, but without its dissipations. Brought up in the fear of God, and living in the service of God these closing days of a century of life display a vigor of enjoyment that is rare and refreshing, and a fitting example of the promise of the Wise man.

Physical vigor is characterized by the enjoyment of labor, readiness to undertake physical effort and the enjoyment of rest. Mental vigor is shown by a thorough interest in things present, a grasp of the future through the powers of reason and, through reflection, to make the past a living presence. It should be the highest ambition of youth to cultivate and preserve every faculty by diligent application to improvement and by restraint from excesses so that old age will indeed be a crown of glory to a life well lived and well spent.—S. F. C.

GOLDEN PAVEMENTS

In an old Mexican town, near an abandoned mine, a traveler stopped for some days to view the place and the deserted excavations. He was struck by the appearance of the stones with which the houses were built, and which served to pave the streets, and, having had some experience with various ores, he picked up one of the stones in such common use and sent it to an expert metallurgist for examination. It was found to be rich in precious metals; and in that poor little town—whose inhabitants doubtless bemoaned their poverty as they came and went on their dull daily round—they were really dwelling in houses built of silver and walking streets paved with gold. They heard of a world of wealth and splendor that lay afar, but never dreamed of the riches that lay unused at their feet.

That little Mexican town, poor amid its unrecognized possessions, is like many lives. It is easy to see advantages and opportunities far away, the fortunate circumstances of other people and their many chances for progress and happiness, and quite overlook our own. Many boys and girls go discontentedly about daily employments that look dull and commonplace, and long for something that looks fairer somewhere else, and yet are all the while neglecting good which is near at hand. Dreaming of what one could do in other surroundings with the opportunities that belong to other people, is a sure road to dissatisfaction, but it never changes one's own lot. When we come to think of it, the lives we call successful are nearly all those that have learned to turn common things to count. The great inventors have been, for the most part, not those who stood aside and wished, but workers who in the course of their toil discovered something valuable right at their doors or under their feet.

The houses in which we live and the streets we walk daily are more like those of the little Mexican town than we are inclined to think—they hold unthought-of possibilities that we may turn to rich use if we set ourselves to study them out. To each one of us is given the chance to make the most and best of ourselves, and for each of us there is placed within reach some treasure with which we may enrich ourselves and others. But it is not always put in a prominent place or labeled. We may have built it grumblingly into our house or be treading it under our feet.—Selected.

GOING FAR? WANT A LIFT?

One evening, just at the shadows were falling, I was hurrying down our little road to the house of my nearest neighbor on an errand. The road was no darker than my own thoughts, for something had happened that day that had sorely tried and perplexed me. And under cover of the friendly darkness I no longer tried to keep back the tears that had been threatening me so long.

So absorbed was I that I did not hear the rumbling of an approaching milk-wagon until it was right upon me. Then suddenly the clear, fresh voice of a boy rang out in the stillness, "Ho! Going far? Want a lift?" And he stopped the plodding old horse and waited my reply.

"No, thank you," I said through my tears; "I'm only going to the corner."

"Sorry!" answered the boy, laconically, and he drove off whistling lustily.

But what a change came over me. And all because of a whistling boy and his friendliness! There he was, ready to take me along with him wherever I wanted to go. And he didn't know who I was, nor I him, but that didn't matter, so long as he could help me on my way. And he didn't know I was crying there in the darkness, but he couldn't help cheering me up, for that was his nature.

And as my eyes cleared, I felt I must run after him and tell him that I had made a mistake. For I was "going far"—far into the depth of despair and gloom—and I did "want a lift"—a lift out of 't into good nature and happiness. For surely he ought to know that, although I had seemed to refuse his kind offer, I had really accepted it. But by this time he was down the hill and out of sight, probably on the lookout for some one else stumbling along in the darkness.

And since then I haven't been able to get the boy and his message out of my mind. It set me to thinking, and I've come to the conclusion that there isn't one of us but at some time or other feels that he's "going far" and would be glad to be helped on by a lift. So isn't it worth while for us to know the joy of whistling and to say to any we may chance to meet along the road, "Ho, my friend! Going far? Want a lift?" and see the magic that it works?—Selected.

HIS MISTAKE

Harvey Walters was leading the young people's meeting, and doing his level best too. Yet his audience did not seem as responsive as he felt they should be. Several, it is true, had taken part freely and helped him over what might have been awkward pauses in the service. But, in spite of this, there was a growing feeling of dissatisfaction, almost of bitterness, in the leader's heart.

"I'll not lead a meeting again in a hurry," he resolved, grimly. "They're not treating me right. I know I can't speak and sing and pray and put it through brilliantly, like some of the others. They know it, too—and they ought to help me out, and not save all their clever stunts for the clever fellows. Look at that Tom Page there in the third row, just home from college for the summer, and has scarcely raised his eyes to look at me, much less listen to my poor efforts. I wonder that he comes at all."

After the service ended, Harvey got the jolt he needed. Young Page came directly to him with outstretched hand.

"I want to thank you for what you said about straight living," he said, frankly. "I needed it, and took in every word of it. I couldn't watch you—I've a job of nursing a pair of overstrained eyes this summer; but watch **me** and you'll see whether I listened and profited or not." And he stepped back, leaving a humbled young man with a fervent "Thank God" in his heart.—Exchange.

THE POWER OF SILENCE

There is a very influential paper in a Western city, whose editor and proprietor became famous for his fight against injustice. It was part of his policy not to attack individuals, but the wrongs they were doing. No matter how they attacked him, this editor had a characteristic way of treating his enemies by leaving them severely alone. One man who had made bitter personal attacks on him was treated in this quiet way, his name never being mentioned in the paper, nor advertising being accepted from him, and his enterprises never being spoken of in the news columns. As the newspaper was a great favorite, with a tremendous circulation, this nearly ruined the man, and his friends came to remonstrate.

"You oughtn't to keep after him so," they said. "It is ruining him."

"Keep after him?" said the editor. "I'm not keeping after him. For me he doesn't exist."

That was all. But it was quite enough—and it was a fine illustration of the power of silence, rising above anger, that was part of this strong character, and gave it added force with the community. He let the other man do all the quarreling, and went on his own way. His silence spoke for him, and spoke louder than clamor or attempt at revenge would have.—Sel.

THE IRON IN GOD'S SAND

If any one should give me a dish of sand and say there were particles of iron in it, I might look with my eyes for them, and search for them with my clumsy fingers, and be unable to find them; but let me take a magnet and sweep it, and how it would draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold.—Oliver Wendell Holmes.

• MISSIONS •

NOTES AND COMMENTS

A Contrast.—The heathen is frequently at a loss to explain the conduct of the missionary. The missionary in his work does many things in the line of service which the heathen would never think of doing. The motive of the missionary cannot be comprehended. The difference of conduct between the Christian and the adherent of a heathen religion is one of motives that spring from their religious beliefs.

An incident is related of a missionary in Arabia who had brought to him by an Arab, a child suffering with a disease which required the transfusion of blood as the only cure. The missionary doctor "asked the father if he would allow a vein in his own arm to be opened in order that his blood might be transmitted to the body of the child. His refusal was instant and final." The doctor then quietly opened a vein in his own arm and supplied the blood necessary for the recovery of the child. The father was amazed and declared that he would not have done that for a house filled with gold.

Heathendom does not have a sufficiently powerful motive to induce a parent to give of his life blood for the sake of his child. But on the other hand the true believer will gladly give his life, if necessary for the good of those who even hate and despise him. Such is the contrast between the true follower of Christ, and the adherent of a false religion. Christianity constrains and enables us to love our enemies; heathenism ministers to selfishness and does not even constrain its followers to love their own as they should.

15 to 1.—It is estimated that last year no less than 2,000,000 men died in battle, and since then hundreds of thousands more have fallen. People are appalled at this awful wastage of human life, and wonder when this terrible carnage will cease. During this same period no less than 33,000,000 people died without Christ in heathen lands. In other words for every soldier that poured out his life in battle no less than 15 heathen were consigned to a Christless grave. Does this fact deeply move you as a believer? The Church is charged with the responsibility of making Christ known to every nation, which makes each individual member personally responsible to do all he can to carry out Christ's Commission to the Church. What have you done? What are you doing? What will you do?

From a Brick House into an Outhouse.—From China comes the news that a Christian Chinese farmer lived in a brick dwelling in a village. Out on his farm he had a number of small "straw-covered, mud-walled, dirt-floored houses." He was concerned for the salvation of those in the village. There being no chapel in the village he evidently concluded that his residence would be a suitable meeting place. It not being large enough for both chapel and dwelling place for his family, he moved into one of the mud-walled houses on the farm and gave his brick house to the Church for use as a chapel. "It was a beautiful sacrifice and farmer Kong seemed unconscious that he had made any sacrifice." Consciousness of making a sacrifice destroys the fragrance of it. May God raise up many more the world over whose burden for the salvation of the lost will constrain them to gladly deny self to make known to others the story of the marvelous grace as revealed in Christ.

A Story from Armenia.—Someone from prostrate Armenia writes:

"The protestant preacher came to our Compound the morning of his departure and asked that with the girls and teachers we might all have worship together. His young wife, who was about to become a mother, was left to our care. Whether they will ever be reunited I do not know. With entire calm, he read from God's Word and prayed God's protection for us all who were left behind. At the close he asked that the girls sing 'He Leadeth Me.'"

In Christ alone is there to be found grace and power sufficient to calmly meet the darkest and most bitter experiences of life. He alone can give that peace which surpasseth understanding. Such an One we have to offer to a lost world. Is He precious to you? If so, you will seek to make Him known.

An Example from Africa.—"A negro Baptist church located at Wathen (Ngombe) on the Kongo River established last year **fifty-two** new out-stations—one a week on an average. It maintained **196** evangelists, ninety-two being supported by the congregation, and 104 being voluntary workers. **One out of ten of the 1,995 members is an evangelist.**" Is this standard too high for America? Is it too high for your congregation?

A Fruit of Heathendom.—"I have never loved any one in all my life. I have always hated my neighbors and never tried to help any one." This is the testimony of a woman in India who heard for the first time the story of God's great love manifested on the Cross. How dark and bitter must such a life be! A life lived for self alone is an unlovely life. Christ in the heart diverts the thoughts from self and centers them upon Him, and through Him, upon our needy fellowmen. How lovely a life that is lived solely for the spiritual welfare of others! Just as a corrupt tree cannot bring forth good fruit so it is impossible for heathendom to produce good fruit. Love, the impelling motive of Christianity, becomes the controlling principle in the believer. Where it is lacking, as in heathen religions, other motives dominate the life.

In Our Homeland.—We need not look across the ocean for openings for mission work. They are found everywhere. It is said that in the Southern States there are millions of negro children who cannot read and who have never been in church or Sunday school. In addition to these there are also thousands of "poor whites," mountaineers, who are deprived of religious services. Here is a large field of work. While considerable is being done among some of these people there is still much territory to be possessed. There is opportunity on every hand for the wide-awake and spiritual Church to engage in missionary activity for her Master. May she apply herself to the task with a zeal and will such as characterized the early Apostolic Church.

200 Miles to Seek Christ.—A woman in Korea walked over 200 miles, carrying her baby on her back, to hear about Jesus. "The people of her village had heard that He was in their country, so they each gave her a little rice for the journey and sent her to learn more." She found the missionaries, heard the story, and accepted Christ as her Savior. She trudged all the way back taking with her the good news of Salvation. The earnest seeker after Christ knows no impassable barriers. To such an one Christ will in due time reveal Himself. If all the Christians in the homeland would manifest a similar degree of earnestness in their purpose to really know and serve the Master what an awakening there would be!

MEDICAL MISSIONS

Florence Cooprider

In this article I have followed rather closely the outline of Martin R. Edwards and have received much help from his book, "The Work of the Medical Missionary."

History

Christ was the first medical missionary. While here on earth He performed many miracles of divine healing and in this way gave proof of His divine mission and the heavenly character of His teaching. Of the thirty-six recorded miracles performed by Jesus twenty-three were miracles of healing and three of raising the dead. He gave His disciples authority to heal all manner of sickness and disease. Before He ascended to glory He said to His disciples, "As my Father hath sent me, even so send I you." His disciples followed closely in His footsteps. They went about teaching and preaching, healing the sick, cleansing the lepers and raising the dead. Luke, "the beloved physician," gave the greater part of his life to the Lord's service and was a well qualified companion for the apostle Paul on parts of his missionary journeys and during the later years of his life.

But as time went on the Church was persecuted, false doctrines were taught, and for various reasons the missionary activities of the Church declined. A large part of the world lapsed into idol worship. The people fostered superstitious ideas. Science ceased to make progress. As a result we have heathen lands as they are today. Several hundred years ago the Christian Church began to realize the needs of these Christless nations and started missions in the face of bitter opposition. For a time the work was entirely evangelistic. Then educational and literary work was introduced. The trying climates and necessary eposures made the need of a well qualified physician in the field very evident. But they were not sent as medical missionaries in the beginning, but medical work was expected of them. The Mission Boards soon realized the importance of medical work in connection with missions and within a few years medical missions were recognized as a very important phase of the work. There is now in every field a crying need for more well qualified medical missionaries.

Their Value

As a Humanitarian Force. Evangelistic and educational mission work does not appeal to all classes of people, but it is seldom that one can be found who is not in sympathy with medical missions. It is universally recognized as a great humanitarian force. The heathen, who are steeped in sin, and who live degraded lives, and are most inhumane in their treatment of disease, welcome the medical missionary. Dr. Wanless of India, says, "The medical missionary has often been able to penetrate out of the way places, places where religious opposition has been most severe and race barriers most formidable, districts where the severity of the climate has made it unsafe for any but the medical missionary to enter. With his healing mission as his defense, and the Word of God as his weapon, the medical missionary has been able to safely traverse tracts of country never trod by Christian feet. In districts once visited his return is eagerly looked for, and in the train of his pioneering labors other forms of mission work besides his own have been duly inaugurated. For his sake other missionaries are not only tolerated, but frequently welcomed. The physician's presence has not only saved the precious lives of other missionaries but has made the continuance of a station possible. It is, moreover, a fact that not only have individuals been approached, homes entered, stations occupied and districts prepared by the medical missionary which could not have been effected by any other class of workers, but whole countries have been opened up to the Gospel by the elemental labors of missionary physicians."

When Dr. Mackensie entered China prospects for opening work there were rather dark. The viceroy's wife was sick. Dr. Mackensie was called and the life was saved. From that time on the doctor was welcomed. Many came to him seeking aid. The viceroy agreed to pay the current expenses of a hospital and dispensary, and the Chinese contributed $10,000 toward the buildings. It has been said that this missionary was instrumental in bringing more souls to Christ in one year than all the other members of the mission put together. (However, this is not true of all medical missions.) Medical missions are not only humanitarian but are a great factor in bringing the people to the Mission. One man who had been blind for many years had one cataract successfully removed. The doctor promised to remove the other three months later. At the end of that time he returned bringing forty-seven other patients.

As an Educational Force. The educational value of medical missions covers both general instruction of the public and technical training of physicians and nurses. This education has been carried on in the home, in hospitals, at conferences, and through the press. Technical training has been well begun by missionaries. Medical colleges and nurses' training schools have been established for men and women. In some countries these mission schools are the only schools of their kind. Some are partly supported by the government, others are supported by Mission Boards or individuals. These institutions are doing a great work in training natives for service among their own people.

As a Hygienic Force. Modern hygiene has made possible the building of the Panama canal. It has greatly reduced the mortality of tuberculosis. It has reduced infant mortality. Epidemics of plague and cholera have been due largely to a lack of hygienic measures and would be reduced if proper precautions were taken. What has been done along this line has been done through the missionary. Vaccination has already proven of great benefit for the elimination of small pox. There is no reason why the hygienic conditions in the Orient cannot be as they are in our own country, but the people must be educated to it and they make progress slowly.

As a Social Force. Medical missions are a very effective agency in destroying the caste system. In the hospital wards may be found rich and poor, high and low caste using the same kind of beds and receiving the same treatment. In the dispensary waiting rooms may be found all classes of people. They all have the same purpose in being there, they are treated the same and have the same opportunity to hear the good message of Truth while they wait. Higher standards of life are placed before the women. There they learn of cleanliness and something about caring for the sick. Perhaps all their lives before they have been considered inferior and worthless, but the attention and tender sympathy they receive while in such institutions opens up new avenues of thought to them. Life seems more worth while and they take courage. Such influence has wrought wonders in the lives of many in a very short time.

One high caste Hindu when asked as to the method most likely to convert their people answered, "We do not fear the usual method of mission work, such as the school, printing presses, and Bazaar preaching, but we do fear your lady zenana worker and we dread your lady doctors. They enter our homes, win the hearts of our women, threatening the foundation of our religion."

As a Religious Force. It has been said that the Gospel of healing is one that makes its own way into the hearts of the people. The walls of suspicion and prejudice have fallen before the work of the medical missionary, and the way has been opened for the evangelist and teacher. Medical missions are the pioneers of evangelism. They are founded on a need which is universal and felt by all. China was opened to the Gospel at the point of the lancet. Many churches in heathen lands can be traced to a patient healed in some mission hospital. In India there are over one thousand professing Christians in leper asylums. Official men welcome the medical missionary when sickness visits their homes and even the common people are strangely ready to give up suspicions and prejudices to the missionary who works among them. Every Mission hospital has Bible women who devote their time to teaching hospital and dispensary patients. Regular meetings are held and much time is devoted to personal work. Prayer groups are organized and no one ever leaves the institution without knowing of Christ, seeing His love demonstrated in the lives of the Christian people there.

Dr. Parker says, "I have no hesitation in expressing it is my solemn conviction that as yet no medium of contact and of bringing the people under the sound of the Gospel and within the influence of other means of grace can compare with the facilities offered by medical missionary operations.

Hesston, Kans.

"INDIA AWAKENING"

If the Church in the next generation is to be possessed by a strong enthusiastic missionary spirit the young people of this generation must be given a compelling missionary outlook. If they do not catch the missionary spirit of the Master in their youth it is not so probable that they will get it in middle life, and less likely in old age. The young people filled with missionary enthusiasm, an interest and enthusiasm fostered by the Church, will make a large contribution not only to the cause of missions but also to the solution of many perplexing problems now confronting the Church. Only to the degree that our young people get a vision of the world's spiritual needs, and a knowledge of their responsibility for the same, have we any grounds to hope for an adequate support in the future, and for a spiritually strong and virile Church. Hence it is imperative that definite systematic efforts be made by the Church to bring the necessary missionary information to the young people in every congregation and to deepen their spiritual experience.

Some may have considered the organization of Mission Study Classes in our congregations as visionary and impracticable, and especially so in the rural congregation. The writer has never held this idea because of the fact that its practicability had been demonstrated beyond the shadow of a doubt. It is admitted that there are some disadvantages and difficulties in this work not found in other but rural communities. But hindrances to the Lord's work are found on every hand, and he who would seek to accomplish anything for the Master must expect obstacles and constantly strive against opposition. Wherever one, with a resolute purpose born of God-given convictions, undertakes for the Lord obstacles are surmounted and are found to be but the stepping stones to the attainment of the very purpose they were supposed to thwart. The one supreme need for launching and conducting work in our congregations is leadership—some individual who has caught the visions and who is deeply moved to bring it to others. Given such leadership in each congregation, we believe, within a year's time there would be such a quickening of the spiritual life of the Church as she has not experienced for decades.

The short articles that follow are the product of members of a rural Mission Study Class. The editor knows of no other such Class in our Church at present. If there are any, he would appreciate to receive information concerning the same. What has been done by this class can be repeated in other congregations. May we hear of a number of such classes organized for such study during the coming fall and winter. There must be knowledge before there can be interest. The responsibility for bringing this knowledge to our young people rests upon the Church. May she seize her opportunity and lay the foundation for a strong missionary spirit in the next generation.—Editor.

While in school I became impressed with the need of more mission study among our young people in the rural districts. It is true that the Church is today more actively engaged in mission work than ever before, but it is also true that many opportunities are lost because in many places there is a lack of interest. This lack of interest is due, I believe, to a lack of knowledge. A knowledge of conditions will bring conviction of duty and stimulate action. The forces of evil are also more powerful and active than ever before, and in this great warfare to win souls for Christ we need all the information it is possible to get of conditions as they exist in non-Christian lands. It was with this thought in mind that I attempted to organize a Mission Study Class among the young women of this community.

Our first text was "India Awakening," by Sherwood Eddy. The book is so plainly and simply written, and so instructive, that it cannot fail to make an impression upon the reader. It treats of the people of India, their religions, social customs, the Indian students, progress of mission work and the possibilities and responsibilities of the Church at home to help in the spreading of the Gospel.

All I required of the class was to read the lesson assignment over carefully before coming to class. Usually we discussed the lesson by paragraphs, but often over the more difficult portions we would simply read the chapter, thus forming a reading circle which was followed by an informal discussion of the subject. It is my aim to have all such classes conducted in an informal way for I think much better results are obtained by that method.

The work is a great pleasure to me, but I will leave others to judge as whether or not any good has been accomplished. In our humble and defective way we have tried to impress upon the class the great need of consecrated workers in the heathen lands; we have tried to picture vividly the gross sin, superstition and immorality that exist there; we have spoken of the necessity of giving liberal financial support, and of the need of much and definite prayer for the mission cause.

It is my prayer that more Mission Study Classes may be organized that the Church, which is largely rural, may become acquainted with facts and conditions as they exist, and thereby have a quickened conscience which will result in abundant and effective support for the cause of Christ in all parts of the world.

Hannah Brenneman, Teacher,
Denbigh, Va.

TESTIMONIALS BY MEMBERS OF THE CLASS

The study of "India Awakening" has helped me to better understand the conditions and needs of the people of India. Knowing these I am able to pray more intelligently for their special needs. This is the kind of prayer that really counts. Sherwood Eddy says, "Prayer is the power that can set these men free and you can wield that power." Also, "We need the backing of prayer to break down the walls of prejudice and undermine the fortress of caste." The chapter that impressed me most was "Womanhood." The author says, "No women are more modest, virtuous and pure," but under the yoke of Hinduism they are degraded and crushed down. "There are 144,000,000 of them in India, not one of whom can have her God-given rights apart from Christ." The study of this book has created a greater interest in the mission fields and given me a determination to do all I can to help the cause of Christ and of missions in the needy parts of the world.

Mary C. Shenk.

The book, "India Awakening," which we have studied in our Mission Class has given me a wider knowledge of the people of that nation. One of the many things that impressed me is the fact that there are so many precious souls dying daily without Christ and without knowing that Christ shed His blood for their atonement.

The chapter on "Womanhood" has greatly aroused my sympathy. So many of the poor women of that land are living in degradation, ignorance and sin. This chapter has made me feel that I want to do something definite for the downcast women of India. We should all pray much for the deliverance of our heathen brethren and sisters.

Virginia E. Krause.

Though I have been interested in mission work to some extent, the study of the book, "India Awakening," has brought me in closer touch with the conditions of one of the countries where mission work is sadly needed; and I feel more and more that it is our Christian duty to render all the support that is possible to spread the Gospel to these poor, uncivilized, heathen people of India.

Missionaries are being sent out every year, and we know great work is being accomplished in winning souls for Christ, but there are still vast fields that are in sin and degradation. Women as well as men are needed in this work, and the need of women missionaries is pressing and urgent. The chapter on "Womanhood" makes this fact very impressive. There are places to be visited where no man can enter and where the women of India can be won alone by lady workers. There are 1,405 unmarried women working in India at present and the number should be doubled. What can you do for these women of India? Think of your life with all its fulness of blessings, and contrast it with your dark Indian sisters. What sacrifice are you willing to make to set the captives free? Though you are poverty-stricken, but have the fulness of the Holy Ghost you can pray for them, for James says, "The effectual, fervent prayer of a righteous man availeth much."

Anna C. Hostetter.

The study of the book, "India Awakening," has given me a wider knowledge of the conditions and needs of the people of India. My sympathy has been aroused for the women of India because of the superstition and idolatry in which they are living. We cannot all go and tell them of the Redeemer but we can all pray for them. There are also many other ways of helping and it is my aim to do all I can to help bring Christ to those who know Him not.

"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

Nora E. Kraus.

After studying the needs of India I was impressed with the greater need of mankind and the great need of the spread of the Gospel.

Mr Eddy, the author of "India Awakening," states that India contains only one thirtieth part of the world's area, and yet it contains one-fifth of the human race. Of every hundred persons in India there is only one Christian. This fact greatly impresses me that her imperative and immediate need is Christ, and I am compelled to ask myself the question, Why do not more men and women prepare to go to the foreign field and teach the Gospel?

I feel that we Christians at home are responsible in a great measure for the lost souls of the heathen and if we do our part India will yet be evangelized. The commands of Jesus are to go, teach, give and pray and I can use some of these means of helping.

Pearl Eby.

One important fact brought out in "India Awakening" is that these people who have lived in ignorance, superstition and idolatry for so many centuries are at last being aroused to their condition and are reaching out for better things mentally, morally, and spiritually. This desire for improvement is manifested by an increasing thirst for education, disregard of caste, and an effort to have child-marriage prohibited. With their knowledge of the world they are fast losing confidence in their religion; they see that their idols have no power to help them. But these schools, although they destroy their belief in idols, have nothing to offer to take its place, to fill the people's need of a religion. This is where the missionary's opportunity lies of showing to them a more perfect way, the way that leads to eternal life.

Elizabeth Shank.

We have attained sufficient knowledge of conditions existing in India, in our study of "India Awakening," to fully realize that her present religious awakening constitutes a mighty plea for the Gospel. This nation though inhabited by one-fifth of the entire human race is the most poverty stricken nation of the world. Her poverty and physical suffering are both typical of, and due to, her moral and spiritual need. The only rich nations of the world are the Christian nations of the West, and the half of the world that is poor is the half without Christ. We have it within our power to launch this mighty force of Christian civilization through India's church and school. "Ye shall know the truth and the truth shall make you free" (Jno. 8:32). So why not take advantage of this great opportunity?

Mohammedanism failed to uplift India, and neither did Hinduism meet her needs. Since we have unconsciously and unavoidably largely demolished the Old World view of the leaders of India, do we not owe her something better in its place? Only Christianity can supply this need. We as workers for the cause of Christ can help meet this present crisis by our prayers. We would not necessarily have to all become missionaries, but by wielding the power of prayer and by gifts we can help the millions of suffering souls.

The chapter that has been most impressive to me is the one on "Womanhood." Every Christian who is interested in the uplifting of womanhood in these heathen lands should endeavor to use his influence toward the transformation of these conservative people.

Mary E. Hostetter.

THE HOME CHURCH AND FOREIGN MISSIONS

The Value of Foreign Missions to the Church

H. Frank Reist

The benefits derived by the home Church that is engaged in foreign mission work do not add much to the argument for foreign missions. The reasons for engaging in this work lie far deeper, being rooted in the eternal principle of sacrifice and unselfish love. The one who supports foreign missionary work primarily for the benefits accruing to the home Church has not yet a clear conception of the basic principles of the Christian faith. "Disinterested giving is of the essence of Christianity, and we are bidden 'to do good and lend, hoping for nothing again.'" However there are some very important and valuable benefits derived by the Church that gives liberally for the support of foreign mission work, but these come as reflex influences rather than direct returns.

In 1824 when the proposal that the Church of Scotland start foreign missionary work met with opposition, because it was feared that it would work injury to another proposal to increase schools in Scotland, and therefore the two proposals be antagonistic, Dr. Chalmers in a speech expressed his conviction that instead of these proposals being antagonistic they were helpful one to another, and that "it did not matter which was taken first, since **charity works not by a process of exhaustion, but by one of fermentation."** We must realize the truth that **"Christianity is a commodity of such a kind that the greater the amount exported the more there is left for home consumption."** One of the principles of the Christian faith is, that the more of the things of God we give to others the greater become our resources. The more we give the more we shall have to give.

The Commission made an extensive investigation of this subject and gathered much valuable material. In summarizing this material they give the value of foreign missions under six heads.

Missions have an educational value. The Church that is interested in foreign missions and supports a work there will necessarily acquire some knowledge of the physical, intellectual, moral and religious conditions of the people whom she seeks to evangelize. People will want to know something definite about those things for which they are asked to make a sacrifice. To supply this demand for, and need of, information there came into existence a vast and extensive missionary literature which is constantly increasing. This is among the most interesting and fascinating literature to be had, and has a large educational value. This literature is bringing more and more knowledge to the Church and stimulates and develops a larger interest in the work.

In addition to this general literature there is literature especially prepared for use in mission study classes. These kind of books have been sold by tens of thousands and some are numbered among the "best sellers" in the book market of America and Europe. Hundreds of mission study classes have been organized among the young people who have, and are, making a definite and systematic study of missions. **"It is safe to say that missionary study has been the most powerful influence in disseminating a knowledgs of the geography of these continents** (Asia and Africa, as well as others), **the people who inhabit them, their customs, religions, characteristics, languages, and history."**

Foreign missions enlarge sympathy. The wider outlook which a knowledge of the world's needs gives will naturally result in an enlargement of interest and sympathy. This knowledge enables one's sympathies to go beyond local needs and as sympathy is extended towards those in foreign lands it increases the sympathy for local needs. It was the knowledge of the awful conditions of slavery in Africa, brought to the attention of the world largely by missionaries, that awakened sympathy and secured the support of Christian people so that conditions could be improved. Many of the evils in heathen lands have been lessened because missionaries appealed to the conscience of Christian people and caused them to act. "Missionaries have taken a leading part in asserting the rights of Asiatic and African peoples to just and fair treatment, in educating these peoples to take their proper share in the life and work of the world, and in protesting against the injustices and cruelty perpetrated by representatives of the white races."

Foreign missions promote unity. In the great work of evangelizing the world, the great task assigned the Church, there is a tendency of God's people becoming more closely united. To the one intensely engaged in this great work denominational differences lose some of their significance. In foreign fields this tendency is especially noticeable, and it is having its influence upon the churches at home. **The Church that is seriously engaged in fulfilling her mission of preaching Christ to lost men has little time to engage in quibbling with others about minor differences.**

Foreign missions create a new spirit of giving. Sometimes the fear is expressed that if a Church gives liberally for foreign work the work at home will suffer. Such a fear is felt only by the uninformed and usually disinterested. Experience and observation prove the very opposite to be true. "The conclusion reached by a large array of Church leaders is that in every instance genuine interest awakened in foreign missions increases the spirit of practical beneficence for every other worthy cause."

Note what certain Church leaders say:

"It has been my constant experience and observation, that where a Church becomes thoroughly interested in the work of foreign missions, the other collections share in the general spirit generated by missionary enthusiasm. I have never known any other good cause to suffer in the Church on account of anything that was done by the Church for missions."

"The spirit of missionary endeavor is essential to any large work done by a local church."

"After thirty years of experience, I can say, without exception, the church that gives most for foreign missions can be relied upon for the largest gifts to city work," are the words of a city mission superintendent.

A solicitor of funds says, "I utterly fail to arouse an interest in churches that have not been indoctrinated with the foreign missionary idea. It is the foreign missionary appeal that opens the heart and the purse, and then all the rest of us share in the awakened liberality."

"The people who do most for foreign missions are the people who do most for everything else, both for home missions and for home charities," is the testimony of Christian leaders.

Many are the churches that have been revived and made a spiritual power when they once became interested in their heathen brethren in other lands. **Christianity cannot survive in an atmosphere of selfishness. It flourishes most luxuriantly in an atmosphere of unselfishness and sacrifice for others.**

Foreign missions quicken evangelistic zeal. "The Church that ceases to be missionary will have forgotten its true mission to the world. If it has no message that it desires to carry to all the world, it will have none for those at its own door." A knowledge of the needs of other nations helps us to see more clearly the needs right about us. **A genuine zeal for the salvation of the lost reaches beyond the borders of home to every unsaved soul of the human family.**

The cases are many in which a revival of missionary interest in a local congregation has resulted in a local revival. The case is cited of a newly formed church with but few members of very limited means, that wished to have a missionary of its own in the foreign field. A young man who was soon to go to the foreign field was selected. Before his departure he spent two weeks in this congregation. At once a revival began which resulted in doubling the membership and making the church a spiritual force in the community. From that time forth this church has supported its missionary and increased its contributions, "while its home life has been rich in good works and vital spirituality."

One pastor of wide experience says, "The best missionary churches have been the most evangelistic." Another leader says, "The effort to save the world beyond emphasis the absolute necessity for saving the home land as a base of supplies and a reservoir of power. **As one views the problem of world redemption, the problem of saving America and Europe becomes far more important."** The spirit of evangelism is stirred and increased by missionary study, effort, prayer and sacrifice.

Foreign mission work strengthens and deepens the faith of the Church. It is the mission field that furnishes us with the strongest and most striking evidences of the power of the Gospel. It is when the power of the Gospel comes in contact with other religions that its superiority stands forth in clear outline and its power becomes evident. The Gospel is equally powerful in so called Christian lands, but the incidents in which it is manifest do not attract so much attention. When we pause a moment to consider what the Gospel has done and is now doing in heathen lands—how lives, communities and whole countries are being transformed—the conviction that it is the power of God unto salvation is greatly intensified. The recognition of the fact that the Gospel is universally applicable and that it meets every conceivable condition and need of life cannot help but strengthen and deepen the faith of the Church. The mission field today gives abundant and convincing evidence to every fair-minded and rational man that the religion of Jesus Christ alone is adequate to save lost men from sin. This conviction necessarily leads to greater sacrifice and more prayer that Christ may be made known to all men.

NOTES AND COMMENTS

A Need.—In a recent address Robert Speer said, "The trouble with much of our missionary work is that we are relying too much on money and men, on the forces of the world and the wisdom of the world and do not rely enough on God."

A Neglected Truth.—"Make the demands of the Gospel difficult and you make Christianity triumphant." These are the words of John R. Mott. A gospel that does not call for self-denial and sacrifice, that does not demand of us our all, lacks a compelling appeal. It is weak and powerless.

Mohammedanism is only united in opposition to Christianity. There are over 200 distinct sects of Moslems. They all repeat the formula: "There is no God but God, and Mohammed is the prophet of God," but are often bitterly opposed to one another.—James L. Barton.

America needs a spiritual physician who will go around visiting churches and Christians to diagnose their condition and to describe remedies or give a certificate of death to those that are spiritually dead. —H. C. Herring.

NOTES

A Missionary's Pistol

Viscount Sutemi Chinda, Japanese Ambassador to the United States, says that one of the most powerful impressions of his boyhood was made by a young missionary at a time of tumult and mob violence in Hakodate. An admiring sea- captain, alarmed by the seemingly defenseless condition of Mr. Harris (now Bishop Harris) and his young wife, gave the missionary a pistol. Mr. Harris threw the pistol into the ocean.

In telling the story to Adachi Kinnosuke, a writer in the World Outlook, Viscount Chinda recalls visiting the Harrises at the time, and adds:

The foreign residents of the newly-opened port were well-nigh panic-stricken. Of course, they had all armed themselves as heavily as possible.

There was one exception to this. There lived in Hakodate a young couple, Americans and missionaries, Mr., now Bishop, Harris and his wife. . . .

All the other houses where foreigners resided, were locked, barred, and bolted. I found Mr. Harris' front door wide open. Within the house there was not the slightest hint of dread, not the slightest indication that the young couple feared any impending danger. The missionary wore a placid, kindly smile, although he was standing in the vortex of wild rumors that assassins were thirsting for his blood. The poise of his soul was a thing to marvel at. It stamped itself profoundly upon my mind.

All of us young men of those days were passionate worshipers of courage. This discovery of a dauntless soul in the gentle person of a missionary invited admiration.

The sight of Mrs. Howard Taylor and a company of native Christian women unresisting and happy under showers of stones from an angry mob created in the heart of a rich and powerful Chinese scholar a desire for the kind of religion they had, and he later became a great pastor.

If God wishes to confer on a missionary the thorny crown of martyrdom, should he push away the honor by resorting to self-defense? Self-defense may be "the first law of nature," but is it the highest will of God.—Sel.

The Living Church in Haiti

The calling of the Panama Conference awakened violent demonstrations in certain quarters. One High Church editor actually quoted in this connection the dying words of our Lord, "Forgive them, for they know not what they do." The Bishop of Panama has called upon the President of the Lilliputian republic to withdraw permission to use the buildings granted for the Congress. The best reply to clericalism is ever—Christianity. The best justification for mission work in Roman Catholic lands are the new Christian communities which are there growing up. Pastor L'Herison's church at Jacmel in Haiti is a good illustration The pastor himself was converted when an art student in Paris. He planned to paint a picture of our Lord, and while studying (for the first time) the New Testament to get a better knowledge of our Lord's life, became a new man in Christ, threw his brushes into a corner and returned to evangelize Haiti. There is now, as a result of his ministrations, a Baptist church in Jacmel of 700 members. The country about was, in spite of its nominal Catholicism, a hotbed of voodooism, or African serpent worship. The witch doctor reigned supreme. Even the president of the republic trembled before him. Trees and plants were worshiped as the abodes of evil spirit. Now about Jacmel voodoo dances have ceased, fighting and drunkenness are no more. In the mountain districts little schools have been established by the Baptist Church, where instruction is given in the French Testament. The people have built their own central church with several chapels in the country. The doors of the church at Jacmel are made of the wood of a tree which had been worshiped for centuries. Its owner, when converted, donated it to the building. When the day came to cut it, the whole heathen neighborhood gathered in expectation of seeing some calamity fall upon the sacriligeous Protestant.—Sel.

An Experience of Wu Ting Fang

The Rev. Huie Kin, a Chinese Christian pastor in New York, was reading a daily paper. Seeing that a distinguished countryman of his was to be in New York over Sunday he telephoned him at his hotel inviting him to attend the Sunday service at his church.

The invitation was promptly accepted. After the service was over the guest said to the pastor:

"When I was a boy in China I was acquainted with some Christian people and I thought highly of Christianity. I had never identified myself with it, but, when I was appointed to America I decided I wanted to throw in my lot with Christian people there, and made up my mind that I would accept the first invitation which was given me to attend a Christian service."

There was a pause which was scarcely perceptible, then he continued:

"This is the first invitation I have had!"

The man who spoke was Wu Ting Fang.

This was not his first but his last Sunday in America. Before another Sunday had dawned this man, who had been Minister from China to Christian America, was on his way home.

Who can say what would have been the results if the invitation to go to a Christian service had been given him on his first instead of his last Sunday in America?—Woman's Work.

Moody's Sermon in a Korean Prison

A sermon by D. L. Moody translated into Chinese characters, brought light to a Korean official in prison. Dr. S. Gale writes: "My friend Kim, who was chief of police in Seoul, came to call, and I lent him a New Testament, which he returned in a few days, saying. 'It's good. Walking on the water and such like I don't believe in, but the moral tone of it is certainly good.' This was in 1899. Later I heard that he had fallen under suspicion as a reformer, been arrested and locked up in prison.

"In 1903 there came to me from Kim a little closely packed Korean letter, hardly bigger than a thimble, which said, 'I have found what you told me of years ago, thank God.' Later, at the opening of the Japan-Russia War Kim's prison opened and he and his comrades were free. He told me of his experience. In my agony, not knowing what day my turn would be to be beheaded, I read the New Testament through four times, but found no relief. Finally, one night, as I was reading a sermon by Mr. Moody, printed in Chinese, a great light and joy broke in upon me. My heart sang while my eyes overflowed with tears. God had forgiven and accepted me, and my soul had found rest."—Sel.

Sunday School but no Bible School.—In New York City is a Unitarian church which has a Sunday school. The adult class in that school "studies not the Bible but the modern drama." Unitarianism not being in possession of the Gospel it is not strange that the study of modern literature should supplant that of the Bible. Take the Gospel story out of the Bible and you have a mere shell left without any vital spiritual content. The denial by the Unitarians of the diety of Christ, His virgin birth, sacrificial death and bodily resurrection deprives them of the Gospel.

We also read that the New England Unitarian churches have equipped a "Gospel Tent" for a three months' evangelistic campaign this summer. An evangelistic campaign is carried on in a Boston suburb "by a Unitarian minister who uses a moving picture outfit for the instruction of the people in Bible and other stories of moral qualities." An evangelistic campaign without the Gospel. "Gospel Tent" is not only a misleading, but a wrong name for their place of meeting. The Unitarian, like the masses, is too proud to take his place at the foot of the Cross as a sinner.

"The Japanese believe that at New Year's devils change from one house to another. So on the night when they are supposed to move the houses are tightly closed so that the lights may not be seen, and a sprig of a thorny plant is placed outside the door so that **no devil may enter.**"

BIBLE STUDY

HOSEA

All of the works of men are made to praise the Lord. The good they do manifests His honor and is his glory; the evil which is found in them is made an occasion of revealing His judgment and His righteousness. The prophet Hosea differs from all of the other prophets in that he is implicated in the unholy circumstances of his domestic life. Whether or not he was justified in his conduct is an entirely different question from that of the application of his family trouble to the condition of the nation in which he lived and that of the use which the Lord made of those family complications in revealing to Israel the spiritual relation which they bore to the Lord. We must conclude that, while the Lord directed the course of the prophet in his troubles, he did not commend nor justify the unfaithful conduct of the guilty parties in this family trouble.

The prophet Hosea was called to the work of the Lord in the time of Israel's decline from the ways of the Lord. They had begun their estrangement in the days of Jeroboam, the son of Nebat, and had continued their course until the time of the prophet in the days of Jereboam II. Conditions had not improved,—they had rather grown more aggravated. The character of the declarations in this prophecy indicates that God was at the point of casting off this people who had gone so far astray from Him.

The trouble in the household of Hosea corresponded well with the facts in the history of Israel's relation to God. In order to be a true picture it was not necessary that Hosea should take unto himself a wife who, at the time of marriage, was living in lewdness, although she may have come of a family of ill repute,—1:2. Israel was chosen out of the nations of the world, and separated unto God. God did not defile Himself by this act, and the people whom He had chosen were to Him a holy people until they began to walk in the ways of the nations from among whom they had been called. They were subject to the influences of the ungodly nations because they were of their flesh and blood. In this respect, the prophet represented the character of God, and all through this prophecy he shows out the attitude of God toward the people Israel, and his unfaithful wife represents the people in their changeable conduct toward their God.

It is not stated here just at what time Gomer became unfaithful to Hosea. However, the three children of Hosea bore names suggestive of the course which the Lord would take with His people on account of their unfaithfulness to Him. Jezreel stood for retribution for the past sins of Israel as found in the days of Jehu. He had slain Ahab and all of the worshipers of Baal, but himself forsook the way of the Lord as did also his sons and the kings after him. Jezreel, the son of Hosea was named at his birth as one who would live to see the judgment of God come upon the house of Jehu.

A daughter was born to Hosea. Her name indicated that the day of the Lord's mercy for Israel as a nation was past. Lo-ruhamah lived in a day in which the grace of God was not to be found, as far as national favor was concerned. The Lord had already determined upon the course which He would follow with Israel and there was no repentance with Him. The second son, Lo-ammi expressed, by his name the attitude which the Lord had toward his former people. They could no longer bear his name. Was this Hosea's son, any more than Israel could be called the son of the Lord? Truly, by their unfaithfulness, they were the children, spiritually, of the gods whom they had followed in their unholy lusts. God refused to be called their God.

It may not be a true parallel to say that the moral conditions of a nation are always an indication of their spiritual condition. Yet, this is what is indicated in the prophecy of Hosea. Conditions had become so badly corrupted in Israel that even the prophet found his own home corrupted by the common sins of the nation. The spiritual condition of the people had broken down, and the people who had become unfaithful to their God no longer remained faithful to each other. Moral uprightness depends on spiritual integrity. It may readily be seen that the moral condition of a people and of a nation is an indication of and even the product of their spiritual condition. A nation that has broken down the laws of social purity has done so because they have forgotten their obligations to their God. Where matrimonial infelicities are prevalent, and divorces are more common than marriage, it is a strong indication of the spiritual adultery underlying the spiritual life of the people or nation. If the Church stands in disgrace, and Christianity is reproached as a sham, and the men who hold the sacred offices of the ministry are ridiculed as humbugs and pretenders; if men's hearts are found to have wandered away from the things which every true man and every godly person in all ages have held dear and cherished as sacred and beloved for the sake of the Lord who gave them and are now turned toward other institutions and other interests, it is a plain indication of the condition of spiritual adultery. What fruit can be expected from those who have forsaken the way of the Lord? When men violate their most sacred obligations,—those which they owe to God,—to what extent will they keep, or be able to keep, their most sacred obligations to their fellowmen? The picture which Hosea gives of the conditions in Israel are a revelation of what resulted in Israel, and a true type of conditions which are found among us today. A nation that has run mad in social excesses and whose reputation for domestic tragedies is worldwide should consider itself under the displeasure of God whose awful judgments are imminent. What shall her children be named?

While the prophet keeps in mind the fact that the Lord will send His judgment upon Israel, he looks beyond the time of affliction by which the nation would be purified and sees the mercies of God again restored, and the people again brought into fellowship with God.—1:10, 11; 2:1, 2. The names of the children indicate the result of a repentance, they are children of mercy and accepted of God. No mention is made of Jezreel, for his mission was past,—the judgments of God having been accomplished. Some significance must be attached to the "mother" who represents the spiritual relation of men to God. The world cannot and will not suffice men for their spiritual needs. It can give men nothing but afflictions, and out of those afflictions will they call upon the Lord. He will entice them to himself "in the wilderness."—2:14; 5:15. But, they will not come back to the Lord their husband without a redemption. The price was to be paid while they were under the power of one not the husband. He loved Israel as a faithful husband even though she was unfaithful to Him.—3:1, 2, R. V. Marg. The text seems to indicate that the wife of the prophet had gone from his home and had been estranged from him for some time. His affection was strong toward her and under the direction of the Lord he went to her and purchased her freedom from the unlawful husband and brought her again to his own home where she remained unreconciled to him, like a slave to a master, for many days. Israel's redemption as well as that of the world has been paid by Christ, who still waits for our reconciliation unto Him. The picture would not be complete without knowing that there was a final return of the affection of the unfaithful wife to her beloved husband, even as there will be a final restoration of the people Israel to the one who has redeemed them to himself from among the nations of the world.—3:5.

The lesson for the world to learn from this illustration is, that, for the sins of unfaithfulness which are being committed today, and of which the lewdness of the world is an indication, God will bring men into judgment. He cannot own them in their sins. He will purge them of their iniquity, and call them to repentance. There should be a loud cry from the shepherds and stewards of the people of God today, calling men to turn away from their spiritual idolatry and adultery. There will be no reform and no return to social and national righteousness until there is a spiritual restoration of men to God. Laxity of the marriage laws is not the trouble in the nations of today. Righteousness is not the result of legislation, it is a product of character; and character is affected only by spiritual conditions. The world is in need of Hosea's messages which point out the sins of the people by the character of their lives and calls them to return unto their God.

The prophecy has a special bearing upon the future condition of the nation of Israel. There will be a final gathering together of Israel and Judah under one head.—1:11. They will return to the Lord and become a nation after a long period of desolation without a king, or prince, or worship, or priesthood. The time is almost indicated when they shall return to the Lord. From the time when their national existence ceased, when they were cast out among the nations, from that time, "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." May it not be that the two days of Israel's exile are nearly completed and the time at hand for their restoration to their own husband.

There is grave danger in this that men will hear the messages of the Lord and continue in their sins as did Israel in their day. But God will not pass by any disregard of His word. This prophecy contains a message for the Gentile world and for the Christian Church. The sins that are open in the sight of God demand repentance. God will forgive and restore all who call upon Him. Let men be faithful to God. Let the Church be true to her Bridegroom. Let Israel turn to her Husband.

PROPHECY

One of the most important elements in the Scriptures, if not the most important, is prophecy. God's purposes have had very little to do with the past. He continually looks forward and has always kept the attention of saints as well as seers upon the events of the future. What of history has man to look back upon? There was no past for Adam. He began with a present moment of existence and an eternal future was before him. What had he to do with the past eternity to inquire into the history of God's existence or with the ages and epochs of bygone worlds or beings? The past affects us only by what it has brought to us, not by how it came. God dealt justly with the father of our race when He closed the door of the past and opened widely the portals of the future.

The record of human existence as it has been divinely preserved for us reveals the unchanging nature of the Laws of God in His dealings with men and affords us even an occasional glimpse of his dealings with other beings. What we know of God's dealings with His creatures in the past will help us to understand and interpret His purposes as declared in the Word in all future time. His laws are unchangeable. The Bible has become a record of God's promises to men and their fulfilment. We know His promises are sure because they have been true. By a careful study of the Word there will be found certain principles of prophetical interpretation by which we may be guided in the understanding of prophecy. This is one of the important as well as interesting features of Bible Study.

In the series of articles by Brother J. A. Ressler, the first of which appears in this number of the CHRISTIAN MONITOR, some of these principles are set forth. We recommend the careful reading and study of these articles. May they be helpful to the Bible student and to all of the readers.

"The Koreans think that on New Year's eve a demon goes around, leaving terrible diseases at their houses. They have tried different ways to keep him from coming, but they fancy that some of these bring other troubles. A common way is to leave a flour-sieve outside the house. The demon is thought to have a habit of counting the holes in a sieve, and while he is doing this the night passes and it becomes too late for him to do harm."

In the very pagoda where Henry Martyn said that the conversion of a Braham would be like the raising of the dead, there I saw converted Brahmans and Moslems kneeling as Christians to organize a native Indian Christian missionary society.—Sherwood Eddy.

ELEMENTARY STUDIES IN PROPHECY

I Importance of Prophetic Study

J. A. Ressler.

In the beginning of the last written message God gave to man (Rev. 1:3) we read, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." And almost the closing words (Rev. 22:18, 19) are a solemn warning against adding to or taking from the words of the prophecy given in that sacred message. Paul tells us in II Tim. 3:16 that "All scripture is given by inspiration of God, and is **profitable**" for several very proper things which he names.

Notwithstanding these solemn declarations of God, there is no subject of the Bible so much neglected as that of prophecy. Indeed, when the subject is mentioned, many well-intentioned persons become suspicious, feeling that the prophecies of the Bible are too difficult for us to understand and they act as if they thought these Scriptures were not intended to be understood.

Such persons sometimes point to the time of our Savior's life on earth, recalling how the people did not realize the meaning of His coming; how the great mass of the Jewish nation did not recognize Jesus as the Messiah; how that even the apostles failed to understand the Savior's predictions and the Old Testament prophecies regarding the sufferings, death, and resurrection of Jesus. These things are taken to indicate that we have no right to expect that we should be able to understand the predictions of the Bible. We are told that we cannot know which of the prophecies have been fulfilled and which have not; that we cannot tell which of the predicted events are to be understood as referring to the Church, which to the Jews, or which point possibly to Gentile nations; that we have no means of knowing what language in the Bible is to be taken literally and what is to be figuratively or spiritually understood.

If this were true, the Bible could not claim to be the revealed Word of God, for reading and interpreting it would be mere guess work. If it were true, the last book of the Bible, called the Revelation in the inspired record itself, is misnamed. It should have been called a riddle instead of a Revelation. It will be remembered that, while the Bible records the unbelief and ignorance of the Jewish leaders and of the apostles in the days of our Savior's life on earth, it records them only to condemn them. In the twenty-third chapter of Matthew Jesus speaks in the most scathing terms of rebuke to the scribes and Pharisees because of their wilful misinterpretation of the law and the prophets. Had they not been responsible for their ignorance in the matters Jesus here speaks of, could He have justly accused them as He does? That their guilty unbelief had special reference to Himself is shown in the last verse of the chapter, where He says, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." In his declaration that all scripture is profitable, Paul makes no exception of the subject of prophecy. The prophetic portions of the Bible are included among the things of profit as well as the historical and didactic portions.

If we look to the unbelief of the disciples for consolation in our own failure to rightly divide the word of truth, let us remember what Jesus says to the sorrowing ones on the way to Emmaus, "O **fools,** and slow of heart to believe **all** that the prophets have spoken." These two men later declared that their heart burned within them as Jesus talked with them in the way. Does not our heart burn within us as we think how justly He might speak those very words to us as we slight His promises, make light of His warnings, and neglect the predictions He has left on record for our profit?

A glance at the Bible will reveal the fact that a large portion of the Word is devoted to the subject of prophecy. Sixteen books of the Old Testament are distinctly books of the prophets. The subject of these books is in some small portions historical, but the greater part is purely prophetic. Many prophecies are given in other portions of the Old Testament. In fact, almost all of the Old Testament books contain some prophetic utterances. The New Testament abounds in prophecy, not only in the book of Revelation, which is almost given up to the subject, but in every part of the other books as well.

If the Holy Spirit gave so large a part of His Book to the subject of prophecy, and then gave us the distinct statement that **all** scripture is profitable, we assume a grave responsibility when we set aside these plain directions and neglect the prophetic portions of divine revelation as unworthy of our serious attention. If this is our practice and we teach men so, we place our wisdom and authority above those of the Holy Spirit, who placed these scriptures where they are and told us that they are for our profit.

Difficulties there certainly will be in the path of the student of Bible prophecy, just as there are difficulties in every other Bible subject; but these difficulties are no excuse for our neglect. There is one key that opens to us every department of the great volume, and that is the key of faith. "If any man will do his will, he shall know of the doctrine," says our Savior. Faith opens the vestibule to willing obedience, and faith opens the way to a knowledge of the doctrine of Christ. Without faith it is impossible to please God, and without faith it is impossible to comprehend the doctrines of the Bible. The Bible remains a sealed book to the one who refuses to approach it with the first requisite to its understanding—**faith.**

Lest we misunderstand, it is well to remember that "doctrine" includes not only that portion of Scripture which treats of ordinances and restrictions, but also those portions which speak on more general lines. That sublime essay on love—I Cor. 13—is just as much doctrinal as is Matthew 3, which introduces to us the subject of baptism. I Thes. 4:14-18, telling us of the catching up of the believers when the Lord comes to call His own, is just as truly doctrinal as is I Cor. 11, which tells about the prayer-covering for believing women and the right place of the communion. All these "doctrines" are included in the Savior's promise when He says that all who will to do them shall know of them. In view of this, if one still hesitates to take up the study of prophecy, let him know that it is not the matter of difficulty that hinders, but an unwillingness to know, pure and simple. Our Savior's own word assures knowledge to him who is willing to accept in simple faith that which the Word and the Spirit are willing to impart. Cases where God breaks through wilful blindness are exceedingly rare. Miracles like the one which came to Saul on the road to Damascus are not abundant either in history or in modern experience.

It would be difficult to explain the present-day neglect of the subject of prophecy by religious teachers on any sound or reasonable grounds. In fact, so completely is the Bible harmonized in its various parts, and so interdependent are the various subjects of which it treats, that it is impossible to separate the different portions and point out one as important and necessary and the other as less so. For example, the historical parts of the Old Testament are intensely interesting to us as pure history, yet we cannot separate them from the doctrinal teachings of the New Testament, for they form the basis of the Messianic hope and God's plan of redemption. Jesus continually points back to the Old Testament Scriptures as the basis of his hearers' faith in Him as the Messiah.

Again, how incomplete the historical records of the Bible would be if we were given no hint as to what is to follow! History leaves the Israelite nation scattered and rejected, with many of God's richest promises to them unfulfilled. History leaves the Bride of Christ without her Lord. In both cases prophecy completes the structure. Israel will yet be restored to the land promised him in perpetual right by Jehovah. Christ will come to claim His espoused beloved one. Commands and ordinances are made clear and plain to us by their historical setting. So, while different portions of the Bible may demand different forms of recognition—history calling for belief, commands requiring obedience, promises and prophecy demanding faith—all portions equally demand our acceptance and recognition as the Word of God.

References for Additional Study

Luke 12:45, 46; Luke 21:34-36; I Thes. 5:1-7; Phil. 3:20; Matt. 24:42-44; 25:13; Mark 13:32-37; Luke 12:35-38; Rev. 16:15; Mark 8:38; Col. 3:3-5; I Jno. 2:28; II Tim. 4:7, 8; I Pet. 1:7.

Scottdale, Pa.

(To be continued)

The Workers' Column

ISRAEL'S REPENTANCE.—Hosea 14.

August 13

I. The Lord's Plea to Israel.—vv. 1-3.
  1. His invitation to repentance.—v. 1.
  2. Their sin declared.—v. 1.
  3. The confession which the Lord commanded.—vv. 2, 3.
    a. Ask for mercy.
    b. Promise devotion.
    c. Turn away from the fellowship of idolators.
    d. Turn away from their own sufficiency.
    e. Turn away from their idolatry and that of their fathers.

II. The Lord's Promise of Forgiveness to Israel.—vv. 4-7.
  1. He will keep them faithful to Him. v.4.
  2. He will love and have mercy upon them.—v. 4.
  3. He will cause them to prosper.—v. 5.
  4. He will make them a pleasant and honored nation.—v. 7.

III. The Confidence of Israel in God when Forgiven and Returned to God.—v. 8.
  1. Turns from idols.
  2. Honors God's Word.
  3. Brings forth fruit unto God.

IV. God's Confirmation of the Truth of the Promises which He has made Concerning Israel.—v. 9.

Note.—In the foregoing may be seen the principle of repentance and of faith toward God in the Gospel dispensation. It is remarkable that men today may have as little confidence in the conversion of some sinners as in the restoration of Israel to faith and obedience to God, and need the strong confirmation of the Word of God to assure them that it is not only promised but will be accomplished, "for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein."

THE FIRST HARVEST IN THESSALONICA.—I Thes.

August 20

I. The Sower.
  1. Paul, with his companions.—1:1.
  2. His character.
    a. Thankful and prayerful.—1:2, 3.
    b. Suffering for the sake of the believers.—1:5, 6.
    c. A pattern of righteous living.—1:8-10.
    d. Bold for the gospel.—2:2-6.
    e. Gentle and affectionate.—2:7-11.

II. The Seed.—The Gospel.
  1. The Word preached.—1:5; 2:2, 8, 9.
  2. Accompanied by the power of the Holy Spirit.—1:5.
  3. Accompanied by a holy life.—2:10-12.

III. The Fruits.
  1. Men became followers of the apostle and the Lord.—1:6; 2:13, 14.
  2. Men turned away from idols.—1:9.
  3. They turned to God.—1:9, 10.
    a. Able to serve Him.
    b. To wait for His Son from heaven.
  4. Men became witnesses for the Gospel.—1:7, 8; 2:13, 14.
  5. Not carnal fruit or reward.—2:8, 9.

IV. The Joy of the Harvest.—2:19, 20.

CODE OF CHRISTIAN CONDUCT FROM JAMES

August 27

1. Seek to know the will of God in all things.—1:1-8.
2. Do not seek the fading glory of men.—1:9-11.
3. Be swift to hear, slow to speak, slow to wrath.—1:12-20.
4. Be hearers and doers of the Word of God.—1:21-25.
5. Keep the tongue bridled.—1:26.
6. Be merciful.—1:27.
7. Be not partial toward the rich, for the neglect of the poor is sin.—2:1-26.
8. Seek not to be teachers (R. V.) the position is one liable to many offenses and troubles.—3:1-18.
9. Beware of the love and friendship of the world.—4:1-17; 5:1-6.
10. Be patient unto the coming of the Lord, and find sufficiency in His present grace.—5:7-20.

A VICTORY OVER THE BODY
Rom. 6

September 3

I. The Victory over the Body is Obtained by Christ in His Body.—vv. 6-10.

II. The Believer Reckons Himself to be Dead because of the Death of Christ for Sin.—vv. 2-11.
  1. Being dead to sin he should not live longer in sin.—v. 2.
  2. Being baptized into the death of Christ he rises in and walks in a newness of life.—v. 4.
  3. The believer's body is to be considered as in the likeness of Christ's body dead.—v. 5.
  4. The believer should consider his body as having paid its obligation to sin by death, and to be henceforth free from all other obligations.—vv. 6, 7, 11.

III. The Believer has the Privilege of making use of His Body in the Service of Righteousness.
  1. He is risen to a new life.—vv. 4, 5, 8, 10, 11.
  2. He need not serve sin.—v. 6.
  3. He should not allow sin to reign in his mortal body to obey the lusts thereof.—vv. 12-14.

IV. His Relation to Righteousness.
  1. Yield self and the body to God for His service.—v. 13.
  2. Live in the spirit of God's grace.—v. 14.
  3. Obey from the heart the word of the Lord.—vv. 17, 18.
  4. Bring forth fruits of righteousness from the gift of life which God has given.—vv. 21-23.

JESUS CHRIST, THE CHIEF CORNER STONE

(Continued from page 611)

in God's keeping. Ben had said, "I don't see but what them as don't belong to church get as much good out of life as the others, an' I am going to try my own way for awhile."

Oh, why hadn't he gone with Joe when Joe asked him! Perhaps together they might have had a chance to breast the current, but Joe, alone and unaided! Bitterly Ben upbraided himself for being cowardly.

Mr. Steffin was watching, with his soul in his eyes, for Joe was the very apple of his eye, as the other members of his Sunday-school class knew. It was very hard to stand there powerless, excepting for that appeal to God. Others were crowding upon them now, standing breathless, watching the struggle, and many lips moved in silent prayer.

Again and again the ice seemed to engulf Joe. And then the boat would be righted and he could be seen. Then there came an awful moment when all seemed to be lost, and after the watchers dared to look again, the ice had parted and Joe was able to drive his boat through it and diagonally across the current for several rods.

"God help him to hold out!" breathed Ben.

The ice was again closing about Joe, and it was only by the greatest exertion that he pushed his way through it all. When each sweep of the current carried the boat farther away from them, toward the hills, Mr. Steffin said again, "Let us pray and trust in the Lord."

Somehow the entire crowd seemed to catch the inspiration of his faith. Let happen what would, they had no fear. God is a very present help in time of trouble. Somehow Joe would be saved. And he was. The boat drifted far down the river, and Ben and Mr. Steffin led the crowd down opposite, to be ready to help. Slowly but surely it swung out toward the hills, where there was safety for the time being, and so, fighting his way inch by inch almost, Joe finally came near enough for men to wade out and pull the boat ashore.

In the bottom of the boat were Mrs. Baer and her little son. She had been cut off from escape by the rapid rise of the Little Mohawk. She was almost helpless, through fear and exposure.

Joe, glad that he had made the venture, responded not at all to the congratulations of the crowd who persisted in regarding him as a hero. Mr. Steffin and Ben took charge of him, and in their hands he was soon made comfortable.

When, a few hours later, Ben said, "Joe, I'll take him for me Master, too," Joe understood.

"After you wouldn't have anything to do with him?" Joe questioned.

"I am a thinking I need him more than anything else in this world," explained Ben.

"You do," answered Joe. "Jesus comes first an' everything else finds its right place afterwards."—From "Our Young People."

The leading men of India are today looking to Jesus Christ as the One who must lead to India's fruition.—J. P. Jones.

EDUCATIONAL

THE HYMNS OF THE ANABAPTISTS AND EARLY MENNONITES

John Horsch

Among the Anabaptists and early Mennonites there were many hymn-writers. Their hymns are found in the **Ausbund** and in the collection printed recently by the Mennonite Publishing House.

The **Ausbund** (the word means a choice selection) was the hymn book of the early Swiss and South German Mennonites, known as the Swiss Brethren. The first edition was published in 1570 or 1571. Later the book was considerably enlarged, more recent hymns being added from time to time. It is sometimes called the Passau Hymn book, for the reason that a large number of the hymns were written by brethren imprisoned in 1535—1537 at Passau on the Danube river in Bavaria. At least twelve editions of the **Ausbund** were printed in Europe (the last in 1838), and sixteen in America. The first American print is from the press of Christopher Sauer in Germantown, 1742. This book is in use today among the Old Order Amish brethren, being popularly known under the name of **"das dicke Liederbuch."**

Many hymns of the **Ausbund** were written by men and women who died at the stake or on the scaffold and whose martyrdom is described in the Martyrs' Mirror. Thieleman J. van Braght, the compiler of the Martyrs' Mirror, evidently used the **Ausbund**; he translated some of the hymns found in this collection into Dutch (Holland) prose for his work. The German translator of the Martyrbook, in 1748, rendered these parts in German prose from the Dutch, being evidently not aware that he could have used the German originals from the old hymnbook. The English edition of the Martyrs' Mirror also contains translations of these hymns in prose. For example, the translation of hymn No. 6 in the **Ausbund,** by Felix Mantz, is found in prose in the Martyrbook (English edition, printed in Elkhart, Ind., 1886, page 400; No. 5, by George Blaurock, on page 416; No. 31, by Lienhart Schoener (Schiemer), on page 409; No. 32, by Hans Schlaffer, on page 410; No. 37, by Hans Langmantel, on page 414, etc.

The collection of Anabaptist hymns recently published by the Huterite Mennonites and printed by the Mennonite Publisheng House at Scottdale, is larger than the **Ausbund.** The Huterites are the descendants of the Anabaptists of Moravia, a province of Australia. In doctrine they are, generally speaking, strictly Mennonites, although they do not have the name. Their churches are located in South Dakota and Montana. Their hymns were, with few exceptions, written in the sixteenth century and have been preserved in manuscript. This collection makes a large volume of nearly nine hundred pages. The title is **"Die Lieder der Huterischen Brueder"** (the hymns of the Huterite Brethren), but the book contains also a number of hymns of the Swiss and South German Mennonites.

Both in this collection and in the **Ausbund** the hymns are broadly speaking of two classes. There are historical hymns treating of the martyrdom of the victims of the great persecutions in the sixteenth and seventeenth centuries or giving Bible history, but the greater number are hymns of prayer, praise, doctrine and practice, intended for public and private worship. Dr. Philip Schaff, the noted church historian (chairman of the American Revision Committee who gave us the Revised Version of the Scriptures) who was well informed on Anabaptist literature, expressed himself very favorably concerning these hymns. The first missionary hymn, probably in any language, is of Anabaptist origin.

About the historical hymns of the **Ausbund,** Dr. J. H. Dubbs, of the Reformed Church, says: "The sincerity and earnestness of the writers is everywhere apparent. They tell the tale of their persecutions with a degree of simple fervor that cannot fail to awaken responsive sympathy. It is remarkable that in these hymns there are but few words of condemnation for cruel persecutors, but once in a while the indignation of the poet is not to be repressed."

The Anabaptists and Mennonites were never an exclusively Psalm-singing church. John Calvin and a few other reformers, it is well known, did not permit the use of hymns beside Psalms. This ruling was based on the denial of a progressive revelation in Scripture; it was not admitted that the New Covenant excels the Old in that it is a more perfect revelation of the truth. Calvin taught that the Old Testament Scriptures differ in no particular from the New, and that the Old Testament is the standard and rule for Christian worship and practice, as well as the New Testament. The state-church reformers fell back on the Old Testament to furnish them the arguments on which they based their principles of the union of church and state, legal prosecution of those who would not accept their doctrine (persecution), war, swearing of oaths, infant baptism, etc. They taught that no interpretation of the New Testament Scriptures must differ from Old Testament teaching, in other words, they made the Old Testament the most authoritative part of Scripture. Menno Simons and the Anabaptists in general, on the contrary, taught that "all Scripture must be interpreted according to the spirit, teaching, life, and example of Christ and the apostles" (Menno Simons' Works, part I, page 65). The Anabaptists recognized the fact that some of the Psalms are of a distinctly Old Testament character, setting forth principles of the Mosaic Law and frequently referring to Israel, Zion, the holy city, the temple, etc., while on the other hand certain features of Christian life and activity are naturally absent.

Tunes originated among the Anabaptists and Mennonites are few in number. In some instances suitable tunes of secular historical songs were used.

A few of the Anabaptist and early Mennonite hymns have been translated into the English language. The well known Haszlibacher hymn has been rendered in English by S. W. Pennypacker, former governor of Pennsylvania. Following are a few stanzas of a fine hymn by the martyr Lienhart Schiemer, describing the fierce persecution (translation by Dr. Henry S. Burrage).

"Thine holy place they have destroyed,
  Thine altar overthrown,
And reaching forth their bloody hands,
  Have foully slain thine own.
And we alone, a little flock,
  The few who still remain,
Are exiles wandering through the land
  In sorrow and in pain.

"We are, alas, like scattered sheep,
  The shepherd not in sight,
Each far away from home and hearth,
  And, like the birds of night
That hide away in rocky clefts,
  We have our rocky hold,
Yet near at hand, as for the birds,
  There waits the hunter bold.

"We wander in the forests dark,
  With dogs upon our track;
And like the captive, silent lamb
  Men bring us, prisoners, back.
They point to us, amid the throng,
  And with their taunts offend;
And long to let the sharpened axe
  On heretics descend."

Scottdale, Pa.

THE DEMAND FOR BETTER SCHOOL READERS

L. J. Heatwole

(Author of Scheme for "The Moral Standard Readers.")

Those who have given serious attention to the number and kind of studies required in the Public Schools, readily agree, that the aptness to read with correctness and ease, and a proficiency in spelling and composition must have first place in the curriculum of school work.

The success of the student in all the succeeding lines of study, without question depends upon whether or not he is able to absorb and retain, and eventually reproduce with precision and clearness, the subject matter treated in his course of reading.

Hence, where proficiency and skill is to be insured along this line of study, early and systematic training must needs be carried through all the elementary grades. In the arrangement and classification of subjects for use during this particular period of school work, the greatest of care is to be taken in the selection of material from the purest fountains of literature, and the system of grading maintained in complete harmony with the common stage of advancement that the child mind is supposed to develop, for dealing with the tangible things of life as they come within his reach.

In the earlier periods of school life the youth of today is much given to look upon everything about him with wide-open eyes, and as a rule, sees things in their real and tangible forms. His books, his toys, his games and contests with his fellows are all realistic stepping-stones by which he advances to the more expanded sphere, whether the inborn quality of mind asserts itself for appreciating and absorbing the sentiment of a song or story, which he invariably accepts as being based on truth and fact; and his highest and best ideals for hero worship are found in the implicit confidence that he places in parents, teachers, benefactors and other natural protectors.

With these points in view, Boards of Public Instruction should provide only such books that produce the literature and grading that bring about this desired result.

Where it becomes possible to direct the student forward step by step along a connected line, where no break occurs in the subject while passing from one series to the next, the patch-work and piece-meal feature of most school readers becomes entirely eliminated.

The system set forth by the accompanying scheme for "The Moral Standard Readers," covers a field that has as yet not been occupied by any other author—the same having the sanction and support of prominent educators of today and should go far toward meeting the demand now being made by teachers, patrons and school officials in general.

THE MORAL STANDARD READERS

For Elementary Grades in Public Schools

BOOK NUMBER ONE

For Life's glad morning—when the child-mind looks out upon the world with wide-open eyes

DEPARTMENTS	DEPARTMENTS	DEPARTMENTS	DEPARTMENTS	DEPARTMENTS	DEPARTMENTS
Life's Morning	**Objects**	**Animals**	**Persons**	**Nature**	**Conduct**
First steps	at home	at home	at home	in gardens	at home
Play days	at school	on street	at school	in fields	at school
Father; Mother	at church	in country	at church	in orchards	at church
Brother; Sister	in town	on trees	on visit	in forests	at Easter
	in country	in water	on cars	in valleys	at Christmas
	on water	at Zoo	in fields	on hills	in walking
		in dens	in boats	on rivers	in riding
			in autos	in the sky	in sailing

BOOK NUMBER TWO

For Life in prospect—the future stretching far ahead—with the vista all rosy-hued and full of promise

Day-dreams	Good-nature	Daily-life	Boy-life	Girl-life	Real Pleasure
Wide awake	in obedience	Awake	in honesty	in meekness	in love
Think little	in tenderness	asleep	in bravery	in goodness	in joy
Wish much	in fidelity	industry	in loyalty	in kindness	in peace
Ask questions	in disposition	recreation	in firmness	in gentleness	in praise
Strong desires	in sympathy	success	in integrity	in purity	in thanksgiving
Memory gems	in loyalty	failure	in gallantry	in patience	in association
	in patience	expectation	in mercy	in forbearance	in travel
	Memory gems	disappointment	in valor	in forgiveness	in sight-seeing
		Memory gems	in courage	Memory gems	in anticipation
			Memory gems		in home coming
					Memory gems

BOOK NUMBER THREE

For Life's opportunities—the time for choosing the good and true and the beautiful—and for refusing the ignoble and the bad

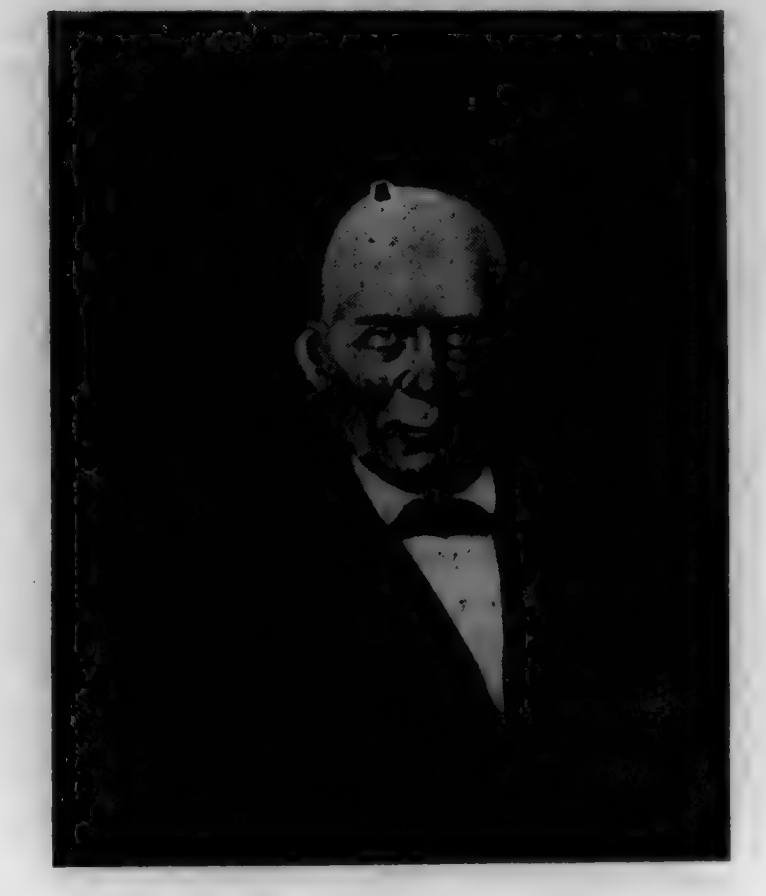
Discipline	Trial	Character	Moral Philosophy	Education	Divine Life
Training	on duty	in emulation	in endurance	in knowledge	in reverence
Restriction	on obligation	in generosity	in fervency	in wisdom	in sincerity
Obedience	in conflicts	in judgment	in ardor	in skill	in sanctity
Punishment	in anxiety	in ability	in enthusiasm	in erudition	in purity
Discouragement	in failure	in benevolence	in inspiration	in learning	in piety
Adversity	in reformation	in patriotism	in superstition	in exploration	in confidence
Bereavement	in courage	in citizenship	in fanacticism	in discovery	in faith
Memory gems	in resolution	in perseverance	in zeal	in invention	in hope
	in fidelity	in intelligence	in triumph	in public trust	in trust
	Memory gems	in cheerfulness	in victory	in fidelity	in worship
		Memory gems	Memory gems	Memory gems	in devotion
					Memory gems

BOOK NUMBER FOUR

For Life's full responsibilities—its triumphs and failures—with its beautiful sun-glows at eventide

Ethics	Government	Science	Fine Arts	Reminiscence	Reflections
in culture	in savagery	in discovery	in poetry	in experience	sacred song
in virtue	in barbarism	in astronomy	in music	in sociability	devotion
in honor	in civil form	in geology	in painting	in story-telling	veneration
in respect	in enlightened	in geometry	in statuary	in hospitality	reverence
in bravery	by kingdom	in geography	in sculpture	in chivalry	resignation
in heroism	by empire	in history	in engraving	in adventure	olden memories
in romance	by republic	in mathematics	in printing	in gallantry	spiritual life
in oratory	legislative	in philosophy	in fresco work	in conquest	psychology
in fame	judicial	in medicine	in photography	in wide world	evolution
	executive	in research	in embroidery	in every land	involution
		in invention	in upholstery	in deep sea	dissolution
			in taxidermy	in blue sky	heaven
				in great beyond	

The system of grading as set forth in this scheme suggests the ground plan on which the four books are worked out. As here shown, each book has six departments with their series of sub-topics—to be treated through the medium of from three to five lessons each of the purest and choicest of literary selections. Together with the illustrations, matter enough is produced to cover from 900 to 1000 printed pages, estimating Book No. I at 150, Book No. II at 200; Book No. III at 260, and Book No. IV at 350 pages.



Prof. Wm. H. McGuffey

Since the courses of study in both public and private schools embrace a much wider scope than formerly, the exercise in reading drills should touch every phase of work now comprised in the academic and preparatory courses.

* * *

Those of our people who attended the schools of fifty and sixty years ago readily recall the McGuffey's series of readers, that were productive of so much good to the then rising generation because of the pure, clean moral tone of selections, which in after years became the prolific source from which editors, ministers, public speakers and literary men in general have been drawing their best models and ideals of real life.

To many of our elderly people it becomes an inspiration today to catch a fragmentary sentence from, "The Old Oaken Bucket," "The Little Lord and the Farmer," "The Boy stood on the Burning Deck," "How big was Alexander?" "Mary had a Little Lamb," "Twinkle, Twinkle Little Star," or "Harry and the Guide Post."

The compiler of these and thousands of other beautiful and wholesome extracts from the juvenile literature of America, England, France and Germany, was Wm. H. McGuffey, LL. D., who was from 1845 to 1873 professor of moral philosophy and political economy at the University of Virginia.

It was while serving this institution of learning in that capacity, as well as that of a minister of the Gospel, that he wrought the crowning and most far-reaching work of his life—the editing and compiling of the series of readers that bear his name.

He died in the year 1873, and his grave, which is in the University Cemetery, is pointed out to visitors as that which marks the last resting place of the author of one of the best series of school books for reading found in the English language.

Dale Enterprise, Va.

A BOOK THAT HAS BEEN OF GREAT HELP TO ME

"Das Kind im Elterlichen Hause" (The Child in the Parental Home), by John S. C. Abbott.—This book was presented to me at the age of thirteen by my grandmother. It aims to help children in their teens to a pure, useful, consecrated life. It deals with such subjects as Accountability, Truthfulness, Obedience, Religious Truths, Goodness, Character-building, etc. It is written in a sympathetic, earnest, practical style and is profusely illustrated by stories of real life driving home the truths presented.

I believe that more than any other book, this little volume opened my eyes to the realness of life, created in my heart a deep desire to make the best of life for the highest good and helped me to form resolutions to that end that have given me strength to meet temptations and overcome them, even to this day.

There are several reasons why this book was of so much help to me: 1. I had an almost famishing hunger at that age for reading. There were few books in father's German library that I could read, much less understand. This was the first book presented to me as my own. It would follow that I prized it highly. 2. It was a present from my godly grandmother, whom I loved dearly and who supplemented her gift with wise counsel that helped the truth to find the right place. 3. My mother had just died, and I was without a parental home, living among strangers. My heart was mellow and ready for the good seed. 4. I could just read German sufficiently to get the sense of the text by reading carefully, which helped the truth to soak in as I read, and it seems to me that there is more pathos and power to teach in the German language than in the English, which all had its effect.

The point I wish to impress is this: See that the children get the right literature at the right time when lasting impressions can be made.

D. H. Bender,
Hesston, Kans.

Imitation of Christ, by Thomas A. Kempis.—This book has greatly influenced my life for good. It is not a new book to many of us, and any one who has read it, cannot help but feel its deep spirit of devotion and consecration to God, the spirit that is lacking in the lives of so many Christian professors.

It is a book that I have read and reread and it seems every time I read it it creates within me a reverence and devotion to God and things eternal that I have never gotten from any other book outside of the Bible.

The book is divided into three parts: 1. Instructions for the Spiritual Life; 2. Instructions for the more Intimate Enjoyment of the Spiritual Life; 3. Of Divine Illumination. A few expressions from the author will help us to see the spirit of devotion in which he wrote this book.

"It is not profound speculations, but a holy life that proves a man righteous and good."

"Better is the humble clown, that serveth God, than the proud philosopher who, destitute of the knowledge of himself, can describe the course of the planets. He

(Concluded on page 637)

THE YOUNG PEOPLE'S MEETING

HOSEA.—Hosea 3

Topic for August 13

MOTTO

"O Israel, return unto the Lord thy God."

THE STUDY HOUR

I. Hosea.—Little of the history of Hosea is known except what he has disclosed in his writing. His domestic experience seems to be a sad one. His marriage with a woman who was a child of whoredom and who had a lewd nature which caused her to be untrue to the prophet, was used of the Lord to illustrate His experience with Israel. After she had long been untrue and had begun to learn by sad experience that Hosea was a good husband, he found her on the market as a slave about to be sold. He bought her and took her home and was kind to her, telling her not to be untrue any more.

II. The Text, Hosea 3, is the center of Hosea's message. His forgiving love for his wretched wife who had been so unworthy was like the forgiving love of God toward the children of Israel who had forsaken Him and followed after idols. As Hosea brought back his wife and loved her, so God would bring back Israel and restore them to favor and happiness.

III. Outline Study.

1. Time of Hosea's prophecy.—Hosea 1:1.
   a. Uzziah.—II Chron. 26:1-23; II Kings 14:21, 22; 15:1-7.
   b. Jotham.—II Kings 15:32-38; II Chron. 27.
   c. Ahaz.—II Kings 16:1-20; II Chron. 28.
   d. Hezekiah.—II Chron. 29—32; II Kings 18—20
   e. Jeroboam II.—II Kings 14:23-29; Amos 7:10, 11.
2. The Message of Hosea.
   a. Israel is sinful.—Hosea 3:1; 4:1, 2, 11, 112; 13:1, 2.
   b. God will punish her sin to bring her to repentance.—Hosea 2:6-13; 5:13-15; 13:6-8.
   c. He longs to spare them beforehand if they will only repent.—Hosea 6:1-3; 11:8; 14: 1-9.

PERSONAL THOUGHT

Have we such a spirit of compassion in our heart toward our human relations that we could say, "according to the love of God."

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Return.**
2. Commit Hosea 14:1-9.

For Young People—

1. Perilous Times of Hosea's Day.
2. Hosea as an Illustrator of Truth.
3. Hosea's Revelation of God's Character.

For Older People—

1. How to get Deeper Blessings from Sad Experiences.
2. Israel's Greater Sin.
3. Hosea's Message.

SEED THOUGHTS

The central idea of Hosea's teaching is the love of God. "He is the first of the prophets to rise to the sublime height of calling the affection with which Jehovah regards his people by the name of love." —Tarbell's Guide.

In Amos's day, who prophesied under Jeroboam, society was dissolute, 'but in Hosea's day it was dissolved."—A. B. Davidson.

If Amos is the St. James of the Old Testament, Hosea is the St. John.—McFayden.

HARVEST—WORK FOR THE ADULT

Jno. 4:31-42 (Senior)

Topic for August 20

MOTTO

"Lift up your eyes, and look on the fields: for they are white already to harvest."

THE STUDY HOUR

I. The Purpose of the Topic.—The topic was chosen with the thought that many would be occupied more or less with harvest at this season of the year. When we have the natural harvest on our mind, it is wholesome to draw our mind toward a far more important harvest. Harvest time is a season in which all may be occupied with something that helps the harvest along, so in the spiritual harvest each one may do something toward the great work. Wage earners usually consider harvest a boon to them because such an important work commands a better wage than usual. In the spiritual harvest wages are paid that bring eternal satisfaction, while the grain garnered in is much more valuable than anything earthly.

Harvest is the climax of labors. The sower sows with the thought of a harvest. Those who cultivate and guard the fields do so with the expectation of its value at harvest time. Even those engaged in other occupations depend on their labors in some way supplying a need that will grant them a living share from the field in the harvest time. Harvest is the climax of God's work. He has prepared the soil and sowed the seed before we were born. He paved the way for a glorious harvest of rejoicing souls in eternity. Creation would have missed its aim if there were no souls to rejoice in eternity as a result. We as workers together with God may share in that glorious time by enlisting in the great work today. The question that confronts us most earnestly just now is, What is the work that I can do to forward this great work and bring me into fellowship with the happy time when all the sheaves are gathered in?

II. The Text, Jno. 4:31-42.—Jesus was so concerned in helping a lost soul that He did not care to eat the food that was brought for His natural body. He had real satisfaction of soul appetite in doing the work of soul winning. Now as the disciples seek to know why He does not eat, He leads them out into the secret of food that supplies a spiritual appetite. From this He leads on to a harvest that is already ripe for the gathering; a harvest of souls who need to be led into the light of truth and salvation. Wages are the best. The grain is the most valuable. All have a share in the work.

III. Outline Study.

1. Kinds of Harvest.
   a. The harvest of natural crops.—Gen. 8:22.
   b. The harvest of soul saving.—Jno. 4:35, 36; Matt. 9:37, 38; Luke 10:2.
   c. The harvest of the Judgment.—Matt. 13:30; Rev. 14:15; Jer. 51:33.
2. Work of the Harvest.
   a. Patient labor beforehand.—Jas. 5: 7, 8; Gal. 6:9.
   b. The work of reaping.
      (1) Cutting.—Mark 4:29.
      (2) Binding.—Gen. 37:7.
      (3) Gleaning.—Ruth 2:7.
      (4) Bearing sheaves.—Psa. 126:6.

PERSONAL THOUGHT

Christ has left a work to every man. There is a work for me.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Reap.**
2. (See suggestions in Junior topic.)

For Young People—

1. Variety of Gifts for Service. (I Cor. 12).
2. The Harvest of Soul-winning.
3. Sharers of the Joys of Harvest.

For Older People—

1. Practical Ways of Furthering the Work of the Harvest.
2. God's Way of Supplying the Field.
3. How We can Find Our Place.

HARVEST—WHAT THE CHILDREN CAN DO.—Matt. 9:37, 38. (Junior)

MOTTO

"The night cometh when no man can work."

I. Our Part of the Topic.—We always wanted to get to the place that we could do something really that helped. It no doubt would be a treat to do the things that real grown up people are doing. In the Lord's harvest there is room to do something as important as the oldest and wisest one in the field is doing. We are not working for what looks great you know. God does not see as men do. He knows just what helps to win souls for the kingdom. The prayer of a boy or girl reaches the same powerful God as the prayer of a man or woman does. The same Spirit can be in the young as in the old. When a child gives his or her heart to God it is just as precious to Him as when a grown person gives their heart to God. God often uses very little children to gather in the older ones. Sometimes hard-hearted people can be made tender by the loving words of a real young person who is earnest in serving the Lord.

Harvest is the name given to our topic. We can recount the ways that we help as boys and girls in the harvest time at home. We are all busier than usual. Girls help mother in the kitchen. Boys help in the chores and to run errands or to do the job that a boy can do, but which would take a man if there were no boy to do it. All the little things done help to gather the harvest in. All have a share in the joy of eating the things that are gathered, or of using it for the good that it is intended for. In the work of the Lord the Church is the spiritual home of God's children. They are at work in the Lord's harvest. Children have a place in the Church to work. All cannot preach, but all can take some part of the work. All can sing and pray if they have a voice. If we had no voice it would not keep us from singing and praying in our heart. Our hands and feet can be used to do the kindly deeds to make some one happy. Our tongues can be given to speak things that are true and right. Our minds can learn things that are of great service. Sometimes boys and girls can read for some old person whose eyes are dim. Our songs can carry thoughts to some hearts that will draw them nearer to God. Our cheerful smiling face will help to brush away the care from the life of those who have many burdens. Our obedience will make our life an example that some wanderer can follow and be safe. God looks down on all such faithful work and is pleased.

II. The Text, Matt. 9:37, 38, is one that tells of a work that children can do. It tells us to pray to the Lord of the harvest to send more laborers into His harvest. Children who are faithful in the Sunday school and other meetings will learn to do more and more and will help answer their own prayer as the Lord sends them here and there on some errand for Him. Then they will be heard of the Lord when they pray for their playmates and others who could be used as workers in the great harvest field.

III. Work for Children.—

1. Hands.—Eccl. 9:10; Eph. 4:28.
2. Feet.—Rom. 10:15; Psa. 119:101, 103.
3. Tongue.—Psa. 119:171, 172; Eph. 4:29.
4. Mind.—Psa. 119:97; Phil. 4:8.
5. Heart.—Psa. 119:112; 119:80; Eph. 4:32.
6. Eyes.—Psa. 119:48; Prov. 23:31.

SUGGESTIVE ASSIGNMENTS

1. Ways to Help Others.
2. Telling Others about Jesus.
3. Helping by a Good Example.
4. Giving Something to Help Gather Precious Souls.

CHRISTIAN STANDARDS IN WORLD ACTIVITIES.—Matt. 6:19-34; Col. 3:1-6, 17-25

Topic for August 26

MOTTO

"Seek ye first the kingdom of God."

THE STUDY HOUR

I. The Topic.—It is vital to our eternal interests that we know the standard to which Christians rally. A standard in the sense in which we use it here is that code of principles which form the motive of certain peoples. Those that are loyal to a nation rally to the standard of that nation. When men and women are in harmony with the standards of certain organizations they are loyal to them and throw their influence and life in that direction. So when we are loyal to the Christian standard we place ourself at all times and under all circumstances in an attitude that we can be identified with that for which we stand.

We are living in the world, but if we are true Christians we are not of the world. Jesus said, "I would not that thou shouldst take them out of the world but that thou shouldst keep them from the evil." While we are living here in the world we will have more or less contact with the work that is going on about us. To sustain our natural life we will have our temporal affairs. We will however have a different thought about even this than those who do not take the heavenly treasures into account. We too must live in a social atmosphere. It is our duty however to have a different view of the social relation to the ungodly about us. While convenience and natural affection and circumstances enter in to form our social ties, if we are true to the standard, these things will not rule above God's Word and will. The Christian standard is not so narrow that it does not have an eye to the welfare of the whole community or country in which we live. What can be done for the welfare of the whole people will strongly appeal to the Christian. But our politics is so different in its motive to the politics of the world in general that it is impossible to work with their organizations or cast in our lot with them. The world's betterment theory looks only to the things that are temporal, while the Christian's betterment plan looks to the things unseen and eternal.

II. The Text (1) Matt. 6:19-34.—This passage sets the standard of our temporal affairs. It places the heavenly things first. If there is any thing to receive our concern it is that the kingdom of God is advancing. While we are seeking the advancement of the kingdom of God, God is looking to the things that are most needful to our wellbeing for time and eternity, even down to our food and drink and wearing apparel.

(2) **Col. 3:1-6.**—Our life is on the right hand of God. Of course if it is there it cannot be on the earth. Hence we are concerned chiefly in that which concerns the thing of our greatest affection on high.

(3) **Col. 3:17-23.**—This passage puts the subject of our activity in this life in practical terms. Wives, fathers, children, servants—all have a part to perform that can be performed with an eye single to the One who looks down on all things.

III. Outline Study.

1. Business Standards.
   a. Motive.—Eph. 4:28; I Cor. 10:31.
   b. Secondary to higher things.—Heb. 10:34; I Tim. 6:6-11, 17-19.
   c. Upright.—Heb. 13:5; I Pet. 2:12.
   d. Nonresistant.—I Cor. 6:7; Matt. 5:38-42.
2. Social Standards.
   a. Purity.—Eph. 5:3-5.
   b. Without entanglement.—II Cor. 6:14; I Cor. 7:40.
   c. Religious.—I Pet. 3:7.
   d. To edification.—Eph. 4:29.
3. Political Standards.
   a. Unselfish.—Phil. 2:3-11.
   b. Heavenly.—Phil. 3:20; Heb. 13:14.
   c. Includes all nationalities.—I Tim. 2:1-6; Matt. 28:19, 20.

PERSONAL THOUGHT

We are to be a people with a peculiar mission. We cannot come down to the world's standards, or waste time with their methods of work.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Separate.**
2. Talk on Laying up Treasures.

For Young People—

1. The Relation of the Temporal and the Eternal.
2. Selfishness against Unselfishness.
3. Ungodliness against Godliness.

For Older People—

1. Motives for Activities.
2. Results of Following Christian Standards.

KEEPING UNDER THE BODY

I Cor. 9:24-27

Topic for September 3

MOTTO

"My grace is sufficient for thee."

THE STUDY HOUR

I. The Topic.—The body is that part of our being with which we all are familiar. We recognize the desires and needs of the body. We have become acquainted more or less with its appetites and passions. As we learn more and more of the Law of the Spirit of Life in Christ Jesus, we learn more fully how sadly the body has been perverted in its desires and has become an unsafe guide for the soul in its journey to eternity.

The normal condition is to give preeminence to the Spirit of God in our being. Where this is true we find that the body is simply a servant to accomplish the things directed by the Holy Spirit. In order to have this condition, there must be power over the body to say no to its clamors for self gratification. How shall man in his helpless depravity keep under the body and bring it into subjection? Thank God for a means of grace that reaches down into our helpless estate and gives victory.

II. The Text, I Cor. 9:24-27.—The text illustrates an earthly object which stimulates men to bend every energy to attain a certain goal. Through that earthly lesson he shows that the Christian service likewise requires that the body be kept under and brought into obedience that the work of the Lord may be accomplished.

III. Outline Study.—

1. What the body unrestrained will do.

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THE SUNDAY SCHOOL

PERSONAL TOUCH

When we speak of personal touch as applied to the work of the Sunday school, we have in mind the personal relations that exist, or should exist, between the officers, teachers, and pupils of the school. Let us first take up the subject with refrence to the officers and teachers.

We have a right to expect that each individual teacher and officer is a devoted disciple of our Lord. Loyalty to a common Christ and consecration of life to the accomplishment of God's will should normally lead to a hearty sympathy with the Sunday school as an agency for the extension of the kingdom, and to a hearty co-operation with fellow officers and teachers in carrying out the work of the school. It therefore follows that the personal relation of the individual officer or teacher with God is of supreme importance in establishing and maintaining the proper personal relations between each other. When a condition of true fellowship with God exists, nothing is likely to arise to mar the proper relations between officers and teachers.

The superintendent should be in touch with the various departments of the Sunday school. An occasional visit to the various classes, as well as a consultation with individual members of the classes, should serve to inform him whether or not the teachers are doing effective work; whether or not they are adapted to their respective classes.

Let us now take up for consideration the factor of personal touch as applied to teaching. Probably nowhere in the school is it more difficult to establish and maintain the right kind of personal relations as between the teacher and each individual pupil. Yet it is in the highest sense essential to successful teaching. The ability to get close to the life of the pupil, so as to meet with the proper response, so as to draw out and stir into activity his innate possibilities for his spiritual good, is of the highest order in teaching. It cannot be accomplished by long range teaching. The distance between the sympathies, interests, and ideals of the teacher and pupil must be bridged and reduced to a minimum in recitation. Almost every teacher knows what it is to have a pupil in class, whether in day school or Sunday school, who is unresponsive, comparatively disinterested and who responds slowly to all effort on the part of the teacher to draw him out. We also know what it is to have a pupil in class who is alert and responds quickly to the efforts of the teacher.

In the average Sunday school class you will probably find representatives of both classes. The problem of personal touch on the part of the teacher is largely with the former class. The absence of personal touch in teaching is somewhat grotesquely illustrated in the case of a certain Greek teacher who by means of a curtain excluded himself from his pupils. In Sunday school teaching it is important that there be between teacher and pupil no barriers, no curtains, whether they be composed of cloth, lack of interest, lack of sympathy, or lack of concern for the spiritual well-being of the pupil.

I know of nowhere to go to get better examples of successful personal contact than in the life of Him who did all things well, both as to the end which He sought, and the means He employed in reaching it. The one instance uppermost in my mind is that of Jesus and the woman at the well. If I could properly analyze this incident and discover the factors which made Jesus so successful in accomplishing His mission to the woman, I believe I could present something worth while on this subject of personal contact. Here we have two souls who in purposes, aspirations, and ideals were as wide apart as the two poles. Between the sinless soul of Christ and the sin-hardened soul of the woman there was a vast gulf. But to Jesus, with His keen sense of the value of a soul, with His deep compassion and sympathy, with His abounding love and good will for even the most unworthy, this gulf was not impassable.

Herein lies one secret of effective personal touch. There is no one thing that I regard of greater importance than that the teacher should possess the same high sense of the value of a soul; that he possess the same love; that he be impelled by the Spirit of Christ, to seek the spiritual well-being of the pupil. Where such is the case effective personal touch is likely to result, notwithstanding difficulties in the way.

The necessity for proper personal contact in Sunday school teaching springs from the very nature of the task. For it should be borne in mind that the end to be attained by Sunday school teaching is not merely the acquiring of knowledge by the pupil. We teach facts about Christ, about God, about His dealings with His people, not as ends in themselves, but that the pupils may learn to yield their lives in faith and love to Him, that they may learn to love the Lord with all their heart, soul, and mind and their neighbors as themselves; that they may learn to walk more perfectly in the ways of righteousness and holiness. In short, we endeavor to lead them into life.

Now the degree of success with which our efforts will be crowned is determined very largely by the extent which our lives exemplify that life. Jesus taught the world about the Father, not so much by what He said about Him, but His life was a constant revelation of the Father's life. We know the life of God quite largely as we see it exemplified in the lives of men and women who live godly lives. Hence the necessity of proper personal contact so that what we teach in word or life about God and the Divine Life might be as effective as possible.

Let us now consider some things that may be done by the superintendent and teacher to make proper personal contact convenient. Proper classification of pupils is undoubtedly a help. Where you have in one class pupils of considerable difference in ability or age it is difficult for the teacher to secure the attention and interest of all. That which will be relatively simple for some will be difficult and obscure for others.

Again the classes ought not be too large and should be compactly seated. In the average church where it is necessary for a number of classes to recite in the same room, it is quite difficult for a teacher to secure proper interest from a large class, some of whom can scarcely hear the discussions. Generally, the interest will be best in a rather small class and it will also admit of more direct personal contact between teacher and pupil.

Sociability on the part of the teacher may help. All other things being equal, the teacher who possesses the social graces to the extent that he can with freedom and pleasure associate with his pupils, has the advantage over the one who can not do so, or who is not so inclined.

There are some people who, by virtue of certain innate qualities, find it easy to establish such relations with their pupils as to make their teaching effective. It is a matter of common observation that people differ widely in this respect. It is to a certain degree true that good teachers are born. But it lies within the power of all to develop or increase in a measure these qualities. Moreover, many of those qualities or graces tending to make up a winning or pleasing personality are simply a manifestation of the Christ Spirit in the life, by means of which that which is harsh, unlovely or unsocial in our natures is subdued, and that which is good it vitalized and energized and becomes the dominant quality of our lives. A teacher has few higher obligations to his class, or to himself as a teacher, than to be concerned that this Spirit so possess his life that the finer and nobler qualities of his nature find full expression. To do so would be to obey at least in part the apostle's injunction, "Study to show thyself approved unto God."

Let me say in conclusion that this problem of effective personal contact is one that is not for the teacher alone to solve, especially in adult classes. By faithful preparation of lesson and active response in recitation; by a prayerful sympathy for, and an attitude of good will toward, the teacher, the pupil may do much to make such relation possible.—Anonymous.

WORLD-WIDE SUNDAY SCHOOL NEWS

Moslem Young People Eager for Bible Study

In the center of the Nile Delta lies Tanta, a city of 70,000, largely Moslem. In one of the poorest quarters of this city a Sunday school has been started for the children gathered from the streets. A missionary describes a recent visit to this school:

"The upper floor of a house has been rented, and we found every classroom full to overflowing with Mohammedan boys and girls. When this work first started, the children who came were of the poorest and could not read a line, but recently some very bright boys from the Government schools have been attending. They also are Moslems, and as Sunday is one of the regular school days, they came directly from their classes to this Sunday school. I saw a number of them with their Korans tightly clasped under their arms listening most intently to the lesson, which was from the Book of Acts. Some of the questions they answered with quick intelligence, although they know almost nothing about the Bible as yet."

"Another evidence of interest in Bible study is found in the girls' college, Cairo, which is under the direction of the American Mission. Never in the history of the college has there been such a demand for the Bible. Moslem, Jew and Christian alike come saying, 'Please send for a Bible for me.' A new Syrian teacher said that the things which impressed her most in this college is that, when she looks over the crowded room full of girls at chapel time, she cannot tell from the earnest faces which are Moslem, Jewish or Christian, for all are equally attentive, eager and responsive. Pray that many of these dear girls may have the courage to declare themselves followers of Jesus!"

The Sunday School Needed in the Sudan

Dr. S. M. Zwemer recently made a tour of the Anglo-Egyptian Sudan and as a result of the recommendations made by Dr. Zwemer, the World's Association is planning to place a special Sunday school worker in that region, which has an area of nearly one million square miles, four times the size of France and about as large as all Arabia. The population is estimated by the Government today at three and a half million, of which almost a million and a half are children under fourteen years of age. Yet the total number of Sudanese children in Government schools is less than 6,000. If we add to this the number that are reached by the various Missions (possibly 1,500) only three-tenths of one per cent. of all the children in the Sudan have schooling.

Dr. Zwemer writes, that for practical purposes we may distinguish the northern Sudan, where dwells the Arab, brown of skin with Semetic features, Moslem as to religion and using the Arabic speech; and the Southern Sudan along the upper reaches of the Nile, where we find the negroid tribes, black of skin, with animism as their religion, and with dialects peculiar to each tribe. There are the children of the desert, nomad in their habits and almost the product of their environment, so close do they live to nature. There are the children of the Nile, the "water-babies" of the Sudan, who hug its banks from childhood, know all the mysteries of irrigation, who are covered with its mud or with its dust. And then there are the children of the streets and of the town.

"Never have I seen children more responsive to a word or a smile or a friendly act than the children I met in the Sudan," writes Dr. Zwemer. "It was the same everywhere. The eager faces of those whom I saw in the Preparatory School for Gordon College from many parts of the Sudan, and the persistent friendliness of the unkempt and neglected beggar children on the streets, proved their responsiveness to an extraordinary degree. One generation of these children, understood as they should be, loved as they ask to be, and approached in the Spirit of Jesus Christ, and with His highest gift, the Gospel, would transform the Sudan into the Kingdom of Heaven."

Where the Bible is Needed Most

In a recent address before the Executive Committee of the World's Sunday School Association, Dr. John R. Mott made the following statement regarding the present unprecedented opportunity to bring the Gospel to the millions of men engaged in the European war:

"In nearly thirty years of passing in and out among the nations, of standing before great citadels and great opportunities, I have never known anything to compare with the opportunity presented to us just now by the millions of men under arms and in the military prisons. We never had the opportunity before the war—the unlimited opportunity for the distribution of the New Testament and preaching the Gospel. We are getting the co-operation of all the Bible Societies, and this is the place where the Sunday School Association and the Bible Society have been working together in ways that have been most highly appreciated."

"The place where the Gospel is needed most," said Mr. Mott, "is the place where the men pause before going into battle, or where they come back to recuperate. If ever a man needs help, it is under those conditions."

During the course of his address, Dr. Mott read a number of letters from soldiers in the trenches, of which the following are examples:

"I received the book in the trenches. I sacrificed my last candle. When the morning dawned, I was alone with the Book. I had read nine hours."

"The trenches have become real closets of prayer, which are a blessing to all of us. We are resting in God's hands when the bullets are hissing about us. God is a marvel to turn these trenches into places of prayer."

"I know there is a false, self-assuring hope that holds us until the hour comes when we must look death straight in the face. Then there is the giving away of false props and the Bible becomes the most precious thing on earth."

One nickel will provide a soldier in the hospital, trench or prison camp with a copy of the New Testament. Through contributions received from Sunday school scholars and adults in the United States, the World's Sunday School Association, in co-operation with the American Bible Society, has provided nearly 500,000 Testaments and Gospels for the European soldiers. There is no limit to the number that are needed. Will you not share in this opportunity by sending your contribution to the headquarters of the World's Sunday School Association, 216 Metropolitan Tower, New York City?

Barrio Classes in the Philippines

Rev. J. L. McLaughlin has originated and promoted the idea of "barrio," or suburban, Sunday school classes. Under this plan, seventy-seven Sunday schools of the Methodist Church alone report that they are conducting these classes apart from their regular school sessions. Through this extension work they carry the Gospel to their neighbors in adjoining districts of the town. These classes, which number 188 with a total membership of 4050, are generally held on Sunday afternoon, the regular school meeting in the morning.

FARM AND HOME

SPIRITUAL PARENTHOOD

Or Proper Relation of Foster-parents to Their Children

By a Mother

Today, as perhaps never before, is found an increasing interest in the child and the home.

In mental and moral development an equally important interest is manifest. The true women are increasing in numbers. Women have their work; and not the least important is to help fit men for service of the public. We are coming to realize that to be equal is not necessarily to be alike. To try to make men and women alike brings inequality, for they are inherently different.

Some men and women realize that the home is the starting-point of nearly every life that is worth while, and that co-operation of parents is essential. Some, however, suppose that all homes may be alike in detail. For instance, some parents suppose that because little ones have been coming to bless their home, the absence of children in some homes indicates the lack of desire for parenthood. Oftentimes these latter deserve pity rather than censure for their lack of opportunity for development possible only through the problems of parenthood. However, both classes may do well to consider that the highest and truest parenthood is not physical but spiritual. "On the social, ethical and religious plane, the family is the union of father, mother and child for the purpose of individual and joint development of personality, or the individual capacity and disposition for growth and fellowship."

Children who are not given sympathy, and who must go outside the home for their knowledge of "the mysteries of life," for expression of their heart longings, their moral standards and their real lives are suffering from lack of spiritual parenthood.

"Flesh-and-blood" parents, step (or second) parents, or foster parents may, or may not, be experiencing spiritual parenthood. Even the brothers and sisters, or helpers in the home may have a part in the privilege. The child's spiritual body, his personality, disposition and character are impregnated with the germs of thought of his associates. We often see resemblance even in physical features between foster-parents and their children as a result of association.

Spiritual parenthood signifies real suffering for the development of a child's best nature, and true joy at its realization. It brings about intellectual, moral and religious development in both parents and child. "The woman who bears offspring merely according to physical law, and who feeds clothes and tends them in the accepted manner, and simply because they are hers, knows nothing of the deep aches, nor finally, of the true joys of motherhood. To produce young is a small thing (with some) and may scarcely touch a woman's life, while spiritual maternity brings pain and triumphs through despair that is beyond all reckoning." Giving birth in itself may be a most elevating experience to a woman. She must be better and greater if she realizes the miracle through which she passed. What a privilege to trace a child to the Divine!

"A partnership with God is motherhood,
What strength, what purity, what self-control,
What love, what wisdom should belong to her
Who helps God fashion an immortal soul."

Though some physical parents may suppose it impossible for foster-parents to appreciate their little ones, we who have experienced both can testify that there need be no difference in love for them, and, aside from one's knowledge of facts, no difference at all.

Adoption usually takes place, not hastily, but after long consideration of problems unknown and unthought of by others. The helpless cry of an infant entwines hearts and gets hold of one's flesh and spirit. To those whose courage rises high enough to offer parenthood to a tiny infant come the deepest pleasure and delight. Though there remains the knowledge that the child was not born their own, the feeling of his now being their very own remains also.

The prayerful longings of a childless woman may have made her more truly a mother than the one who is a physical mother. The unsatisfied emptiness of such a home causes the would-be-parents to desire and obtain child-love after many struggles of which others may never know. Doubts, fears, criticism of relatives, possibilities of failure or of some lack of harmony later between them and child, or children, adopted may cause many to give up the "risk" and to remain alone.

Most adoptions, result from a normal desire to love and be loved, rather than from a purely philanthropic inclination, except, perhaps where there are already many other little ones. But certainly where the child supplies a real lack in one's life, there comes a feeling of being a part of each other.

True though it is that such child may be more of a problem than those of own flesh, because of different disposition, it is not true that he cannot be really loved. To those who "befriend" orphans for the work they may do without being paid wages, no deserving commendation can be given; neither to those whose chief desire is entertainment, or the receiving of love. But, no doubt, the majority of those who do "receive a little child in the Father's name" have in mind to be and do as much for him as they would for children of own flesh.

Babies in orphan asylums have been known to pine away and die from lack of love. Childless parents may do the same from lack of giving and receiving. A lone child is dissatisfied and knows not that it is because of desire for real companionship.

Society can never run smoothly until all its members perform their natural functions. Aimless women or empty-hearted ones may become normal by encircling a child. Homeless, neglected children are such because they have been robbed of the guidance and affection of woman, to which each child has just claim, and for which guardianship women are fitted by Nature.

Why is it that people in general take a different attitude toward foster-children or step-children than toward others? Very often the question is asked right in the children's presence, "Where did you get her?" "Do the children get along well together?" or, "Does he know you are not his own mother?" Could the effect for good be computed if the reverse attitude were expressed, and in a way that commended, avoiding reference to special conditions? If such reference must be made, let it be when alone with the parent. Thoughtless remarks may cause many heart-aches and much disadvantage to parents and children. If any information is to be given the child, why not trust the parents' wisdom to give it at a time, and in a way, that is deemed best by them? Would an interference on their part toward your child be appreciated by you?

Let us hope that those who undertake to be second-parents have the spirit of that mother who said, "When I married pa, I married the four boys, (step-sons), too." If any one have any other attitude, the undertaking is surely unwise. The greatest gift to them is love, and that must pave the way for future experiences and relations.

Even in case of reproof or punishment, there should be no distinction. Very often the foster-child or step-child is allowed liberties that others are not, largely because criticism of observers is feared, or, it may be that a certain lack of love causes one to have a "pick" on the former. Is it justice to either child to receive different treatment than the other? Which one should be unrestrained and therefore spoiled? True, no two need exactly the same training, but we wish to treat each disposition as needed regardless of other relations.

"Second-parents" seldom make remarks or ask personal questions in presence of any children; while it is surprising that some people of more than average intelligence or training should be among the foremost in thoughtless remarks, and therefore in making failure possible.

In general, we all may take a lesson from Froebel's thot: "Originally, the child is at unity with mankind and with God." Parenthood is never a personal thing. Our great problem is to find our parenthood always in the universal, and keep it there; keep it with God. We need to see our children as belonging to the universal family and responsible to divine parentage. The ideal family life for our children must reach beyond self-interest. With the consciousness that each member of the family may beget and foster high ideals, noble thoughts and desires in other members of the family, comes the joy of real motherhood and fatherhood in fulness. Thus, each of us may have a part in the development of social and religious conditions that will help to establish righteousness on earth. Though it is not an easy thing, not a thing that we may do in our own strength or wisdom, may we seek to contribute our part to those for whom we are, either directly or indirectly, responsible.

THE DAIRY INDUSTRY

I Its Development

T. H. Blosser

It is generally conceded by agricultural authorities that in the last decade there has been more development in the dairy industry than in any other branch of agriculture. States that have heretofore been famous for their large production of corn, wheat, oats, etc., are gradually becoming our leading dairy states. A large percentage of farmers are increasing their dairy herds, and are making efforts (through the use of pure bred dairy sires) to raise the standard of production in their herds. Moneyed men from our large cities are investing very extensively in pure bred dairy herds. Men who have formerly been prominent as breeders of fancy horses are gradually closing our their former line of stock to make room for their growing herds of dairy cattle. In some of our middle west states bankers have been making three to five year loans to farmers with which to buy dairy cattle, taking the cattle as security.

In my mind the factors that have been most prominent in promoting the growth of the dairy industry are as follows:

1. Increased consumption of dairy products.
2. Its ability to restore depleted soil to a high state of fertility.
3. Its adaptability to high priced land.
4. The marked influence of the hand separator.

It is in recent years only that the dairy cow has established the place due her in the list of producers of human food. (In a later article will appear statistics comparing the dairy cow as an economical producer with other food producing animals). The past decade has shown a constant increase in the consumption of dairy products per capita. This together with the rapid increase in population and the growing favor with which dairy products are consumed, makes the demand in the United States greater than the supply.

To illustrate,—In the year 1912 we imported $10,029,853 worth of dairy products. Our exports for the same year amounted to only $4,263,259 making a difference of $5,766,594 worth of dairy products that we would have had sale for could we have produced them.

Ability to restore depleted soil to a high state of fertility—This factor has undoubtedly led as many or more communities into dairying as any other one that could be mentioned. Soils in their virgin condition yield bountifully of crops adapted to their climatic conditions without the application of any kind of plant food in the form of manure or commercial fertilizer. Continuous cropping year after year (no matter how high its state of fertility originally) without the addition of plant food and humus is found to rob the soil of its fertility. This serious condition has prevailed in many of our older states or throughout eastern United States. In many such places land was considered almost worthless, some farms actually being abandoned or sold at a ridiculously low price. The solution to the problem in many cases has been the establishment of a profitable dairy herd, which meant a constant income to the farmer as well as a return to the land of 75% of the original value of the feed as plant food after the cow had been fed and nourished.

While it has generally been the custom of American farmers to take to dairy farming as a last resort after their soil has been thoroughly robbed yet there are instances which prove dairy farming to be better adapted to high priced land than any other line of farming. This means that every foot of ground must be utilized and farming must be done very intensively. The best examples of intensified dairy farming on extremely high priced land that we know of are taken from some of our small European countries where dairying is carried on exclusively. In Holland land sells at from $1,000 to $2,000 per acre. While this dairying on high priced land as above mentioned has been European practice for many years, in America it has been merely a theory. While at the present time yet there are decided exceptions to this rule that could be mentioned.

The last factor, as we have them, that has greatly influenced the growth of the dairy industry is that of the hand separator. There are two processes by which milk is creamed. 1. Natural or gravity creaming. Under this process comes the shallow pan method, the deep cold setting method, and the dilution method. 2. The second process in which gravity is aided by subjecting the milk to centrifugal force, a process called centrifugal creaming. These methods are no doubt familiar to all so need no explanation. But let us notice where the shallow pan method is used the average loss of butter fat in the skim milk is 0.7%. Where the deep setting method is used, the average loss of butter fat in skim milk is 0.2%. Farther the average loss where the dilution method is employed is about 1.5%. The average loss of butter fat in skim milk where the hand separator is used, (when the machine is in proper running order) is .05%. Now let us say we have a cow that milks 40 pounds daily of milk testing 4%. That would make her week's production 280 pounds of milk and 11.20 pounds of butter fat. If you employ shallow pan creaming you would lose approximately 1.96 pounds of butter fat. In the deep setting method you lost .56 pounds butter fat. If you use dilution creaming you lose 4.2 pounds butter fat. If you separate with a centrifugal separator you lose .056 pounds butter fat. Note what a tremendous amount is saved through the use of the hand separator and the result is obviously a great influence on the dairy industry.

(To be continued)

Rawson, O.

THE HOME FRUIT ORCHARD

III

David E. Plank

The selection of varieties of fruits suitable for a home orchard is often quite a problem. A poor selection may mean great loss and cannot easily be rectified. Two things should be considered in selecting varieties of fruit. First, the kinds best adapted to one's own particular needs and locality, and second, trees that are true to name.

Under the first heading should be considered just what varieties are best adapted to the climatic and soil conditions of the locality in question. This can often be best determined by taking note of bearing trees right in the community. Then it is desirable to have a variety of fresh fruit during as long a season as possible. Thus the apple season can begin with such varieties as Early Harvest and Yellow Transparent (sub-acid) and continuing through autumn with Smokehouse, Summer Rambo, etc. Then the early and midwinter varieties like Baldwin, Jonathan, Stayman, Winesap, Delicious, Fallowater, Grimes Golden, Rambo and many others, and finally, a few spring apples like York Imperial and Mammoth Black Twig. This latter variety sometimes lasts till June.

The peach season, too, can be extended over a period of several months. Alexander and Triumph are about the earliest and are suitable only for immediate use. They are semi-cling and are inclined to rot very badly. The Carmon (white semicling) is about the first variety suitable for canning. After this comes Champion (white), Belle of Georgia (king of white peaches), Elberta (yellow), Crawford (yellow, acid), Beers Smock (late yellow) and other good varieties not mentioned. The Elberta is a large peach, just right for canning, but not of the best eating quality, and not very hardy.

Pears are a favorite fruit of the writer. We give here a brief description of some of the best varieties. Leconte; tree very vigorous, and early and heavy bearer. Bartlett; the favorite pear; tree slow grower. Dutchess, dwarf; fruit very large and rather coarse grained. Warden Seckel; a large pear with the good qualities of the small Seckel.

Where sweet cherries can be grown there are perhaps none better than Black Tartarian, Yellow Spanish, and Windsor, a very solid, brown cherry. Such sour cherries as Richmond, English Morello and Montmorency will do well almost anywhere.

Plums are also of almost endless variety. Among the best are the Yellow and Blue Egg plums. The Red and Yellow Japan plums are a popular strain, while the little Blue Damson find favor with many.

Grapes are a very palatable and healthful fruit and can be preserved in the unfermented state in a variety of ways. We mention a few choice varieties: Moore's Early (Black), Concord (Black), Catawba (red) and Niagara (white).

When purchasing trees for planting great care should be exercised in securing only the best stock. Only the most reliable nurserymen should be patronized if it is desired to have trees true to name. It is not advisable to purchase such stock through an agent, unless he should be some local dealer who is known to be reliable.

In preparing this series of articles we shall try to avoid technical terms as much as possible so all may understand.

(To be continued)

Inglenook, Pa.

CRYING CHILDREN

Children quite beyond babyhood sometimes have distressing fits of crying. Some small boys and girls are troubled with morbid feelings which find vent in tears when the little people do not know what makes them cry. Girls are more likely to have such fancies and shed such unintelligible tears than boys. Often it is not mere petulance, but a sense of mysterious trouble, a morbid imagination that peoples the child-world with fancies that seem very real, although they are baseless. A sensitive, nervous, imaginative little girl may endure actual suffering from such overwrought moods.

A child of eight was thus addicted to "crying spells." It was found that the trouble was purely mental, not physical, and her wise mother tried diversion. One night she was taken out to look at the stars, as a means of turning her thoughts from herself. This was found to be the best remedy. A self-conscious child should have her mind withdrawn from introspection as much as possible. Wholesome play, much of it out-of-doors, should be encouraged, and objects of interest continually presented to attract sympathy and lead to activity in behalf of others.

Great patience is needed in dealing with such natures. It may work sad injury to reprimand too severely, or to take it for granted that the fancies are all foolish and the fears and tears utterly unreasonable. A child who feels that she is misunderstood, suffers much. Take some time when she is well and happy to speak of the positive side, and without referring to other moods, speak brightly of mother's love, and appreciation of little daughter, and of the child's power to make the rest of the family happy, when she is sunshiny and bright as she is now.

Sometimes a child's shyness is an actual pain. A little boy of six was so dependent upon his mother's presence that he could not bear to be out of her sight, and burst into tears if she left him. He would not go to Sunday school unless she remained near him the whole time.

As this was not always convenient, a firm stand was finally taken. The child was reasoned with, and the case laid before him. If his mother promised to stay a certain time, she did. When she said that she would leave him at a certain time, she did. He was gently but firmly told that he must stay in the class after mother went out. He did so, shedding quiet tears for a few times. The teacher did not call attention to him even by seeking to comfort him, and he soon became one of the happiest scholars in the class. —Sel.

THE WAR AND ADVANCING COSTS

We peace-loving people here in America have come to think of the European war as something horrible, but something which cannot affect us unless the United States shall be dragged into the war. This is a happy, peaceful feeling, and is especially comfortable in view of the fact that we farmers and business men are getting increased prices for many of our products due to the decreased production in European lands and the special needs of the countries at war. A war like the one now being fought across the water, however, is far-reaching in its effects—which, in fact, encircle the globe, and not one of us can remain untouched thereby.

Many of us are only just beginning to understand that while we may be able to get increased prices for our products we have got to **pay** increased prices (some of them tremendously increased) for the articles we need in our homes and in the pursuit of our business. We who publish papers are feeling the effects of the war in the scarcity of paper and the enormously increased prices of this necessary part of our business—nor is it confined to paper alone, but type metal, printers' ink—in fact, everything that goes into the making of our publications costs a great deal more than before, and is hard to obtain. You farmers who run automobiles are feeling the war in the increased price of gasoline; you are feeling it in the practical unobtainability of potash for fertilizers, and you are going to feel it in the advancing prices of agricultural implements, home supplies, building materials, and, in fact, nearly everything that enters into your daily life.

The danger is that when our American manufacturers and merchants increase the prices of their goods to us we are apt to feel that we are being imposed upon and that these same manufacturers and merchants are taking advantage of the situation to make enormous profits in their dealings with us. In the vast majority of cases this is not so. These manufacturers and merchants can no more help the increase in prices on their productions than can you. Due to the far-reaching effects of the war, steel, iron, chemicals, oil, leather, cloth, dyes, in fact, nearly every raw product that enters into the manufacture of their goods is costing more than they have ever paid for the same materials before and they must advance the prices of their finished goods in order to keep their business going. Prices are up today, and they are going up still farther. Our advice is to look ahead and supply now every need that you will probably feel during the coming spring and summer in the pursuit of your daily business. If prices are high today they will be higher still in coming weeks and months. You can save money, therefore, by anticipating your needs and getting in ahead of some of the price advances.—Practical Farmer.

CURRENT EVENTS

The "Big Drive."—The "big drive" against the German lines in France was launched by the Allies on the morning of July 1, after a seven-day bombardment of the German first line of defense, in which more than one million shells daily were fired. On the first day of the drive a great wedge was "driven into the German lines on a front of twenty-five miles, with its sharp point penetrating five miles." A number of German prisoners were captured, but few guns, giving evidence that the Germans moved their artillery back as the enemy advanced. Since the drive began there has been almost continuous fighting during which the Germans have lost more ground. The allies say that the "big drive" has just been begun and that fighting on a still larger scale is to take place. One not versed in military affairs has no conception of the preparation necessary to launch such an offensive in modern warfare. Here are some of the things it is said the British and French did to prepare for the "big drive."

They built 3,000 miles of railroads to facilitate moving munitions and troops and handling the wounded; put a metal surface on all the turnpikes. Rebuilt or strengthened every bridge and railroad; concentrated 1,200,000 fighting men, backed by 500,000 auxiliary workmen, doctors, bridge and railroad builders; filled the whole region with hidden guns; installed all over the region a new telephone system; buried ammunition, medicine and food supplies so that no matter where the troops moved in an emergency they would have supplies; and arranged the big guns in arches so as to concentrate fire on small areas. The expenditure of ammunition in modern warfare is prodigious. The Germans do not seem to be lacking in ammunition. They are still continuing their attack on Verdun, with slight gains reported.

On the Eastern front the Russians are continuing their successful assaults. The Austrian armies have been disorganized and are unable to check the Russian advance. The Russians have captured several hundred thousand prisoners and vast quantities of war materials. German military leaders did not expect Russia to recuperate so soon from the defeats suffered a year ago. But the "Russian Bear" is coming back stronger than ever with an exhaustless supply of men and an abundance of ammunition.

On the Southern front the Italians are regaining territory lost in the recent Austrian offensive of which we made mention in the preceding issue. In Mesopotamia the Turks, according to reports are holding the British and Russians in check.

On all sides the enemies of the Central powers have taken the offensive and are taxing the strength and strategy of Germany. They are doing their best to win a decisive victory. Neither side is beaten and both are determined to win the conflict. Desperate fighting—perhaps some of the largest and most terrible battles of the war—is yet to take place, and no one is ready to predict the end.

Economic War to be Waged Against Germany.—The text of the agreement between the enemies of Germany to wage an economic war against her and her allies after the present war closes has recently been made public. The agreement was signed in Paris on June 17 by representatives of Great Britain, France, Russia, Italy, Japan, Belgium and Servia. The agreement provides that after the war trade with Germany and her allies, Austria, Bulgaria and Turkey, shall be greatly restricted, or prohibited altogether under certain conditions. Citizens from any of the central powers will be prohibited from engaging in certain industries and professions while residing in any of the countries that have signed the agreement. The resources of these countries will be conserved and interchanged. "As a permanent measure the allies agree to a cooperative development of industries and commerce and to regulate patents, trademarks and copyrights in order to give them commercial advantage over the central powers." In other words the allies will not do any more business with the central powers than absolutely necessary, and hinder their foreign trade as much as possible. We give several excerpts from the agreement:

"The allies will prohibit their own subjects and citizens and all persons residing in their territories from carrying on any trade with the inhabitant of enemy countries of whatever nationality, or with enemy subjects, wherever resident; persons, firms and companies whose business is controlled wholly or partially by enemy subjects, or persons subject to enemy influence, whose names will be included in a special list.

"The allies will also prohibit importation into their territories of all goods originating or coming from enemy countries.

"The allies will further devise means of establishing a system of enabling contracts entered into with enemy subjects and injurious to national interests to be canceled unconditionally."

The United States is making a careful study of this agreement to determine if it will in any way hurt the trade of this country, and if found to do so, will take legislative action to safeguard our country. The agreement is not taken seriously by some students of economics since they do not consider that it is based on sound economic principles and hence will soon become ineffective.

Mexico.—Our differences with Mexico assumed a serious character during the past month. For a short time it seemed as though war between the two countries was inevitable, but at this writing (July 12) the war clouds are not so threatening. Upon orders from Carranza his military commander in northern Mexico, warned Gen. Pershing of the American forces in Mexico, that any movement of his troops other than northward would be considered as a hostile act. Gen. Pershing replied that he would not hesitate to move his troops in any direction he found it necessary to carry out his mission. Soon thereafter he sent an expedition to the eastward a distance of thirty-five miles to investigate certain reports. His forces were not attacked. Soon another expedition was again sent out but this one was attacked by the Mexicans and routed. A number of our men were slain and others taken prisoner. It is claimed that the American cavalry was led into a trap and treacherously attacked. President Wilson at once demanded the release of the prisoners and ordered the National Guard to mobolize and prepare for service along the border and in Mexico if necessary. Several notes were exchanged between this country and Mexico in which Mexico agreed to release the prisoners, but still insisted on the withdrawal of the American expedition in Mexico. There are now rumors afloat that the American troops are to be gradually withdrawn and that an agreement is being made for a joint policing of the border. In the meantime thousands of the National Guard are being rushed to the border, to protect it from raids by Mexican bandits. There is considerable evidence to show that Villa is yet much alive. A large force of his followers is said to be moving toward the border. In a clash with some of Carranza's troops the latter were defeated. Indications are that Villa is making another serious attempt to overthrow the present government, and that Carranza is facing a serious situation. Rumors are current that some of the Carranza military commanders are disloyal and are plotting his overthrow.

A German Submarine Freighter in America.—For several months rumors were afloat that the Germans had in contemplation a voyage to America in a large submarine. For a time the idea was ridiculed by some, but the persistent rumors tended to strengthen the opinion that Germany was undertaking the project seriously and that an attempt would be made. On July 10 the vessel suddenly made its appearance in the Chesapeake Bay with a cargo of dyes and chemicals valued at approximately $1,000,000, consigned to American firms. According to the story of the captain of the vessel the voyage was uneventful. The submarine shall have left Heligoland, the German naval base in the North Sea, on the morning of June 23, came through the English Channel into the Atlantic. The channel being heavily mined and patrolled by warships the submarine required four days to make the passage. By the use of the microphone, a delicate apparatus to detect sounds, the movement of vessels on the surface was determined, and by some secret system mines in the channel were avoided. Of the 3,800 miles covered in the voyage only 90 miles are said to have been made under water. The submarine expects to return with a cargo of crude rubber and some much needed metals. The captain announced that within eight weeks another and larger submarine will make its appearance at an American port, and that soon there will be a regular line of submarine vessels plying between Germany and neutral countries. The enemies of Germany will do all thy can to prevent this under-sea traffic. It is now stated that Germany expects soon to inaugurate "a trans-Atlantic Zeppelin freight and passenger service." The first airship with its cargo is scheduled to arrive about August 15. The world cannot help but admire the ingenuity and resourcefulness of the Germans in this great world war.

Russia and Japan in a New Treaty.—On July 3 an agreement between Russia and Japan was signed at Petrograd. The treaty provides, "First, Japan will take part in no arrangement or political combination directed against Russia. Russia will take part in no arrangement or political combination directed against Japan. Second. In case the territorial rights or special interests in the far east of one of the contracting parties, which are recognized by the other contracting party, are menaced, Japan and Russia will consult with each other on measures to adopt with a view of supporting or extending assistance for the safe guarding and defense of these rights and interests." It is of interest to note how these two nations, once bitter enemies, are coming to more intimate terms. It is Japan that is supplying Russia with vast quantities of munitions, and while an ally in the war, is reaping large profits with an insignificant expenditure of men and means. The close alliance of Russia and Japan will make them the dominant powers in the far east. Just what this alliance will eventually mean for Germany and the other European and world powers remains to be seen.

A Railroad Strike Threatened.—The latter part of June representatives of the railroad employees and of 250 railroads in the United States held an important conference to discuss their difficulties and endeavor to come to a satisfactory agreement. Upon the failure to come to an agreement the representatives of the employees at once took steps to take a vote to determine if two-thirds of the employees affected will favor a strike. This balloting is now going on. Another conference is to be held after the labor leaders have the decision of the men, and if in favor of a strike, will seek to compel the railroads to comply with their demands. The men demand an eight hour instead of ten-hour day with the same pay, and for overtime one and one-half times the new hourly rate. In other words to grant this demand would mean an increase of 25 per cent. in their hourly pay, and an advance of 87 per cent. for overtime. The railroad officials offered to submit the matter to arbitration, but the men refused. It is difficult to imagine what effect it would have upon the country if 250 railroads would cease operation.

Fighting the Locust Pest.—Reports coming from the Philippine Islands state that one of the most destructive agricultural pests there are the locusts. "They fly in swarms so large that frequently hours are required for them to pass a given point. Sometimes the swarms are so dense that the sun is obscured and the hum of their wings as they fly can be heard for several miles. Every year the crops suffer serious damages from swarms of these insects." The use of chlorine gas in fighting in Europe suggested its use in dealing with the locusts. It was found by tests that the locusts reached by its fumes were quickly dispatched. But its use will also endanger other animal life, so that its general use will hardly be practical.

Haiti.—This little island republic which has been the scene of numerous revolutions in recent years is, under the direction of the United States, showing steady improvement along political and commercial lines. The United States has supervision of the postal, telegraph and telephone service, as well as some other phases of the government. The revolutionary leaders are being rounded up and punished. United States marines are on the island assisting the native soldiers to maintain order and suppress the rebels.

The Presidential Campaign.—With the renomination by the Democrats of President Wilson for another term, and the uniting of the Republicans and Progressives in support of Hughes, the fight will be one between Wilson and Hughes. The Democrats evidently were counting on another three-cornered fight like the one four years ago, in which case they were confident of an easy victory. But since Roosevelt and his party have agreed to support the Republican nominee the Democrats do not feel so confident. No doubt many of the Progressives, who formerly were Democrats and those who are dissatisfied with the action of Roosevelt, will support Wilson. The dominant issues in the campaign will be Americanism and Preparedness. Both sides are laying their campaign plans and active campaigning will soon be the order of the day among the politicians.

Simplified Spelling.—During the last year 57 colleges, universities and normal schools have adopted simplified spelling, making a total of 144 institutions now using this form of spelling. The number of newspapers and periodicals using at least the twelve simpler spellings adopted by the National Education Association, has increased from 70 to 250. What is the use of writing though with six letters when it can be written with three, tho, through with seven when four, thru, spells the same thing?

New Coins.—Three new coins have been put into circulation. New designs for the dime, quarter and half dollar have been adopted. The law permits the Secretary of the Treasury to change the design of any coin every twenty years if he sees fit. The designs on the old coins, that have now been changed, were adopted in 1891.

INTERESTING NEWS ITEMS

"Fearing that German bombs might destroy the research laboratory in London where four mice are kept whose ancestors have been inoculated with tumor germs for 15 years, it was decided to send them to the United States for safe keeping. They are now housed in the Crocker cancer research laboratory at Columbia University."

The price of Louisiana molasses is about four times what it was two years ago. This advance is due to the fact that it is used to make alcohol used in the manufacture of high explosives.

"New York will close a hundred streets to traffic this summer in order that children may safely use them for playgrounds. Of course no one maintains that streets are good playgrounds, but they are better than none. The extent to which children use them, whether they are permitted to or not, appears in the fact that six hun-

(Concluded on page 639)

MISCELLANEOUS

GATHERING UP THE FRAGMENTS

There has recently come into existence a combination of capital that is earning huge dividends through the application of the Biblical injunction, "Gather up the fragments, that nothing be lost."

The National Association of Waste Material Dealers, assembled recently in New York at the end of the first year of business, reported that the value of the fragments gathered annually in the United States amounted to seven hundred million dollars.

Waste is like dirt—it is merely misplaced material. By recombining, by rearranging, by replacing—in short, by the alchemy of science—these new conservationists are changing the base materials of waste into gold. And much of these base materials is waste that the producers have been pay-well to be rid of!

Old tin cans, those unsightly litterers of our back yards and ash-heaps, together with discarded hardware and cooking utensils, furnished pure tin worth fourteen million dollars for use in manufacture. The sheet-iron that forms the basis of tin cans is recovered and used for making window-sash weights. "Scrap iron" is melted down and converted into structural steel of first quality. Ammoniac and prussian blue are made from the waste of white iron. Often the materials so recovered are made over again into the same form, as new cans from old. Truly, in the language of the day, Aladdin with his magic lamp "had nothing on these modern magicians." Specifically the coating on tin cans, even though rusted, is removed and purified by chemical treatment and used again to veneer other cans. Some of the tin thus recovered is used for weighting silks. Hence my lady goes to the ball these days adorned with the product of her ash-heap.

She would be surprised if she knew how largely the ash-heap contributes to her toilet. The glistening powder on hat and gown ornaments, sometimes iridescent, sometimes colored to match the robe, is the final reduction of refuse from old clam or mussel shells. The sweepings from the button factories, once thrown away, are now ground into the finest powder. Its natural color is a delicate bronze, with a silky, metallic luster; but it can be made to take on every hue of the rainbow. It is largely used in the manufacture of paper flowers and other glistening ornaments. It gives sparkle to some kinds of wall-paper. Nor does my lady stop here in the use of ash-heap decorations. Waste fruits, decaying peaches, spoiled pears, and the like furnish certain oils and other substances that are made into perfumes.—The Outlook.

WORTH REMEMBERING

1. The Sunday school organization is the largest organization in the world.
2. In 1910 it had 28,011,194 members in the Sunday schools of the world. Now there are approximately 30,000,000.
3. Eighteen million of these are in North America.
4. One thousand three hundred and seventy-six new members have joined the Sunday schools of North America every day for the last three years.
5. More than 1,000 Sunday school scholars have been converted every day for the last three years.
6. One million six hundred seventy-eight thousand and forty-six officers and teachers are working in the Sunday schools of North America.
7. If each teacher and officer were paid $1.00 per Sunday, it would take $87,258,392 per year to pay the bill .
8. Forty-eight Sunday school conventions have been held every day for three years, making a total of 53,380.
9. If every sixteen scholars in the Sunday schools will bring in one new scholar a year it will mean a million new scholars a year.
10. If one church or Sunday school out of fifty will plant one mission Sunday school a year it will mean 3,333 Sunday schools every year.
11. If one teacher out of every five would enroll in a teacher training class it would mean 300,000 teachers in training classes.
12. You are a part of this great organization, sharing its blessings and privileges and bearing its responsibilities.—Ex.

"Fidelia Fiske was the first unmarried woman to go as a missionary to Persia. She founded Oroomia Seminary for Nestorian girls in Persia. In this school there were such remarkable revivals that more than two-thirds of the girls became Christian."

"About one half of school children in the United States are in rural communities. Only about twenty-five per cent. of these complete a course equal to our 'grade schools.' Fully ninety per cent. never go to any other school."

BOOK OF GREAT HELP TO ME

(Continued from page 627)

who truly knows himself, becomes vile in his own eyes, and has no delight in the praise of men." I heartily recommend this book to all.

Ruth E. Buckwalter,
Chicago, Ill.

Folly of Federation, by R. E. Neighbour.—Of the books of an uplifting nature that it has been my privilege to read—the Bible excepted—the one which did me the most good, that "snatched me as a brand from the fire" when I was vainly hanging on by the slender cord of "world-betterment at the voting booth" over the awful, chortling, swirling, soul-killing abyss of **politics;** the book which again changed me back from the voting ranks of the legions of "fighting Christians" to the ranks (alas! how thin they are!) of the "praying Christians" who "await the salvation of the Lord" at His coming again—this book is called "The Folly of Federation between the Church and the World," by the renowned—yet reviled—author, R. E. Neighbour, and is the most striking example of **"multum in parvo"** (much in little) that ever came to my notice. It has a close second in "Church and State." Both are paper bound and if dignity of external appearance were to be given them according to the spirit of the message inside they ought to be in the best of Morocco with gold edges, but happily, the humility of the exterior tallies well with the humble and faithful spirit of what is **inside.** "Folly," however, comes to the point and is fearlessly and Biblically convincing in all its arguments on each of its seven propositions. Each page is pregnant of **facts** to show, like Jesus said, that "by their fruits ye shall know them." It has a hearty commendation by Dr. R. A. Torry and a convincing introductory article by Dr. I. M. Haldeman, and one of our own Mennonite bishops told me personally that those two books opened up to his mind a phase of our "Separation from the world" doctrine in a clearer light than he had ever seen it before, and he believed it to be a primal phase, i. e., the question whether the Christian ought to join with the world to help shape the policies and laws of the world, even for "bettering the world."

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S. A. Weaver, Amelia, Va.

YOUNG PEOPLE'S MEETING

(Continued from page 629)

- a. Indulges its perverted appetites and passions.—I Pet. 4:3.
- b. Wars against the soul.—I Pet. 2:11.

2. Essentials to Victory.
   - a. Humility.—Jas. 4:6.
   - b. A stand against the Devil.—Jas. 4: 7.
   - c. Drawing nigh to God.—Jas. 4:8; Matt. 26:41.
   - d. A genuine cleaning up.—Jas. 4:8-11; II Cor. 6:14-7:1; I Jno. 1:9.
   - e. Actual doing. "I keep under my body."—I Cor. 9: 27; Phil. 4:9; Jas. 1:22; Heb. 4:16.

PERSONAL THOUGHT

Do I know that I will die if I live after the flesh? Do I know that God has a plan to help me keep under my body and bring it into subjection? God being my helper I will walk as He leads me.

SUGGESTIVE ASSIGNMENTS

1. Text word, **Overcome.**
2. When to say "No."

For Young People.—

1. Bodily Appetites.
2. Bodily Passions.
3. A Master over the Flesh.
4. Conditions for Victory.

For Older People—

1. Results of Giving over to the Flesh.
2. Results of Keeping under the Body.

HOW RADIUM IS FOUND

Radium, says a bulletin of the geological survey, is a metal and is described as having a white metallic luster. It has been isolated only once or twice and few people have seen it. Radium is ordinarily obtained from its ores in the form of hydrous sulphate, chloride or bromide, and it is in the form of these salts that it is usually sold and used. These are all white or nearly white substances, whose appearance is no more remarkable than common salt of baking powder.

Radium is found in nature in such exceedingly small quantities that it is never visible even when the material is examined with a microscope. Ordinarily, radium ore carries only a small fraction of a grain to the ton of material, and radium will never be found in large quantities because it is formed by the decay of uranium, a process which is wonderfully slow, and radium itself decays and changes to other elements so rapidly that it is impossible for it to accumulate naturally in visible masses.

Minerals that carry radium, however, are fairly easy to determine. One of them, pitchblende, as generally found, is a black mineral about as heavy as ordinary iron, but much softer. The principal radium mineral, carnotite, has a bright canary yellow color, and is generally powdery. There are other radium bearing minerals of less importance.—Sel.

"Reformation is turning over a new leaf, but regeneration is receiving a new life."

"There is a submission because you can not help it, and there is a submission because you like it. There is a sullen bowing down beneath the weight of a hand which you are too feeble to resist, and there is a glad surrender to a love which it would be pain not to obey."

"Think of ease, but work on."

"The Island of Cyprus, where Barnabas lived and which was the scene of some of the activities of the apostle Paul, has recently been annexed to England. Two hundred and fifty thousand persons will thus pass from under Turkish rule."

"Christ has not come to help us, but to take charge."

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Published monthly by the Mennonite Publishing House, Scottdale, Pa.

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INTERESTING NEWS ITEMS

(Continued from page 636)

dred and forty-nine persons, most of whom were children, met death by accident in the streets of New York last year."

A consignment of barley shipped from California was sold for $1,110,000. The cost of the consignment of barley delivered in Europe was $2,230,000, or more than double the original cost. This increase in cost was due to transportation charges which amounted to $40 a ton.

The Pennsylvania Railroad has begun work on the erection of a $9,000,000 hotel in New York City near its Terminal Station. It will be 20 stories high and contain 2,200 rooms, and will provide accommodations for more than 4,000 persons at one time.

Mrs. Hetty Green, known as the world's wealthiest woman, died recently at the age of 80. Her estate is estimated at from $20,000,000 to $100,000,000. She was known for her habits of frugality and thrift and insisted on simple and economical living for herself. For years she had her home in a cheap boarding house and frequently walked to save carfare. She came from a wealthy family and inherited a large fortune at the death of her father.

The foreign trade of the United States for the fiscal year ending June 30, amounted to $6,525,000,000, of which $4,345,000,000 was export trade and the balance import. The value of war munitions shipped totaled nearly twelve times as much as those of the previous year.

The richest man in the world is the Czar of Russia. He owns 150,000,000 acres of land, three-fourth of which is rich timber.

According to leaders of the Prohibition party Henry Ford will be nominated for President if he will accept. If he does not accept the nomination the choice is said to be between three ex-governors. The prohibitionists will meet in Chicago July 18 to 21.

Kansas farmers are threshing their wheat by electric power is the report coming from Abilene. Nine wheat growers have organized a co-operative company, have purchased an outfit and obtain current over a transmission line. The cost is said to be 50 per cent. less than threshing by steam.

"An English scientific body has obtained the judgment of one thousand scientists in every part of the world as to what are the seven outstanding wonders of present civilization. Wireless telegraphy has been accorded first place, followed in order by the telepone, radium, the aeroplane, the analysis of the solar spectrum, the X-ray, and the Panama Canal. The utilitarian aspect of these wonders will be immediately noted."

North Carolina is profiting under prohibition rule. During the first five years under prohibition the revenues increased over a million dollars, the deposits in the banks have just about doubled and the taxable property in the state increased $167,000,000.

A huge meteor is reported to have fallen on a farm near Hot Springs, Ark., the unburied part of which is as large as a five-room house.

John H. Clarke, United States District Judge for northern Ohio, has been nominated by President Wilson as an Associate Justice of the Supreme Court to succeed Charles E. Hughes, who resigned to accept the Republican nomination for President.

In Switzerland the average per capita savings of the people is $47; in the United States the average is said to be less than $5. The latest available statistics show that about 10 per cent. of the people here have savings accounts while more than half of the Swiss population have such accounts.

It is estimated that there are 21,000,000 men in the United States capable of performing military service.

A German photographer was given orders to photograph the entire population of Poland as the photographs were necessary for the passports issued to inhabitants of the occupied districts. Several hundred assistants have been traveling from town to town taking pictures of all inhabitants, and over 300 men and women are kept busy developing and printing the photographs. Soldiers and policemen accompany the photographers to compel orthodox Jews and Polish peasants, who object to posing, "to hold still and look pleasant."

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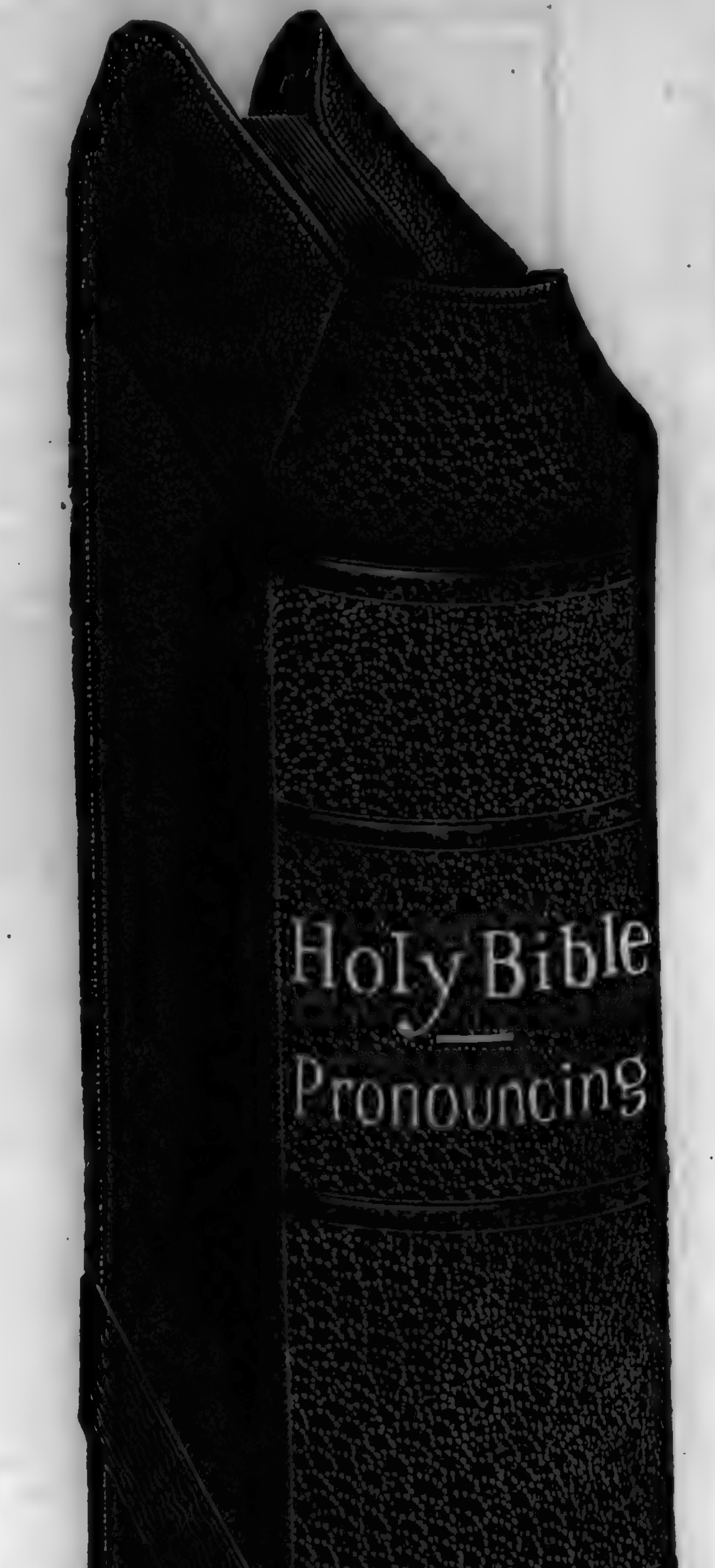

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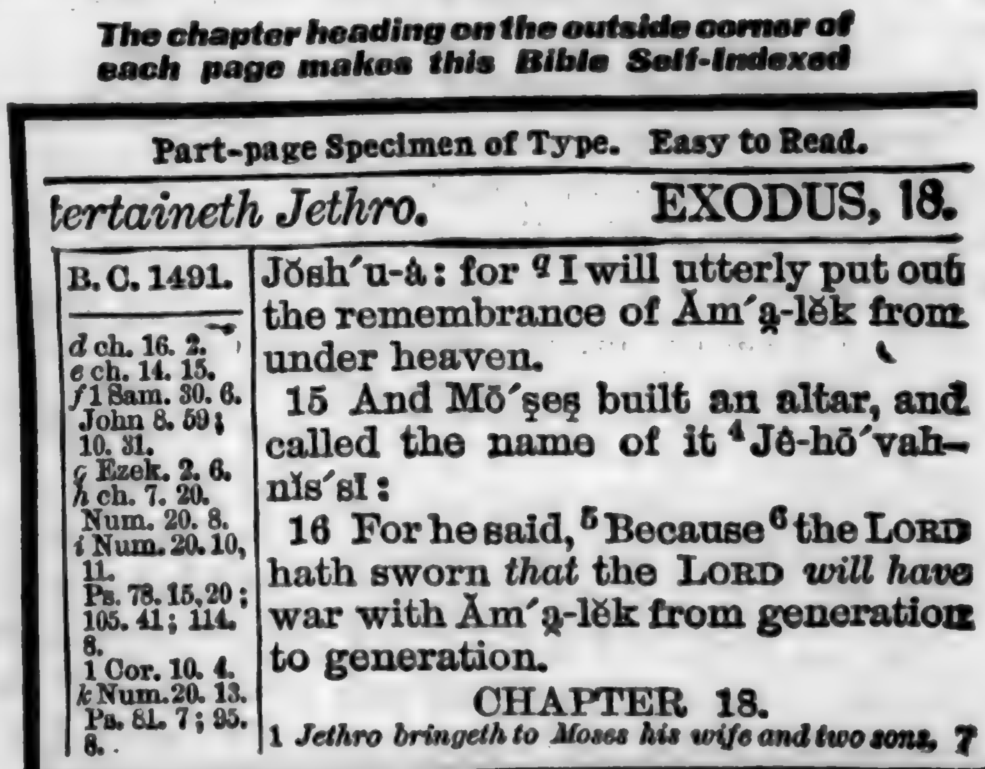

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tertaineth Jethro. EXODUS, 18.

B. C. 1491.

d ch. 16. 2.
e ch. 14. 15.
f 1 Sam. 30. 6.
John 8. 59;
10. 31.
g Ezek. 2. 6.
h ch. 7. 20.
Num. 20. 8.
i Num. 20. 10,
11.
Ps. 78. 15, 20;
105. 41; 114.
8.
1 Cor. 10. 4.
k Num. 20. 13.
Ps. 81. 7; 95.
8.

Jŏsh′u-ȧ: for [g] I will utterly put out the remembrance of Ăm′ạ-lĕk from under heaven.

15 And Mō′ṣeṣ built an altar, and called the name of it [4] Jê-hō′vah-nĭs′sī:

16 For he said, [5] Because [6] the LORD hath sworn *that* the LORD *will have* war with Ăm′ạ-lĕk from generation to generation.

CHAPTER 18.

1 *Jethro bringeth to Moses his wife and two sons,* 7

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CHRISTIAN MONITOR

SEPTEMBER, 1916

ONE THOUSAND COUNTRY PEOPLE MEETING 125 POOR CHICAGO CHILDREN

(See page 650)

SELECT READING

A HELP UP THE LADDER

Some days ago, at a depot in a West Virginia town, a man with a heavy suitcase in each hand, and carrying also a folded go-cart and lunch-box, was vainly trying to locate a porter or conductor to help his aged mother, wife and baby into the train.

Along came a quiet little man in dark clothes, with a quick smile and a mop of black hair. Seeing the predicaments, he graciously assisted the ladies and relieved the gentleman of one suitcase and the go-cart, that he might board the car more easily.

Inside and seated, the gentleman proffered his benfactor a cigar. No, he didn't smoke.

"Well, if I knew your name, I would be better able to thank you."

Said the courteous little man: "My name is La Follette, from Wisconsin."

True politeness seems to be a characteristic of great men.

But perhaps the young man has reflected somewhat on the matter, and has concluded that such things as being polite are small things, anyway. Perhaps he says he is not a believer in show, but if a lady is in real trouble he will be as gallant as anyone, and help her.

He may feel some disgust for certain youths who are all manners and smiles and bows. Perhaps they do make too much of a show at being overly polite. Yet there are lots of manly boys and youths he unjustly considers shams.

Polished manners—courtesy—are by no means everything. They are not even the first things. But no youth, rich or poor, at the bottom or at the top, can afford to ignore their power and usefulness. He ought to make it an infallible rule to be polite. It pays. And, in this old, experienced world, where so many things are valuable that we do not at first appreciate, it is the accepted ideal. Few good things exist without some good reason.

It is both a small and a great thing to make others happy by a smile, a bow, a kind word.

I know a little chap, who runs an elevator in a downtown office building. Everyone calls him "Sunny Jim." He is never surly, and he is not afraid to go out of his way to do a favor. Everybody likes him. He has hosts of friends among the business men and women. Jim is going to climb swiftly. I never saw a boy like him who didn't win out. He'll soon quit the elevator.

One gets training by his courtesies. Politeness becomes a habit; and a good one.

A youth makes a mistake when he supposes he can be ill-mannered, gruff and abrupt at times, and be polite and gracious when it suits him. He will find himself making awkward breaks, forgetting when he should remember, and being embarrassingly self-conscious in all efforts at good manners. Habitual courtesy will put him always at his ease.

Many people believe courtesy to be associated only with "sham" people, but such an idea is certainly far from being right.

Courtesy assists toward advancement. The finest talents seem to lack something when it is absent.

A man, on returning to his home town after a visit to Lincoln, when he was President, was asked by a fellow-townsman how the great man impressed him.

"He is a man of wonderful make-up," returned the other, with deep feeling; "six feet four, a great, lank frame, with legs and arms abnormally long. He has a powerful head, and his face, gaunt and lined, is crowned with a mass of hair which always seems to be mussed up.

'But his manner! You forget his homely face and his uncouth frame when he speaks. His calm, even courtesy, and quietness make him seem even more powerful, if that is possible. I tell you, he has a wonderful manner!"

The commonest-appearing features may be made to shine if one cultivates an engaging manner, together with unassuming, even courtesy.

It marks anyone, whoever or wherever he may be, with power and distinctive charm.

The young man who has a way to make, a position to gain and hold, may make the way easier for himself by simple courtesy.

He reflects credit on his home and his training by this habit. New acquaintances say to themselves and to each other that evidently he has been well reared, and that his parents, his brothers and sisters must be refined persons. They envy him. Their envy turns into a desire to do likewise. And so courtesy pays all around.

If true courtesy is a characteristic of great men, certainly it will smooth the way and give no little help to those who are climbing up the ladder.—Our Young People.

"It is better for a pot to boil over than never to boil at all."

WHY ARE YOU IN SCHOOL?

One day as the venerable Duke of Wellington passed the cricket fields of Eton where the boys were engaged in spirited play, he exclaimed forcefully, "It was there that the battle of Waterloo was won!" The boys of a former generation who had struggled for athletic victories on those same fields had there been trained to respond to the commander's summons when in the full tide of real battle he had said, "Now, gentlemen, we'll see who'll pound longest."

Boys and girls go to school to train faculties that are to be of service in later life. School is not so much an end in itself as it is a preparation for what comes later. We attend classes and submit to instruction for a number of years and then comes commencement—the commencement that is of an active career, when school days are to be left behind.

The writer heard a boy telling how he passed a test in arithmetic. Through the help of a classmate and by sly peeps at the answers in the back of the book he "got by," as he said, and seemed very proud of his accomplishment.

But what possible good did that test do him? What future employer is ever going to ask him whether he passed it or not? He had cheated the teacher—but far worse than that, he had miserably cheated himself.

In later years when all these schoolboy expedients have been forgotten the only thing that will count is that discipline of mind and will that school is meant to give. The answers that one got for himself and not those he stole from another are the answers that are going to tell for success. The world demands, "What can you do?" and not, "Show me your diploma." Let us remember that we are in school to gain power and resource for life and that if these precious, fleeting hours are wasted the sorriest loss comes on ourselves.—Comrade.

A mirror 100 inches in diameter, 13 inches thick and containing four and one-half tons of glass will be used in what is considered to be the largest reflector telescope soon to be installed in the Mt. Wilson observatory in California.

"Demoralized communities are the consequence of devitalized churches, and devitalized churches are the products of deflected ministers."—Joseph H. Odell, D. D.

CHRISTIAN MONITOR
A Monthly Magazine for the Home
Vol. VIII SCOTTDALE, PA., SEPTEMBER, 1916 No. 9

THE HAIN'S CREEK PARTRIDGE

Since the fierce heavy winds of the month of November, the partridges' "crazy-moon," there had been many new arrivals of the breed in the little copse surrounding the school-house. There, amidst the dense forest of poplar and Balm of Gilead, and the thick underbrush of berry bushes, they lived throughout the winter, subsisting on what remained of the summer's fruits, now frozen hard; and sleeping under the snow's warm, white blanket.

My acquaintance with the little hen partridge began in the early spring, when she was attracted to a drumming-log near the creek by the frequent thumping of a male bird. There, for many days unbeknown to him, she watched his vain, dandyish struttings, whilst I, also concealed, could view them both. Often afterwards I saw them together, scratching vigorously among the rotted trees, and through the thick curtain of willows along the bank I watched them drink together at the creek.

Then for a while I lost track of the pair. The male bird I knew was there, for I could hear at intervals his heavy insistent drumming, and the swift whirr of his wings as he rose; but the hen, I suspected, must be away at her nest. And it was quite by accident that I found her.

I was walking through the wood, not far from the drumming-log, and thinking of nothing in particular, when close by me a partridge rose, with that peculiar whirring of the wings which quite startles and unnerves one at first, and which for a few moments renders the inexperienced incapable of action. I turned my eyes toward the spot from which the bird had risen, and by a strange chance my glance rested exactly upon the nest. Walking up to it I thought, "What an obvious place to build—so open and unscreened."

Two large poplar trees started at acute angles from a common root, and at the foot the bird had built her nest, which contained nine eggs. The disturbed sitter I could not see, though doubtless she was watching me incessantly from out of some near-by scrub. The wood had recently been swept by a prairie fire which cropped it of all grass and verdure, and made the nest very conspicuous as I thought. However, I marked its location by nearby trees and shrubs and went away.

The next day returning about the same time, I searched in vain for the nest, and it was more than an hour before I discovered it, though all the time I had been close at hand and must at times have passed within a few feet of the sitting bird. There she sat, composedly watching me with one eye, and in such plain sight that I wondered how she and her eggs ever escaped the many depredators of the wood. But my own futile efforts taught me a lesson, and when I came to look closely into the matter, it was clear how the nest in its composition, and the coloring of the bird, harmonized with the immediate surroundings.

She allowed me to approach within a few feet, and then rising, with a disconcerting "whir-r-r-r," flopped down a short distance from me and struggled slowly away as if with broken wings. I had had previous experience with these birds, and knew this to be merely a subterfuge to draw me away from the nesting place; so I stood still and watched her. Still feigning lameness she made a complete circle of the two trees, finally retiring into some saskatoon bushes from which, no doubt, she kept a careful eye on me till I went away.

Every day thenceforth I visited her nest, and she would allow me to approach quite close and sit watching her. Another egg had been added to the nine, and on this nestful she sat solitary all day, except for her adjourning at feeding-time to the drumming-log, or to the creek to drink. During the period of incubation, the warm sun and fertile rain brought forth the luxuriant grasses and shrubs, and soon the prairie round, shorn by spring fires, was one mass of green foliage, completely burying the nest and forming a protective alcove over the sitting bird.

During the last few days before it was time for the eggs to hatch, heavy rain poured down incessantly, and I was unable to visit the nest. When I did return my fears were realized, for the nest was deserted. Nothing remained but a mass of empty egg shells, and one whole egg which had failed of its issue.

I searched carefully around with but little hope of finding my old friend; for though the mother-bird with her brood will not travel far from the nest, it is almost impossible to discover them. The little ones are implicitly obedient and keep perfectly quiet whenever danger approaches, and their feathered covering harmonizes exactly with nature's tints.

After receiving one false alarm from a startled rabbit, I was turning back along an old buffalo trail, which ran past the discarded nest, when—whir-r-r-r—and the old hen flopped down lamely at my feet, as if exhausted from wounds, slowly struggled along the path dragging a wing on the ground. Simultaneously, I caught a glimpse of several brown-speckled, fluffy little balls which scattered as the mother flew; but now there was nothing to be seen, and not a sound save the tweet-tweeting of the hen enticing me to follow her, and so get me away from the chickens. I had remained standing in the same place, but now looked in vain for the chicks; they were hidden under twigs and leaves doubtlessly, but all skilfully concealed from my eyes. Carefully I took one step forward, and there was a frightened "tweet," just a tiny little sound, barely audible, but the mother had heard it.

The cry she raised was blood-curdling, and I imagined for a moment that a wild cat was near. The noise she made, too, was as of some heavy animal coming through the underbrush. Straight at me she came, a pathetically tragic little bird, with beak open, hissing and shrieking, and the ruffle of her neck flung out. Could this be the timid little bird I had known for so long? The partridge is perhaps the shyest of the creatures of the wild, but the intensity of mother love cannot be compassed.

She seemed in such agony that I moved away and must have again stepped near a chick, for another frightened cry brought the mother-bird again to me, flying at my very feet and hissing incessantly. I backed into the thicket and sat down to wait in silence. But the mother-bird knew I was there, and her brood was obedient to her, for never a leaf stirred nor was there a sound. It was futile to remain, and I retired without seeing her gather up her family.

Many times afterwards I saw the little family out in the woods. Each time the chicks had grown a little bigger, until the

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EDITORIALS

GOD'S CHOSEN PEOPLE:—"Give me," said Frederick William, of Prussia, to his chaplain, "the briefest possible proof of the truth of Christianity." "The Jews, your majesty," was the answer. One of the most convincing external evidences of the Divine inspiration of the Bible is the Jew; but a casual study of the history of this most remarkable people in the light of Divine revelation concerning them will convince one of this fact. The Bible alone gives us an accurate record of the origin of the Jews, their past history, an explanation for their present pathetic condition, and a glimpse of their future as a nation. The Jews cannot be understood apart from a knowledge of God's revelation concerning them. It is said that Herbert Spencer, the philosopher, confessed his inability to account for this peculiar people, and that he could not fit them into his system of philosophy. If he had but gone to the Bible and in faith accepted the revelation therein contained he would have gotten the needed enlightenment. From the Divine viewpoint all history, since the call of Abraham, revolves around the Jews, and God has dealt, and continues to deal, with the Gentile nations in such a manner that all of His promises made to His chosen people are being fulfilled in due time.

The Jews today are scattered and divided. Their contact with modern civilization is causing many to drift far from the faith of their fathers. The orthodox Jew who, with his family, comes to America in search of freedom he so much loves, suffers keen anguish of heart as he observes the gap between him and his children widen under the influences of life in America.

In this number appears the first installment of an article dealing with the Jew in America and his problems as seen from the standpoint of the Jew. The writer of the article spent three years as an instructor in a Jewish institution during which time he had special opportunities to study Jewish life and problems from the Jewish viewpoint. The reading of this article should enable us to understand the Jew better and be more sympathetic toward him.

MEXICO:—For a number of years our neighbor to the south of us has had lots of family troubles and has caused his neighbor not a little trouble and worry. The last five years have been marked by successive revolutions and counter-revolutions so that the one who has not been following events closely is at a loss to know what is now going on and the causes for this state of unrest.

Being next door neighbor it was with difficulty that we kept from becoming embroiled in his family quarrel. Relations have been severely strained, several times almost to the breaking point.

These conditions existing and our proximity to them it will be of interest to know something about the history of our neighbor, his social, political and religious conditions, his problems and aspirations so that we may better understand the causes that are responsible for the present deplorable conditions. Consequently we have asked C. Henry Smith, who wrote the instructive and interesting series or articles on "The Great War," which appeared in the Christian Monitor last year, to write a series of articles on Mexico. He has kindly consented to do so, and in this number appears the first article of the series. We solicit a careful reading of these articles as they will contain much information that will enable us to understand more fully our troublesome neighbor and his struggles.

CHINA:—In our Young People's Meeting this month we study China as a mission field. Not having a mission of our own there we perhaps do not know so much about it as we do about India; our interest is possibly not so keen due to our lack of knowledge. China is but a part—but no small part—of the great world field in which every believer should be intensely interested because of the matchless sacrifice the Master made for its redemption.

All readers of current events have been conscious of marvelous changes taking place during the past decade among this ancient and quaint people—changes which are bound to work still greater transformations in the future. Missionaries, statesmen, diplomats, and others unite in saying that China is "the coming land of towering importance." The great military genius, Napoleon, said, "A lion is asleep; do not rouse him. When China is awake it will change the face of the world." China is awaking out of her slumber of centuries and beginning to assert the powers that have so long been dormant.

The remarkable political, social, economic and religious changes now taking place there offer marvelous opportunities for the Church of Jesus Christ. In the city where sixteen years ago the Boxers killed fifteen American missionaries, thinking that they had destroyed the "foreign" religion, we find today Christianity a hundred-fold more in evidence. So on every hand throughout the whole of China forces are at work that are fraught with tremendous possibilities. China, once the unchangeable, is now making rapid changes. In this period when confidence in the old order of things is shaken, when there is a persistent search for new and better things to build upon for the future, is the most opportune time for the Church to make special and extraordinary efforts to present Jesus Christ to this people, for He alone can satisfy their every need. For this reason China as a mission field should appeal with special force to us. To possess the land now with an adequate force of Christian workers such a sowing of the seed may be done that will yield a rich spiritual harvest in generations to come; to neglect the opportunity now, loss such as can never be regained, will be the consequence.

CHRISTIAN LIFE

MUSIC IN THE MENNONITE CHURCH

What Is Is? What Should It Be?

Lester Hostetler

In the discussion of this subject, the writer makes no claim to speak with authority. Music in the church is a large and important field and only those who make the study and teaching of it a profession can rightly judge what our church music is and say what it ought to be. In the present article, there is no pretension for anything more than (a) a few words on the general character of our church music—what it is; (b) a few personal convictions in regard to ways of improving our singing and of making the highest use of music in our worship—what it should be.

What It Is

Music in the Mennonite Church consists almost entirely of congregational singing of hymns. Our church leaders have always believed that the best results are obtained by giving every one an opportunity to help in the musical part of the service and by the use of only one instrument, viz., the human voice. Consequently, choirs and soloists, pipe organs and orchestras form no part of our church music. Experience seems to show that our leaders were right in their belief. Many of our Mennonite churches have won for themselves a reputation for their fine singing; they have attracted "outsiders" into the church for that part of the service alone. On the other hand, in many churches which have paid choirs, soloists and instruments, the music is formal and lifeless.

Every one loves good, whole-hearted, spirited singing. Many a soul has been led to confess Christ by means of a song. Good singing creates an atmosphere of God; it turns the soul heavenward. Instead of supplementing the singing, it is quite generally true that the instrument and choir have had a tendency in many churches to supplant the singing. This kills the life of the service. Art and technique is substituted for worship and praise. Music in the church is too important a part of the service to allow it to become cold and formal. It is often as important as the sermon itself. In fact, the gospel hymns subtracted from the service, with only the sermon left, would in some cases leave a not very concentrated diet for the spiritually hungry. If a pipe organ would help the musical part of the service, if it would make for better singing and create a more spiritual atmosphere, then there would perhaps be nothing short of prejudice to keep it out of the church; but since experience seems to show that the instrument does not generally accomplish this result, we can perhaps well afford to maintain our historic custom of plain congregational singing.

What It Should Be.

The question now arises, Is our congregational singing what it should be? If not, how proceed to make it what it should be? The first of these questions cannot be answered directly. The degree of perfection in singing greatly varies among different congregations. As already stated, some churches have a reputation for good singing. But others have not. Some sing their songs like a happy redeemed children in the presence of a loving and forgiving Father; others do it, not only as if a great calamity had befallen the singers but also as if the worst was yet to come. The fault may be with the chorister or lack of one. The hymns are badly selected, the pitch is too high or too low, the words are "mumbled" instead of pronounced, and the music drags. No congregation should be satisfied until their music is the best that it can reasonably be made. Slipshod methods in singing, as in preaching, are what kill interest in our religious meetings and drive away our young people. We have no right to insist on other people attending our meetings unless there are reasonable prospects for good services in which every one is in earnest about the work of the Lord and does his part well—the Sunday school lesson well taught, the sermon interesting and instructive, the singing inspirational.

To make the music of the church what it should be requires, ideally, a music teacher in every congregation. The duties of the teacher are many; but his first and greatest work is among the children. Every Mennonite child should have an opportunity to know about music and to be taught in the actual practice of singing. Where the rudiments are not sufficiently taught in the public schools, the church ought to be responsible. The child should be taught something about the care and use of his voice; he should know the elements of vocalization and correct breathing; he should be taught to sing in the "head register" and avoid the evils of the "chest" voice. The child needs to know that shouting is not singing and that soft singing is absolutely necessary if he would be a good singer later in life. The phrasing of words should be taught so that the child may learn to sing intelligently; correct enunciation should be insisted on. Train a child to be a slovenly singer and he will never depart from it. Train him to do his best singing carefully and intelligently and his voice will become a mighty power for good.

In many churches splendid results have been accomplished by giving the children one or two evenings during the week for practice and then having them sing a special song every morning in church or Sunday school. This has been the means of creating interest among the children. It increases their attendance in Sunday school and makes them more regular. The children's song also makes a valuable contribution to the service. The older folks delight in hearing the children sing.

Teaching the children is important; it cannot be over estimated. It is the only way to keep them interested and to keep the ranks filled in our church. We can learn a good lesson from the Catholics on this point. They lose practically none of their children; the Mennonite Church is said to lose a large majority. Is it not due to a difference in care and training? Patient, sacrificial efforts will mean good singing in the future church. It is striking at the root of the question, How to make our music what it ought to be.

Something should be mentioned also of the kind of music that ought to be used in church. Here I would have you remember the purpose of music, viz., to create an atmosphere of God, to make sinner and saint feel the presence of the Infinite. Why then use the froth and scum of music —light trivial songs which "set the feet going." Why feed the soul with husks? "Rag-time" music is worth about as much to the soul as the latest novels and the ten-cent movies. Why not sing dignified, elevated, spiritual songs which are suitable in the presence of a holy and loving God? Why not cull out from the countless number of so-called hymns of worship, a hundred or so, that are distinctly Christian and cling to them. Our need is not for more but for better ones. Some songs should be sung over and over again, until everyone knows them by heart, until they have become a part of our life. In times of trouble or discouragement, what a boon to recall that melody with the words, "What a Friend We have in Jesus," or "Nearer My God to Thee!" When you are laboring under unsympathetic criticism, when you are misunderstood or tempted to let go of your highest ideal, what an angelic comfort it is to recall, "Jesus is all the Word to Me!" Memorized songs, like poetry and Bible verses, are means of tiding the soul over many a dangerous and fearful abyss. Choristers can do much to make our singing what it ought to be by thoroughly familiarizing themselves with the hymn book and select for use only the very best songs.

The selection of the right hymn at the right place is also important. It is unnecessary and perhaps seldom advisable to have the music, sermon and prayers all center around one subject in a given service. There ought to be variety in order that the hungry soul who finds no special interest in the subject of the sermon may find a ministry to his wants in something else. Often the song supplies this. But there are certan songs adaptable for certain occasions, and here is where care needs to be used in making selections. Funeral songs should not be used at a Christmas service. The chorister should be thoroughly familiar with the topical index and ready at all times to make selections which are suitable for special occasions like Christmas, Easter, Children's Day, Missionary programs, or funerals.

It goes without saying that one hour or more a week spent in practice singing will improve the music in the church. Young people want social life, some older people want it and others ought to have it; then why not get together as often and regularly as possible and spend an evening or a Sunday afternoon in learning new songs and perfecting old ones? We need constantly to "brush up" on our singing. We need to be reminded that we "drag" in some songs and "rush over" in others. Some tenors and basses need to be reminded that one male voice carelessly singing when a duet for the sopranos an altos is intended often spoils the effect of the song. A few should be reminded that no voice ought to sing louder and longer than all the rest. Endeavor should be made to have all the parts—soprano, alto, tenor, and bass—proportionally represented in the congregation. Frequently an alto voice sings soprano and a bass voice sings tenor. A music teacher could assist those who are uncertain, to decide where their voice belongs. Practice is the secret of perfection.

More should be done to improve our music. Other churches devote much energy and spend much money for the upkeep of orchestras and choirs. Shall we not devote more than we have in the past to the improvement of our congregational singing? Shall we not make efforts to use more efficiently the talents which God has given to us? We need young men and women of the church to devote much time to the study and teaching of music. Music in the Mennonite Church will not be made what it ought to be by writing articles on the subject. We need young people who have a vision of the field and then proceed to some solid, consistent, and conscientious work. A big field lies open here and how few are the really competent workers! Money, men, and a school—these are not lacking. Eyes to see and a will to do is the primary need. What ought our music to be? Nothing but the best which we can reasonably make it under the leadership of consecrated men and women with the best training that they can get.

Sugar Creek, Ohio.

EXALTING JESUS CHRIST

Alma Warye

In the discussion of this subject three points will be considered: Why? by whom? and, how? Jesus Christ should be exalted.

Jesus Christ deserves all the glory and honor which we can give Him as our Creator. We owe our very existence to Him. The earth also is a testimony of the power of Christ. He was with the Father in the work of its creation and provided everything which was necessary for the comfort and welfare of man. We can see Divine Power in all nature about us; in the meanest flower which grows as well as in the grandeur of the firmament. We are told by Paul in his letter to the Colossians, "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him." The purpose of man's creation was to glorify his Creator. Then, is it not reasonable that Christ should expect honor and adoration from His creatures?

The proof of our love and devotion to a leader and his cause is what we are willing to sacrifice in our support of His work. To give our lives is the most that we can do. "Greater love hath no man than this, that a man lay down his life for his friends." Jesus Christ gave His life so that we could be His friends. We had forfeited our heavenly inheritance and could not possibly reinstate ourselves in the Father's favor. Then, Jesus, who was pure and righteous, willingly took our guilt upon Himself. We cannot realize what it meant to leave His home, which was a far better one than any of us enjoy, and willingly suffer scorn and rejection by the very people who needed Him and whose welfare He was seeking. We were created in God's own image to bring honor and glory to His name and we failed to do it. In spite of these facts Jesus Christ loved us so much that He gave everything—He gave His life—to ransom us. Surely we cannot exalt, reverence, or adore such an One too much!

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of the Father" (Phil. 2:9-11). The majesty and power of our King cannot be exaggerated.

In the words of another: "Christ is the personal, living center of theology, around which the whole Christian system is ensphered.—Christ is the great personal source of the individual Christian life; the personal sovereign of the kingdom of grace." Jesus Christ is now at the right hand of God, the place of power, "angels, authorities, and powers being made subject unto Him." He is the only Mediator between God and man. It is to Him that we come in confidence and pour out our hearts. He presents our petitions before the Father and pleads our cause. Therefore, since Jesus is our powerful Creator, our loving Redeemer, and our faithful Mediator He deserves all exaltation, reverence, and love which it is possible to give Him.

"God also hath highly exalted him." He whom the Father exalts is indeed honored. He has appointed Jesus, His Son, the Heir of all things. All power has been given unto Him in heaven and upon earth, even the angels being subject unto Him. At the time of Christ's nativity the Father said, "Let all the angels of God worship him." A band of angels descended into the plains of Bethlehem and sang His praises. After His trial in the wilderness angels came and ministered unto Him. And again an angel came and strengthened Him during His agony in Gethsemane. The Father has exalted the Son above the angels for, "To which of the angels said he at any time, 'Sit on my right hand, until I make thine enemies thy footstool" (Heb. 1:13)? Jesus Christ has been honored and exalted by the Father, adored and worshiped by the angels, but men, the fruit of His creation, have not shown the love and reverence due Him.

Pastors and teachers declare that irreverence for sacred things is one of the great sins of the age. It behooves sincere Christians to make special effort to publish the majesty and power of Jesus. Some, who call themselves His children, are allied with the powers of darkness and do not tolerate the name of Jesus in their assemblies. Therefore, those who have come in touch with the Master and have learned to know Him should exalt

Him by making Him known to others as He really is. This is done by telling the story of Jesus and teaching His principles both by personal testimony and by living a true Christian life.

The story of Christ, the Savior of the world, is centuries of years old and yet it does not wax old in interest. The better one knows it the sweeter it becomes. It is a simple story; yet it needs no ornamenting. It needs only telling, for it is of vital interest to young and old. Children love it; wise men and women cling to it for their comfort as well as their support to the end of their lives. No other story has been so closely scrutinized. Men have tried to destroy it, but it remains unchanged. Some have ignored it and in vain do they seek peace and satisfaction elsewhere. Man's nature remains depraved, sinful, and wretched if he refuses to accept the story of Christ, for there is salvation in no other name.

Christ is no longer here in person and we, as His ambassadors, are expected to carry on His work. We honor Him as we declare the principles of His kingdom. We are a sort of advertisement. The purpose of advertising is to awaken public interest. When advertising a machine special attention is called to its good qualities. Personal testimonies from those who have used it and tested its worth are given. But the most convincing argument in its favor is to see a demonstration where it is put into actual use. When people see that a machine can really do what its friends claim for it, its worth is proven. In like manner Jesus Christ makes known the excellencies of His kingdom through His followers. He gives the necessary equipment and then expects His servants to go forth and carry His message everywhere. His last words were: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The personal testimony of those who have had the blood of the Lamb applied to their hearts awakens the interest of those who are seeking peace for their troubled souls. They begin to investigate and try to discover whether or not Christianity is worth what it claims to be.

Personal testimony has its power and influence but the most convincing argument in favor of Christianity is the lives of those who exemplify its teachings in their everyday lives. A religion which is practical seven days in the week is what the world needs. The unsaved are looking at the lives of Christian men and women to see it exemplified. They have a right to expect it for this is the method of teaching which Jesus used—He lived what He taught. It is the life which has the greatest influence in showing the beauty and strength of the religion of Jesus Christ. We should continue to tell about Jesus' majesty and power, and sing songs which praise, honor, and adore His holy name; but He is more highly honored by devout Christian lives. We cannot sit at His feet and worship nor can we bring precious ointment to show our love as Mary of olden time did, but we honor Him when we serve others. "We are saved to serve." Jesus says that whatever we do unto the least is the same as doing it unto Him. To what extent we are willing to serve Him is a proof of the depth of our love. It is not right that we retain for ourselves the best part of our lives—the time when we are in full vigor and strength of manhood and womanhood—and then give the declining years of our lives to His service. A long life of service can never recompense the love which Jesus has shown and continues to show toward us. Therefore, why not give Him our very best? It really belongs to Him.

In conclusion we repeat: First, Jesus Christ deserves exaltation for He is our Creator, He is our Redeemer, and He is our Mediator. Second, We, the recipients of His love, should honor and adore Him whom the Father has exalted and the angels reverence. And, Third, We should magnify His name both by words and by deeds for we cannot exalt Him too highly.

West Liberty, O.

THOUGHTS

H. T. Miller

Do I think in words or in that which cries for words? Life is not an external thing under a space form or a time form. The where and the when are the two eyes of history. Do I put my thoughts into a frame, or into a mould, or do I know life in its naked reality without dress and the environment? Can I know of things in themselves and can I thereby enlarge my acquaintance? Can I see what another cannot see? How comes this higher power? Congeniality of grit brings me alongside a newer life, and sympathy marries us and we are one.

Inspiration is the power to know by entering within and living its life. The artist enters into the very life of his subject by sympathy and reproduces it on the canvas. Intuition is the entering into it as distinct from standing over against it and watching its successive parts. There is a wholeness, and individuality in conception.

Thought is subtler and more penetrating than electricity. It is of the nature of thought even when unwritten to pass beyond the personality of the thinker and to work in the regions beyond. The universe is essentially spiritual. When I send out a thought to another, is it detached from me, or does it trail a long attenuated line to me like a gossamer, and can I pull that other to me, and can that other pull me?

Is thought an ocean and can I swim until I find my affinity? Is thought ever in touch with personality? Is it ever in search of the individual? Does it sing in the springtime and wait for its mate? Has it supervision? Does it wait long for the lady of congeniality to bring the mate within sight? Who will give us the sounding line for sub-conscious depths? "Every time," says Vinet, "that I have composed with spirit, it has seemed to me as though another was dictating what I wrote; and in reading it over I seemed to be reading the work of another. The term inspiration is certainly just."

Vineland, Ont.

A BENEDICTION

An old white-haired man relates an experience that he had at twelve years of age. He had worked all day in the hay field, and was tired and hungry at evening. But before he could enter the house his old father came to him and asked him to take a package to the village. The village was two miles away, and he was very weary; also, he was in a hurry to get his supper and dress for a singing class. His impulse was to refuse petulantly, being annoyed that his father should ask him to do this at such a time. But his good angel restrained him, and his next thought was that if he did not go, his father would go himself—he was a gentle old man. And so he said, pleasantly, "Certainly, father, I'll take it." His father gave him the package and followed him to the road. Then he laid his hand upon his arm and said, "Thank you, my son; you've always been a good boy to me, Jim." When he returned he found a commotion around the old farm-house. There was a sound of weeping, and a man ran out to meet him and said, "Your father is dead. He fell just as he was coming into the house from leaving you. The words he spoke to you were his last." All through his own life his father's last words, prompted by his kind deed, were a benediction to that son.—Selected.

A CURIOUS TREE

In tropical America there is an odd tree commonly known as the "monkey pot" tree. It has acquired this name because it bears cups full of seeds tightly packed together. The monkeys are very fond of these seeds. The tree is the size of an apple tree, and the fruit, when unripe it is like a green apple, which becomes a reddish-brown as it ripens. The cups are fastened to the trunk or are in clusters at the ends of the branches. Each cup is covered by a lid which splits open and comes off when the fruit falls to the ground. The monkeys empty the cups of their fruit, and the native women gather up the empty shells to use for various purposes.—Sel.

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MISSIONS

NOTES AND COMMENTS

50,000 Per Cent. Increase.—The increase in communicants in China during the last fifty years has been about fifty thousand per cent. If this rate of increase should continue for the next fifty years there would then be about 200,000,000 Protestant Christians in China. What contribution can we as individual believers make towards maintaining this rate of increase? Earnest prayer and a devoted Christian life lived in the home-land will make no mean contribution towards the advancement of the Master's cause in foreign lands, as well as in the homeland. The supreme need of the Church today is men and women through whom Christ can relive His life unhindered.

Protestants and Catholics in China.—There are 2,225 Catholic priests in China, including Europeans and natives. Protestant foreign missionaries number 5,118. In addition to these are a large number of native Chinese helpers. In the number of workers the Protestants outnumber the Catholics. In so large a field as China the number of Protestant workers is small for the task confronting the Church. To adequately man the work so as to bring about a speedy evangelization of this country the number of Protestant missionaries should be multiplied manifold. May the Church awake to her opportunity in this strategic land and send forth the necessary workers and means that it may be posessed for God.

The Chinese "Literati."—The "literati" is the educated class of China. Prior to 1900 the missionaries could not claim one prominent official or educator as a member of the Church. The rank and file of the Christian body was composed of the humble and ignorant classes. A wonderful change in this respect has been wrought in the last fifteen years. At the present time there are not a few of the most influential officials and educators in China members of the Church, and others are friendly towards Christianity and open to the preaching of the Gospel. This is of special significance when it is remembered that the educated class are held in high esteem by the common people. If the educated can be thoroughly converted to Christ large possibilities and opportunities present themselves to the Church in China.

Oil and Tobacco in China.—The aim of the Standard Oil Company is to have its oil used in every village in the Orient. The motto of the American Tobacco Company is to have a cigarette in the mouth of every man, woman and child in China. Both companies are earnestly working to realize their object. Large sums of money are spent to introduce their goods in the hope that future returns will yield large profits. Should Christians be less earnest in their efforts to make Christ known to every man, woman and child in China, yea, throughout the entire world? These firms for financial gain devote their energies unceasingly to their tasks, should not the Church the more for spiritual gain? The one firm seeks to spread ruin and death for the sake of a little "filthy luchre," how much more should we be in earnest to make known that which alone brings life and happiness!

Support Promised, but no Workers.—The American Board has the promise of full support for a number of mission workers. After searching for a year and a half workers have not yet been secured. Their present greatest need for new recruits is for twelve physicians. This is the first experience of this kind the Board has had. Sometimes it happens that the workers are to be had but the means is lacking. What is the matter? Is the Church failing in bringing to her young people a compelling vision of the world's spiritual needs and the claim of Christ upon their lives? Is the Church being side-tracked from her great task—preaching the Gospel—to that of working only for social and moral reform and hence losing the compelling motive in all true service—the person of Christ in the life of the believer? If the Church is faithful in lifting up Christ before a dying world, both workers and means will be forthcoming. May it be that the Church is neglecting to exalt Christ as she should?

The Gospel in New Mexico.—It is said there are literally hundreds of New Mexican villages in which no evangelistic services are held. In 1900 the Baptist Convention was organized with 1,000 members. This number has now been increased to 5,000, the membership of 138 churches. It is told of an early Baptist missionary in New Mexico that he was attacked by a mob. To protect himself against the flying stones he held his Bible over his head. This was knocked from his hands. A Mexican later picked it up with the result that his whole family was converted by the reading of it. A descendant of this man is now a Baptist minister. God can use those efforts which from the human standpoint are considered a positive failure and work marvelous results therefrom. It is our mission to sow the seed, and if sown in the power of the Spirit, God will give the increase in due time.

Opportunities in Yucatan.—Encouraging reports are coming from Yucatan. Mexico is trying to free itself from the strangling grip of the Catholic Church. The military governor of Yucatan has expelled the Roman priests for political reasons and closed all the Roman churches, except two in the capital city. He has abolished the bull ring, the cock-pit and the lottery—institutions found where Catholicism holds sway. He has also prohibited the sale of liquor and is making prohibition effective. Schools are opened everywhere and churches turned into school buildings. A missionary from Yucatan writes: "Protestant workers are looked upon favorably everywhere. Large numbers come out to the preaching services and there is a conscious looking to us by those in authority to help in forming a public opinion in support of moral reforms which are to follow the constitutional ones." The Mexican Minister of the Interior is reported as saying, "There are many more churches here than are needed. There are not enough schools. To avoid loss of time needed for building we simply take this structure and turn it into a school so that there will be no need for meeting in saloons. We are against the abuses committed by the churches and the priests. We will have religious liberty and all Mexicans shall worship as they desire. The priests must not participate in politics."

It is the opinion of not a few that the present plight of Mexico is a direct fruit of Catholic domination and rule for centuries. At this time when there is a growing sentiment against Catholicism is an opportune time to bring to these deluded people the message of the Cross. Mexico needs a knowledge of Christ as the Savior of the world. Mexico should rest upon the heart of the Church, and be remembered before the throne in earnest prayer.

ROBERT MORRISON

The Pioneer Protestant Missionary to China

Ida Ligo

Robert Morrison was born in a comfortable, Christian home in Morpeth, Northumberland, in 1782. His English mother and Scotch father were devout, hard working people. Like some other famous scholars Robert was a dunce at school in his early days, but when once his understanding began to unfold he became a patient, earnest student. He developed a good memory; at twelve years of age he could repeat the 119th Psalm without mistake.

At fourteen Robert entered his father's shop to learn last and boot-tree manufacture. For two years he was an open and coarse young sinner, swearing and even getting drunk. The father threatened and the mother wept and prayed. The boy did some serious thinking when he realized how low he had fallen and soon faced about, joined the church, went to prayer-meeting, visited the poor, and read devotional books until 12 o'clock at night. It was not his way to do anything by halves.

At twenty-five, with a view of preparing for the ministry, he entered Hoxton Academy. Night and day he pored over his books. His purpose seems to have been to acquire the greatest possible amount of knowledge in the smallest possible space of time. He was a grave, prosaic young man. The frolics in the college corridors owed nothing to him, but he was mighty in the prayer meeting.

Desiring to preach the Gospel to those who had never heard it, he applied to the London Missionary Society and was accepted.

Morrison wished to go to Africa, but was sent to China; Livingstone wished to go to China, and was sent Africa. Truly, "there is a divinity that shapes our ends." Solemn, sedate Robert Morrison never could have won the love of the emotional Africans as Livingstone did, and Livingstone, the active worker, never could have sat cooped up twelve hours a day deciphering Chinese.

Morrison's father disapproved of his leaving home, but he must and would follow the work to which he felt himself called. Going up to London. he studied medicine, astronomy, and Chinese, his teacher being a Chinaman of very captious temper but undeniable ability. In the British Museum a copy of the larger portion of the New Testament in Chinese, made seventy years before, was found; this Morrison carefully copied.

In order to take a vessel which would convey him to China, Morrison had to go to New York that he might sail in an American ship, since the East India Company was pledged by its charter to hinder the evangelization of the world in their generation, hence, they would not allow a foreigner to sail in one of their ships.

After a voyage of several months, during which a storm badly disabled his ship, he arrived at Canton, Sept. 8, 1807,, and presented his letters of introduction to the American consul and to Sir George Staunton. Both of the gentlemen showed him great kindness but were embarrassed at his presence. Foreigners had a very precarious foothold in China one hundred years ago. The Chinese with the haughty contempt engendered by centuries of isolation, despised and hated foreigners. The restrictions placed upon them were very galling. They were allowed to walk and reside only in a limited and crowded area. Privilege to trade was accorded them (China held cheap those who soiled their hands in business), but any Celestial found teaching the foreign devils the language merited death. The literature of Confucius and Mencius was not to be bandied about in barbarian mouths. Nor was their religion to be assailed.

Sir George Staunton was a lifelong friend of Morrison and procured him a teacher, Abel Yun, from Peking, who had been educated by Romish priests and spoke Latin fluently. Cautiously, little by little, Yun brought him paper, and ink and books. Finally another teacher was added, a literary graduate of the first degree.

Rent was enormous in the over-crowded foreign quarter. Morrison hired some basement rooms, in which he dwelt by day and by night. He was so fearful of attracting attention and being expelled from the city that he never walked out. He adopted the Chinese dress of a scholar, wore a queue, let his nails grow long, and ate Chinese food with chop-sticks. He was as avaricious of his time as a miser of his money, and studied early and late. Of course his body grew weak and became so enfeebled he could not walk across his rooms. Headaches tortured him continually. His physician advised a change, whereupon he went to Macao, discarded the Chinese dress and mode of living, and regained his health. Here he met Miss Morton, a doctor's daughter, and married her.

On his wedding day the East India Company offered him a position as translator at a salary of $2,500 a year. This was afterward increased to $5,000. He had been only seventeen months in China,

Robert Morrison and His Chinese Assistants Translating the Bible 100 Years Ago but by his unremitting diligence had mastered the language so as to be indispensable. Morrison's position was now assured, for he had a visible connection with trade.

When the London Missionary Society appointed Morrison to China they did not intend him to go and publicly preach and pray. Such a thing was impracticable, nay impossible. It would have united Englishmen and Chinese in driving him out of the country. His orders were, therefore, to translate the Bible and compile an Anglo-Chinese dictionary. But to do even this would make him a marked man, so he was obliged to move with exceeding caution.

The Acts and Luke were translated and published. An imperial edict appeared "that to print books on the Christian religion in Chinese was declared to be a capital crime." Morrison quaked, but worked on. "I must go forward," he wrote, "trusting in the Lord. We will obey governments as far as their decrees do not oppose what is required by the Almighty." The Roman Catholic clergy were also his bitter enemies. They informed on him and anathematized his helpers.

When he published the New Testament, the East India Company dismissed him from their services because he had disobeyed an imperial edict, but when difficulties arose between the company and the government his services as translator were again needed. At this time, Morrison made his only trip to Peking. He has been called a prisoner with a chain reaching from Canton to Macao.

In every spare moment he worked on the translation of the Bible and the Anglo-Chinese dictionary. He was much isolated, and those about him were suspicious of his pursuits; many were openly antagonistic. He ran the gauntlet toward his goal amid jeers, and scoffs, and hard knocks. Yet he is not to be wholly pitied. He was a lofty-minded evenly-balanced man who could live without sympathy. He was a man to respect and admire, rather than to love. "He liked his job." When God gives a man a special task to do He usually gives him also a strong inclination to do it.

As a youth, when Morrison was poring over a Chinese manuscript in the British Museum, a gentleman asked him why he was grappling with so difficult a tongue, Morrison replied, "All I know is that **my mind is powerfully wrought upon by some strong and indescribable impulse,** and if the language be capable of being surmounted I mean to make the experiment."

Every Sunday, behind closed doors, Morrison held a little meeting with his employees; he reasoned and prayed with them, but it was seven years before he baptized the first convert, and when he died he could have counted on his fingers all he had led to Christ.

In 1819 the whole Bible was ready for the press. The Bible Society gave $5,000 to print it and $10,000 more to put it in circulation. Glasgow University gave him a D. D.—a degree that was not as overworked one hundred years ago as it is now.

About this time Mrs. Morrison died after two days' illness. The sudden blow stunned him for a time, and he could do only his necessary duties. Once more he had to kiss good-bye his beautiful, motherless babies, and send them over the ocean. "I am going on mourning all the day," he writes, "an unprofitable servant. Lord pity me."

The Anglo-Chinese dictionary was completed in 1823, and was published at a cost of $60,000. It contained 40,000 words, was an encyclopedia as well as a dictionary, and occupied six large volumes. With this, and with Morrison's grammar, students of Chinese might now make some progress in learning the language. Morrison was now at the zenith of his fame. Scholars all over Europe sounded his praises and welcomed him to their brotherhood of learning. He took the only furlough of his life and sailed for England.

His stay in England was a busy rush. He spoke publicly many times in behalf of missions, visited with his children, wrote articles for magazines, founded a college for outgoing missionaries, and married the second time.

In 1826 he sailed for Canton. Here, as before, his activity was unceasing. He translated for the company; he helped in a home for sailors, and in a medical dispensary; he held services for both Europeans and Chinese on Sunday, and began a huge commentary on the Bible in Chinese. Some one once asked him if he were not weary. "I grow tired **in,** not **of,** the work," he replied.

For a time his home life at Macao was very happy but gradually his wife grew enfeebled and was compelled to return to England. He spent only one more lonely year in China. In 1834 he took a high fever which his worn out constitution had no strength to withstand. At fifty-two years of age this forerunner of Christian missions in China, died and was buried near Canton.

Volant, Pa.

THE CITY AND HER MISSIONS

VI

A. H. Leaman

I want to write in the interest of a department of mission work that receives little recognition, and yet is a great factor in the life of the Mission.

Many of our missions are working with the poorer class of people in the congested parts of the city. I wish you could take a walk with me some warm summer evening and see the hundreds of children in the slums suffering from the heat. The rooms in which the people live are small with little chance for ventilation, because of the way the building is built and because of the crowded condition of other houses. The air is stifling and impure, and many deaths result from this condition.

These children come to Sunday school and look forward to a pleasant vacation of two weeks during the summer. I cannot tell you the joy they get out of this and the lasting results that follow. A group of 10 to 15 is arranged for by the country congregations, and the same number arranged for by the Mission. Through the United Charities we are able to get free transportation over a number of railroads.

The children are started on their journey. To those who were never out before it seems like a different world. One little boy from the city having taken a ride with one of our brethren about 16 miles said "Say, Dan, if the world is 16 miles wide as it is long this must be a big world."

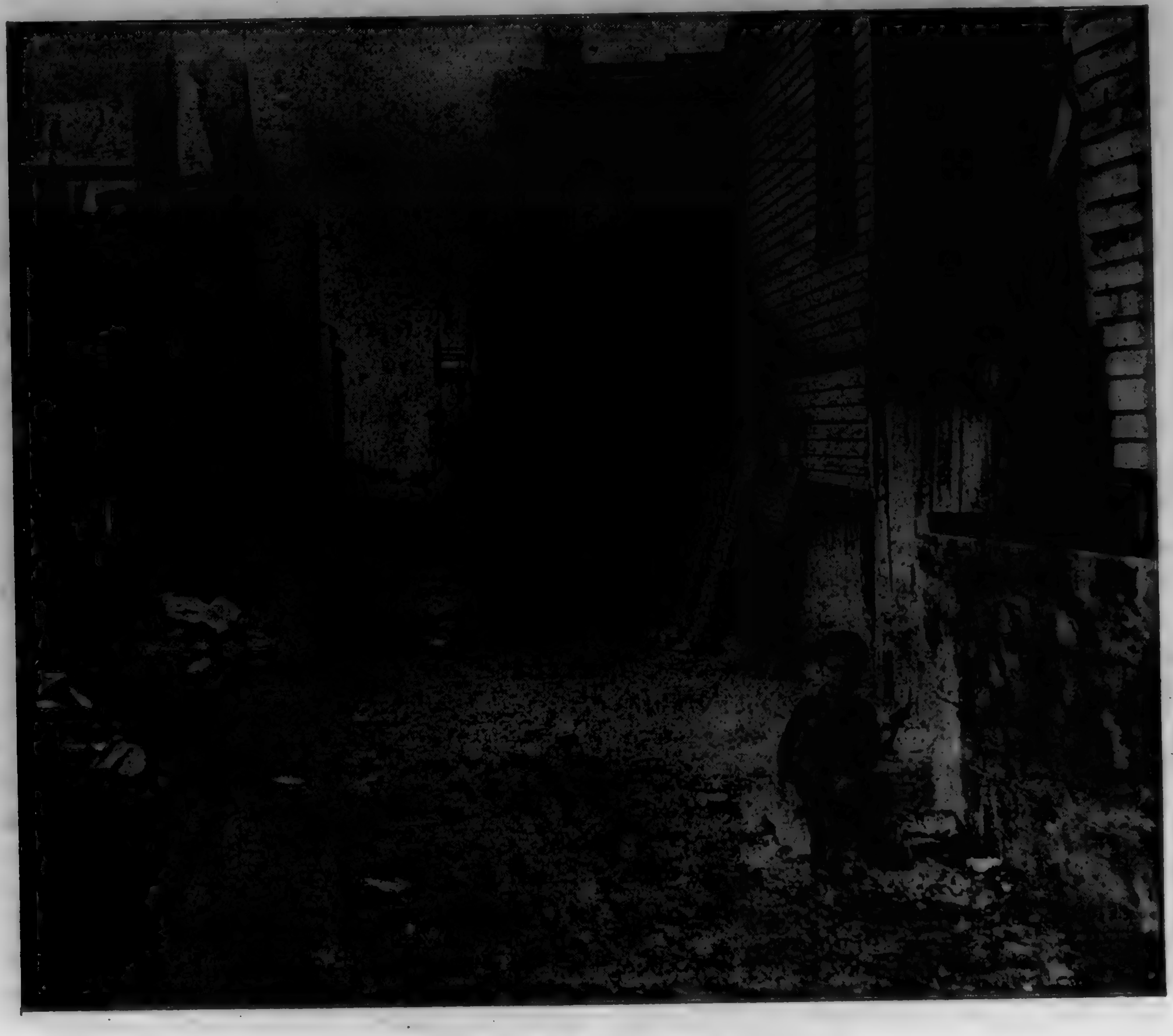
Two boys on their way out of town saw some chickens. One said to the other, "Dare goes a chicken." The other said, "Dat haint no chicken, cause a chicken haint got any fedders on." Perhaps all they ever saw of a chicken was hanging in front of a butcher shop, already dressed.

Two boys were placed on a farm in Illinois where the farmers used a windmill for drawing water for his stock. The boys had often seen an electric fan in the city, but never saw a big fan, as they called it, going around so high in the air. The hogs were enjoying the water that overflowed from the trough and were lying in the same. The boys concluded the farmer had an electric fan to fan his hogs. Many more experiences might be told, but enough has been said to give you an idea of the wide gap between the minds of the city boys and the country boy.

It is interesting to know that some of the boys and girls become so attached to the farm that they have no desire to return. In looking over the list of children we have sent to the country to stay, many received their first impression when sent out as fresh air boys and girls.

The large lawns, the big houses are attractive to them. Let me say to our ministers who often preach about building large houses, that you remember to say that the people should use them for the homeless and friendless, and take a few tired mothers and children for a summer vacation. One girl staying the first day in the country, wondered who lived upstairs, and could not understand why one man had two flats.

The calves, little pigs, sheep and lambs, and other animals have attractions for the children. But above all this the attitude of the family in their relation to one another makes the deepest impression. They see the real meaning of the Christian life. They see no quarreling, no drinking, no smoking, no swearing, and no sin on every hand. Here is where we get the best results from this work. We want to thank the hundreds who have kindly opened their houses to so many for a two weeks' vacation.



Play-ground in Slums of Chicago

If you study in the picture the play ground of the children and the happy faces at the train you can see an expression of gratitude. We are glad to do all we can for the children as we are sure we will reap results in later years.

Chicago, Ill.

CHINA—THE LAND OF SURPRISES

In the years gone by, the officials in the Province of Yunnan, where I have spent a quarter of a century, were either hostile or coldly indifferent to Protestant missionary work. Now and again a minor official was a friend of the Westerner, but we never dreamed in those days of mandarins attending Christian services. Now, however, the highest officers in the Province are frequently listening to Christian appeals and encouraging those under them to follow out the high ideals.

A short time ago a mission of ten days was held in a large city in the North East of Yunnan and the attendances numbered thirteen thousand. The officials, professors in government schools, heads of police, and others, nearly all accepted invitations to be present, and several made speeches commending the work of the missionaries.

In Yunnan Fu, the capital of the Province, and one of the most beautifully situated cities of the whole of China, for thirty years, men and women missionaries have plodded on with very little success. Now conversions are frequent, services are crowded, workers are in good heart and the name of Jesus is highly respected by many who are outside of the churches. Years ago in that beautiful city, I woke up one morn to find the legend written across my front door, "Jesus is a devil, therefore Foreign Devils worship Him." How changed it all is. Those were days of great uphill work. A few of us held a half night of prayer and there came a promise to us that we should see thousands of people converted. Before many years there may be a Christian Church in South West China of half a million members. When years ago we admitted two men into the Church in one day we were greatly elated and rejoiced. One afternoon recently in one village center alone a hundred and three men and boys and seventy-three women and girls were baptized.

In Tali Fu, West Yunnan, where the Panthay rebels had the seat of their government, about forty years ago, missionaries labored for thirty years, and did not see thirty converts. Now the people come in crowds, and on one occasion more people were baptized than in the previous thirty years. God is giving the increase.

The great work among the aboriginals spreads like a prairie fire. Not long ago some native missionaries wrote saying they had discovered a lot of other people willing to receive Christian teachers and break with the past. They estimated that they had gained "another ten thousand converts."

What is going to be the next move in this great land of great surprises where the people are restless and feeling after some One who stands at their door and they know it not?—Sel.

STRIKING FACTS ABOUT CHINA

Put the people in China in rank, joining hands, and they will girdle the globe ten times at the equator with living, beating human hearts.

Every third child born into the world, looks into the face of a Chinese mother; every third pair given in marriage, plight their troth in a Chinese cup of wine; every third orphan weeping through the day, every third widow wailing through the watches of the night, is in China; every third person who dies is a Chinese.

1,557 of the 3,033 walled cities of China have as yet no resident missionary. Tens of thousands of towns and villages have no center of Gospel light. No province is adequately worked.

Only one Chinese man in a hundred, taking the empire through, can read, and still fewer can write a letter. Of the women, not more than one in a thousand can read or write.

The Chinese government reports more than 40,000 schools under its control, and has primary and intermediate grades in every province, with total enrollment of 1,500,000 students. The mission schools are said to be far ahead in quality of teaching, and 75 per cent. of the textbooks used in the government schools were prepared by Christians or under Christian supervision.

Leading Chinese affirm that while they are Confucianists, they regard Christianity as the chief hope for China.

Every great upheaval in China has, under the overruling providence of God, been followed by the wider opening of doors for the preaching of the Gospel.

A province in Manchuria with 1,500,000 has only one missionary. In Mongolia 2,000,000 have none. Outer Karan province has none. Tibet has 6,000,000 with none.

In China there are 2,955 Christian congregations, 548 ordained Chinese pastors, 5,364 unordained workers, and 470,000 connected with evangelical churches.

From some 15 of the most important theological schools in China it appears that during the past year about 450 men have been engaged in preparation for the ministry. These figures are significant, because it is upon the Chinese preachers that the ultimate success of the country's evangelization depends.

Two years ago Bible study in Tientsin was practically unknown in government institutions. Three months after the Eddy meetings, out of 545 who had signed cards, 430, or 80 per cent. were studying in 54 Bible classes in the government schools, in the Young Men's Christian Associations, and in the churches.—Sel.

CHINESE PROVERBS

1. If one does not learn in youth, what will one do when old?
2. Do not be afraid of going slowly, but of standing still.
3. Regard righteousness as gain.
4. Hurried men lack wisdom.
5. If you do not scale the mountain you can not view the plain.
6. The instructor leads to the door, but aptitude rests with the individual.
7. Man proposes, Heaven disposes.
8. When you drink water think of the fountain—be mindful of the source of your benefits.
9. Time flies like an arrow, days and months fly like a weaver's shuttle.
10. Wealth is as dross, righteousness is worth untold gold.
11. To rise betimes, means full illumination; to rise too late, means nought but perturbation.
12. The door of the law-courts is always open, but if one only has right and has no money, one must never enter.—Sel.

CHINA—OLD AND NEW

Old China had an obsolete system of education.

New China has a passion for modern education.

Old China built pagodas to Buddha.

New China builds school houses for youth.

Old China traveled by wheelbarrow and chair.

New China travels by steam and electricity.

Old China did nothing for centuries but hold on.

New China would do everything up-to-date.

Now is our time to help old China for Christ.—Sel.

The heavenly arithmetic is that you add by subtracting and multiply by dividing. So the physics of heaven teach us that if we would permeate a people with religion we must begin with the bottom, not with the top. The logic of heaven proves that persecution and other things which men say will kill a religion are the very things that make it live and grow.—W. F. Oldham.

NOTES

Difficulties in China

Some faint idea of the difficulties that are encountered in mission work can be gained by a consideration of the vastness of the country and the diversity of the dialects. The area of China is 3,913,560 square miles, and the total railway mileage is under 7,000. The roads are poorly constructed and badly kept; consequently, traveling is arduous and slow. On the other hand, there are numerous canals and navigable rivers which facilitate communication. In regard to dialects, the actual number in use throughout China can not be stated, but an estimate, said to be conservative, has placed them at over 300. Knowledge of the Mandarin dialect is general among the official classes througout the country, but for intimate work among the people a knowledge of the local dialect is essential.—Sel.

Bishop Brent's Report of China

Speaking before the Episcopal Board of Missions, Bishop Brent, who had just returned from the Far East, said: "I touched at various points in the Orient and took the opportunity to come into contact with the mission work at each point.

"China today presents such an opportunity as I suppose the world has never seen before in a country that is not Christian. We were thrilled a few years ago as we heard reports from China after the Republic was established. But let me tell you that the opportunities in China for Christianity today are tenfold more than they were six years ago. The opportunity is increasing by leaps and by bounds. Again let me beg of you, in the name of Christ and in the name of the Orient as a whole, not to close the door of opportunity, but to think in the terms of the Kingdom of God first, and dollars and cents afterward."—Sel.

Slave Girls Sold in China

Chinese slave girls are found in large cities, such as Shanghai and Canton, and refuges for these unfortunates have been opened by missionaries. Many will, however, be surprised to learn that girls throughout the country are sold as slaves, and that the province of Szechuan is probably the greatest slave market in China. Bishop D. T. Huntington, of the Protestant Episcopal Mission of Anking, says of this: "When I was stationed in Ichang I learned a good deal about the way in which the trade is carried on. Ichang is at the mouth of the Yangtze gorges, and all the traffic of Szechuan with the rest of the Empire passes through it. Most of the slave traffic is illegal, as the Chinese laws regarding it are quite strict in theory. Some of these girls are bought from their parents, but more are kidnapped and brought down the river in the junks under hatches. A friend of mine was coming down from Chungking and had noticed nothing peculiar until he was within a day of Ichang. Then he saw a little hand come up through the forward hatch. He pulled up the hatch and found six little girls below. They were taken away that night, so he was unable to do anything about them. My Chinese friends have told me that at least 1,000 girls pass through Ichang in this way in the course of a year."—Sel.

Schools for the Blind in China

There are over 300 blind pupils in the various schools which have been opened for them by missionaries in South China. Among the best known of these institutions are the "Ming Sam Schools for the Blind," in Canton, where the opportunity to minister to these unfortunate ones is limited only by the funds in hand. Dr. Mary W. Niles, who is in charge, writes: "We feel that our most important work is to train our pupils for self-supporting professions or trades; to arouse in the parents and the general community a feeling of responsibility for training and making the blind useful, and to break down the bond of superstition and vice which oppress them.

We already have three girls whose families are supporting them wholly in school, and a number of others pay partial support. The boys pay their own board. When we can demonstrate that our graduates can always support themselves we will have no lack of boys in our school. The graduates of our Ming Sam School for Blind Girls can do very creditable work in knitting, and most of them are employed as Bible readers or teachers and are proficient in church music, vocal and instrumental."

Nearly all the graduates of these schools are in Christian work and are employed by the various missions.—Sel.

Do You Know?

Do you know that the Protestant church membership in the United States is but 22,000,000, a trifle over one-fifth of our population?

Do you know that we have but 16,000,000 of our population enrolled in our Sunday schools?

Do you know that we have 210,000 church buildings with a seating capacity for 60,000,000 people, costing more than $1,300,000,000?

Do you know that we have 160,000 ministers—one for every 650 of the population, or one for every 130 of the church membership?

Do you know that there are 215,000 church organizations, one for every 480 of the people? Just about the right number, if they were rightly distributed.

Do you know that it is not good business or good religion to invest thousands of dollars in church equipment and get so little in return?—Sel.

BIBLE STUDY

THE FIRST MIRACLES IN MATTHEW

The writer of the gospel of Matthew undoubtedly had in mind to present Christ to the Jews in such a way that His claims of Messiahship would be supported by the record of His life. Matthew does not begin his record as do the other writers of the gospels by giving a list of the deeds of Christ in the order of their occurrence. While there may have been a systematic account given, he does not give a suggestion of there having been such an attempt in his record. What appeals to one is the nature of the miracles he recounts.

In the series of miracles which are enumerated in the eighth chapter of Matthew, the first is that of the healing of a leper. Mark and Luke both begin with the miracle in Capernaum at the synagogue. John begins with the miracle in Cana. Matthew begins with the miracle at the foot of the mountain, following the sermon in which Jesus appealed to the people concerning the truth of the law of Moses. What could have made a greater impression on the Jewish mind than that Jesus should show His great power over one of the diseases concerning which there were greater precautions given in the Law than that of any other form of uncleanness or disease? This was a splendid opportunity to show Himself greater than the Law and greater than Moses or the Levitical priesthood. Jesus did not proceed with the prescribed course of examination of the leper. Neither did He obey the usual injunctions of requiring the leper to isolate himself for a season after the cleansing had been performed. He was able beyond the authority of the law, and proved His power as the Son of God to heal and to cleanse men from their diseases and their sins. Jesus was subject to the law as far as His human nature was concerned, but the law was not made to limit God in His power, hence, in the exercise of His power Jesus was not subject to the law. He was greater than the law, and greater than the ministers of it.

It is evident that Jesus had already performed many miracles. The nature of the man's approach to Jesus and the nature of his request are sufficient proof to the known power of Jesus to heal diseases. The fact that Matthew does not record the effect of this miracle on the multitude is also an evidence that the people were already accustomed to the wonders which He was able to perform. No one accused Jesus of making Himself unclean by coming in contact with one so unclean as a leper. The people stood in awe of such a character as Jesus. They were impressed by His superior power and by His wonderful claims. The facts of His divine power and nature were already making a deep impression on the minds of the people. The record of such a deed would have as deep influence on the readers of this account as upon those who were witnesses of it. Matthew seems to have had in mind some of those deeds which were convincing upon the minds of the Jews, who were witnesses of them, in compiling a record that was intended to be convincing to those who read them.

The second miracle recorded, is that of the healing of the servant of the centurion in Capernaum. We wonder why Jesus would be persuaded to give attention to a nation which was an oppressor of His own people. What of prestige would He gain from His own people? But, the incident as related by others states that the Jews interceded for the centurion, because he had shown himself interested in the Jews and had "built a synagogue" for them. The law was ready to impart any blessing in its power to the "stranger that was within the gates," and Jesus was ready to distribute His blessing to all men, because He was the Savior of the world. His earthly mission was confined to the Jews and those within the gates. How carefully did the centurion regard the customs of the Jews. "I am not worthy that thou shouldest come under my roof." How marvelously Jesus performed the healing of the servant—"Go thy way; and as thou hast believed, so be it unto thee."

Again did Jesus show Himself above the conditions of the law and able to perform a work beyond the power of men. At the same time none could accuse Him of violating the spirit of the law. Did not Elisha cause Naaman the Syrian to be healed although he had not seen him, but spake the word by which he was recovered from his leprosy? With a most gentle reproof did Jesus point out the unfaithfulness of Israel toward Himself. It was their privilege to have the benefit of His ministry, yet they stood by and looked on with curious gaze and questioning criticisms concerning the interpretation and application of the law of Moses to these conditions, while others outside of the law were receiving the benefits of the heavenly ministry of their own Savior. They were allowing the law to keep them from the blessing to which the law was intended to bring them. It had formerly proven itself to be wide enough in its scope and power to bless the Gentiles who came to it and was now large enough, but they were hedging themselves away from its blessings while others were coming to receive them. The gnashing of teeth and wailing of the children of the kingdom would undoubtedly be caused by a sense of their own short-sightedness and an expression of remorse concerning their own conduct in rejecting what was intended for them while others entered in and enjoyed the blessings. Thus was the prophecy of Jesus fulfilled by the gospel going to the Gentiles first while the Jews who should have been first were the last to believe and receive it.

Who can imagine the scene in the city of Capernaum on the evening when Jesus had entered in and after He had healed the mother in Peter's home? Jesus had proven His sufficiency in restoring to complete health one who had been sick and wasted by fever. He never did things in part. On the occasion of the healing of the blind man in Bethsaida Jesus put His hands twice upon the eyes before the man saw clearly, but His work was complete, for the man saw clearly. The mother in Capernaum was healed of her fever and made strong at the same time. The Infinite One does not need to share Himself out to men in degrees of perfection. They who possess His grace possess a fullness of it. Those who take Him take Him in all of His fulness.—Eph. 3:17-19. Healed and made strong, was the report that went through the streets of Capernaum. And that evening the sick were brought to that fisherman's home, and instead of taking away the customary mess of fish, perhaps for some sick one at home, they took away the health and strength of a sound body. They took away a sound and right spirit. Jesus took the infirmities and sickness upon Himself. He left the people with His perfections, soundness and strength and a right spirit. Could the law bring them more? It was intended to keep them from these very infirmities. Had they kept the word of the law the Lord would not have permitted any of those afflictions to come upon them. Their sins had brought this suffering and who was this who could take from them the judgments which their own esteemed law, the Word of God, had pronounced upon them and which they acknowledged as just? Moses could make intercession at the sanctuary, and Aaron could run between the people and the plague with his censer of fire and the people be healed, but who was this who by His touch could remove the sickness and give strength to the body? Who, by His Word, could cast out evil spirits and restore the sufferer to his right mind and to his normal health? This one was greater than the law, to take away its judgments and bestow its blessings in one act, in one word. Did not the Jews see in this ministry the dignity, the authority and the power of God? They could see in the conduct and ministry of Jesus the life of one who was so completely in harmony with the law and so completely the Master of it that He could be none other than the Son of God and equal with the Father, God. Did not the Jews see in this series of miracles at Capernaum the fulfilment of the prophecy as Matthew records it? In the consciousness of the presence of such an one who took away their sickness and infirmities they acknowledged the presence of their Messiah, the Son of God.

Matthew also records the unprejudiced testimony of a scribe, at this early stage of Christ's ministry. They were disciples of Moses and teachers of the law. They were willing to follow Jesus. They had as yet found no fault in Him. It was not until they felt themselves condemned as transgressors of the law that they became prejudiced against the Lord. "Another disciple" of Jesus was desirous, also, of following Him. Multitudes followed in the simplicity of their faith, because they were convinced that Jesus was the power of God manifested among them. The seed of His sowing was beginning to take root and to spring. The enemy had not yet sown the tares which afterwards sprung up and choked the good seed. Does it not appear that Matthew laid the greater stress on the fact that so many were eager to follow Jesus, and that they had a firm faith in Him and His work? Jesus did tell the scribe that "the Son of man hath not where to lay his head;" and, that other disciple, "Let the dead bury their dead;" but those things were only incidental to the record of the persuasion of these men that the one whom they desired to follow was worthy of their allegiance; He was the Christ; they had no one else to follow.

The next incident was one which was observed only by the disciples. As they left the shores of the sea where Jesus had taught the multitudes, and crossing the sea came in contact with the fierce storm which threatened the lives of all, they called on the Lord for His help. The storm was stilled and they arrived safely at their destination. The result of this act on the part of the Lord called forth the expression of the disciples, "What manner of man is this, that even the winds and the sea obey him!" **Even** the winds and the sea; for they had seen all manner of sickness healed by His word; elements changed at his bidding; spirits were subject to His authority. Yet, the knowledge and experience of the disciples must increase. They had not yet seen the full extent of the power or Him whom they had been called to serve and whom they had chosen to follow. They must learn that all power is given unto the Son. The people had believed in the fact of His Divine power and were convinced that He came with Messianic blessings, but they had not, nor had His disciples yet known the fullness of His power. The revelations of the Lord would continue until it was said of Him, "Thou art the Christ." He must continue until it was seen that He had power to lay down His life and power to take it again.

Matthew shows by these first miracles that the Jews were persuaded that Jesus was worthy of their confidence and faith, and that many of them believed in Him. They had no reason to disbelieve and of every class there were those who freely confessed and followed Him. He also shows that while sufficient had been done to prove to the people His divine power and nature it was necessary that they should know Him more fully and His continued ministry was intended to be a fuller revelation of His power, as well as of His grace and mercy to His own people, and to the world also. We may have faith in Jesus that will give us everlasting life, but it is a more blessed experience to know Him in all of His fulness.

The Workers' Column

PARENTAL MESSAGES TO CHILDREN

September 10

I. A Natural Duty of Godly Parents.—Gen. 18:17.

II. The Character of the Messages. ....
  1. Admonition to righteousness.
    a. Testimony concerning what God has done.—Ex. 10:2; Psa. 78:5.
    b. Explanation of Divine ordinances.—Ex. 12:26; 13:8, 9.
    c. Reminding of God's promises.—Ex. 20:5, 12.
    d. Living an exemplary life before the children.—Deut. 4:9, 10; Prov. 31:28.
    e. Keep Christian principles before their minds.—Deut. 11:18-21.
    f. Possess a deep affection for the things of God.—Deut. 32:46.
    g. Tell them the truth of the Word.—Isa. 38:19.
  2. Warnings concerning sin.
    a. That God will punish sin.—Lev. 20:9.
    b. Show them examples of God's judgments.—Deut. 6:22.
    c. Reprove sin in the lives of the children.—Prov. 29:15.

III. Perpetuating the Messages.—Joel 1:3; Deut. 4:10.

IV. The Blessing of the Messages.—Deut. 6:20-24.

THE CHILD AND HOME

September 17

I. The First Law.—Ex. 20:12.
  1. The parental counsel.—Prov. 11:8; 6:20; Eph. 6:1; Col. 3:20.
  2. Parental honor.—Prov. 23:22; Lev. 19:3.
  3. Care for in old age.—I Tim. 5:4.

II. Should Obey Godly Counsel.—Eccl. 4:13.
  1. Concerning duty to God.—Prov. 3:1-3; 6:20; Eccl. 12:1.
  2. Practice the restraint of the flesh.—Lam. 3:25-27.
  3. Profit by the early experience of others.—Prov. 4:1-4.
  4. Keep the Word of God.—Psa. 119:9.

III. Be an Example to Others.
  1. In Christian conduct.—I Tim. 4:12.
  2. In charity.—II Tim. 2:22.
  3. In sobriety.—Tit. 2:6.

IV. Love One Another.—I Jno. 3:14; 4:11, 20, 21; I Pet. 3:8.

V. Make Home a Righteous Place.
  1. By obedience to parents.
  2. By righteous conduct.—Tit. 2:1-15.
    a. Of the aged.—vv. 2, 3.
    b. The young.—vv. 4, 5.
    c. The young men.—vv. 6-8.
    d. The servants.—vv. 9, 10.
    e. All following the gospel of Christ.—vv. 11-15.

THE ENDS OF THE EARTH

September 24

I. God is God of the Whole Earth.
  1. By creation.—Gen. 1:1, 2.
  2. By judgment.—Gen. 18:25; Ex. 9:14; Psa. 83:18.
  3. By rule.—Psa. 47:2; Zech. 6:5.

II. He Makes Himself Known in all the Earth.
  1. By nature.—Psa. 19:1-6; Rom. 1:18-20.
  2. By mercies and judgments.—Psa. 65:5-13; Rom. 2:1-11.

III. All Men may Trust in Him.—
  1. On the earth and sea.—Psa. 65:5.
  2. All the ends of the earth.—Psa. 65:7; 67:7.

IV. He Calls All Men to be Saved.—Isa. 45:22.
  1. To fear him.—Psa. 33:8; 96:9.
  2. To praise him.—Psa. 66:1-4.
  3. To be saved.—Isa. 45:22.

V. All given to Christ for a Possession.—Psa. 2:8.

VI. His Willingness to go to all the Earth.
  1. His Spirit.—Rev. 5:6.
  2. His servants.—Matt. 28:19, 20; Rom. 10:18.

VII. The Redeemed of all Nations shall come to the Lord.—Jer. 16:19; Matt. 24:31.

SUFFERING WRONGFULLY.—I Pet. 3

October 1

I. A Suffering Wife.—vv. 1-8.
  1. Cause—an unbelieving husband.—v. 1.
  2. Her conduct.—vv. 2-6.
    a. Live a chaste life, coupled with fear.
    b. Possess the incorruptible ornament of a meek and quiet spirit.
    c. Abstain from the external and corruptible adornments.

d. Be in subjection to the husband even as Sarah and other holy women of old.

II. How to Prevent Unjust Suffering in Others.—vv. 8-13.

1. Avoid differences of opinion.—v. 8.
2. Be compassionate.—v. 8.
3. Be loving.—v. 8.
4. Be pitiful.—v. 8.
5. Be courteous.—v. 8.
6. Render good for evil.—v. 9.
7. Refrain from evil speaking.—v. 10.
8. Do good.—v. 11.
9. Seek peace.—v. 11.
10. Remember that the Lord is the defender of the righteous.—v. 12.
11. Remember that safety lies in doing good.—v. 13.

III. How to Bear Unjust Suffering.—vv. 14-22.

1. Be happy because of the righteousness of the deed for which one suffers.—v. 14.
2. Do not fear the opposers.—v. 14.
3. Keep the Lord in the heart.—v. 15.
4. Be able to defend the deed by the truth of the gospel.—v. 15.
5. Continue in a pure life (conversation).—v. 15.
6. To suffer for well doing may be the will of God.—v. 17.
7. Keep in mind the suffering of Christ, a just Savior suffering for the unjust, and that He was resurrected and ascended to the right hand of God.

ELEMENTARY STUDIES IN PROPHECY

J. A. Ressler.

II. Prophetic Language

The language of the Bible is intended to be understood.

God's purpose in giving us the Bible could not have been fulfilled if He had not given it to us in the language of men, for human language is the instrument of our thought and the medium of our expression. We could have had no revelation of God without language.

The language of men is varied. In all languages we find some expressions that are to be taken in their plain, literal meaning, nothing more, nothing less. And in all languages we find a form of speech which is called figurative. Figurative speech is variously classified—from simile, a very simple statement of likeness, to fable and parable, in which a narrative veils a truth far deeper than the mere words express.

Since the Bible was revealed in human language, we may expect to find both literal and figurative speech in it—and so we do. Many portions of the Bible are a bald statement of facts just as they happened. There is no need of explanation or interpretation, for the language is intended to mean exactly what the words say in their literal sense.

We also find figurative language in the Bible in abundance. Such language is common in our everyday speech and is understood by everyday people. Its use in the Bible should occasion no surprise and should present no difficulty. All that is required is that we understand the figure, and the actual back of it stands out clearly.

Moreover, the Bible speaks, not only of the things of time and our earthly habitation in the body, but of the things that are eternal and that concern the true man, the spiritual being, and his relation to Him of whom it is said, "God is a Spirit." In dealing with things of the Spirit, the Bible uses both literal and figurative language. In fact, one of the figures of the Bible, and one very commonly used, is to speak of spiritual things in terms of natural life, as we find, for example, in the Savior's parables. This fact presents no difficulty to one who approaches the Word in faith, for literal and figurative language are used together in our common speech and there is no difficulty in understanding the meaning of either.

It should not be understood that all portions of the Bible are easily comprehended by all men at the present time. The mind of the Eternal goes far beyond the feeble reach of human knowledge. That which reveals the Infinite must be expected to contain much that is beyond our finite minds except as the infinite Spirit opens our understanding to grasp eternal truth. If the Bible were within easy grasp of the mind of the natural man, we should do well to doubt its divine origin. Yet so wonderfully does God's grace reward our faith that we may confidently affirm that, to one who is armed with the key of faith, no subject of the Bible is, of itself, too obscure for our comprehension.

We approach the historical records of the Bible with a calm confidence that we know what is being said. Though there are portions of the divine record that we do not pretend to fully understand—apparent discrepancies and difficulties into which we need not inquire for the present—faith confidently says, "I believe it because it is the Word of God," and knows that, if we knew as God knows, it would all be perfectly intelligible and absolutely true.

When it comes to didactic scriptures, we go on with equal confidence. There is figurative language here, to be sure, yet we do not hesitate to boldly assert doctrine after doctrine, though their explanation may lead us far afield in regions of the figurative and even of the spiritual. When Christ says, "Take, eat: this is my body," we do not shrink and say we do not understand. The language is figurative, but it is a figure that even the dullest can comprehend.

Why, then, should figurative language in prophetic utterances so unnerve us? There is figurative language here as we find it in other parts of the Bible. Yet, so carefully does the Holy Spirit safeguard His revelation, that the amount of figurative language is less in prophetic utterance than in any other line of divine writ. Where figurative language is used the context always clearly shows the application.

If the Bible is really a revelation of God to His creature, man, we should expect to find in it some sort of key which would guide us in the interpretation of language in respect to which there might be any doubt. In regard to prophetic language such a key is discoverable without difficulty.

There are prophecies in the Bible the fulfilment of which is recorded in the Book itself. If we examine these records of fulfilment we should certainly find a clue to guide us in the divine method of revealing future events. If these prophecies are thus shown to have any other interpretation than the strictly literal one, that fact should certainly be visible in the vast number of recorded instances of the fulfilment of prophecy within the period of Bible history. With a view of discovering the divine plan for interpretation of prophetic language, let us take a few concrete examples of prophetic utterances and note what the Bible says regarding their fulfilment.

In Gen. 15:13 we read: "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years."

Here is very plain language. A sufficient number of minute details are given to enable us to determine whether or not the prophecy was or was not fulfilled, and, if fulfilled, how it was fulfilled.

In Exodus 1:13, 14 we find the descendants of Jacob, the grandson of Abraham, undergoing severe affliction in the land of Egypt.

In Gen. 15:14 we read that God promises Abram to bring judgment upon the nation that oppresses his descendants, and that afterward they are to come out of that nation with great wealth. Compare this verse with Ex. 12:29-42, where a detailed account is given of the final judgment on Egypt before the going out of the children of Jacob, and the manner in which they obtained the wealth that completed the promise of God to them. The events of the Exodus are well known. There is no shadow of doubt in an honest mind that these events are a fulfilment of the promises of God to Abram recorded in Gen. 15:13, 14.

Note in these passages the bare literalness. Abram, literal; seed, literal; four hundred years, literal; service, literal; judgment, literal; deliverance, literal and corporeal; great substance, literal. The prediction and the fulfilment are both exactly what the actual words tell them to be. Later scriptures abound in reference to the deliverance from Egypt. Indeed, the coming up out of Egypt became a watchword in Israel, proving the almighty power of God. See, for example, Jer. 23:7, 8.

These events, it is true, are often taken in an allegorical sense to refer to the bondage of sin and redemption through Christ. The events from the beginning of the bondage in Egypt to the conquest of Canaan are bristling with typical allusions at every point. But the typical and allegorical meanings by no means lessen the reliability and truthfulness of the record of either the prophecies or their fulfilment. No matter how deep and how far reaching may be the spiritual teachings, these spiritual anti-types of the types of the Exodus can never in themselves be taken in themselves to answer the promises of God given to Abram. The promises demand a literal, earthly fulfilment —just what actually did happen.

Another striking example of fulfilled prophecy is that found in the twenty-eighth chapter of Deuteronomy. Note especially these verses:

15. "But it shall come to pass, if thou wilt not hearken to the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

37. "And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee.

62. "And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldst not obey the voice of the Lord thy God.

64. "And the Lord shall scatter thee among all people, from one end of the earth even to the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

68. "And the Lord shall bring thee in Egypt again with ships, by the way whereof I spake unto thee, thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you."

If we knew nothing of the subsequent history of Israel, and were trying to understand this prophecy given by the Lord through Moses, judging by the way men at this time interpret the Scriptures, we might choose one of several lines of thought for the basis of our conclusions.

First, we might think of the whole speech of Moses as allegorical. The blessings pronounced for obedience and the curses predicted for disobedience to the law of the Lord might be understood to refer to the individuals composing the Israelite nation and the blessings and the curses might be either spiritual or temporal. The references to the scattering of Israel among the nations might be understood to refer to their sufferings spiritually in this life or in the life to come as they take up the forms of religion of other nations. This, with modifications to suit the taste of the individual interpreter, would correspond with the modern interpreters of unfulfilled prophecy as practically all spiritual in its fulfilment.

A second line of interpretation would make the speech of Moses entirely figurative or poetical. There would be no telling what it might mean until the predicted events come to pass, and then the selection of events to fit each prediction would be largely a matter of guess work. That there are followers of this method of interpretation among those who would interpret unfulfilled prophecy, need not be questioned. The schools of thought along this line are many.

A third method of interpretation puts forth the astounding suggestion that the words uttered by Moses meant just what they literally said. Why should such a claim surprise one? For the simple reason that the prophecy can, in that case, be accurately tested. If any part of it fails of fulfilment, that fact will mark Moses, by his own testimony (Deut. 18:22), as a false prophet. It is a trick of heathen oracles and fortune tellers to speak in vague and general terms that can easily be made to mean one thing or another, according to the requirements of subsequent facts. But in this case Moses spoke words that predicted circumstances with definiteness and detail to such an extent that, if the words are to be literally understood, there can be no shadow of doubt as to whether the prophecy came true or not.

But if we look into the subsequent history of Israel we shall see that the predictions of Moses as to the apostasy of the people of Israel and their consequent dispersion and punishment were fulfilled to the very letter. Notwithstanding periods of apparent faithfulness under strong leaders, the tendency of Israel was continually away from God and downward in the evil way. In II Kings 17:6-14 we have a summary of the judgment on ten of the tribes of Israel and its cause. This account is startling in its exact details, which correspond to the very letter with the predictions of Moses hundreds of years before. But the end is not there. About one hundred fifty years later Judah also went into captivity. A remnant of Judah returned to Jerusalem seventy years after the captivity and lived in Palestine at the time of Christ, kept up the outward forms of the temple worship, and thus enabled the Messiah to be "born under the law." While a few in Israel at this time were faithful, the great mass of the nation were grossly apostate and called forth the fearful denunciation of our Savior recorded in Matthew 23. The cup of the iniquity of Israel was full.

In A. D. 70 Jerusalem was destroyed and even the remnant of Judah was scattered. The dispersion of Israel was now complete. And the nation remains scattered among the Gentiles to this day. Jews are found in every nation under heaven. In so-called civilized countries they are fast sinking into atheism. Among heathen they are found in idolatry. In India there are Jews who had become as idolatrous as the Hindus themselves. They were known as Jews by the familiar Jewish names among them, such as Yakub, Yuseph, Binyamin, and by the Hebrew words in their common dialect. The condition of the Jews in Poland at this very moment could not be more accurately described than by the verses of fearful threatening in Deut. 28, written over three thousand years ago. To the one who would interpret Israelite prophecy by "spiritualizing," the history of the Jews thunders forth, "Forever, O Lord, thy word is settled in heaven," and, **"THY WORD IS TRUTH."**

Concerning the predicted return of the people of Israel to their own land we shall speak in a later chapter. For the present we are seeking only a key to the interpretation of the prophetic utterances of the Bible, not trying to multiply examples of a certain line of fulfilment. Examples of literally fulfilled prophecies are found in Jer. 51, concerning Babylon; in Isa. 7:17-20, concerning Assyria; in Isa. 44:28; 45:1, concerning Cyrus; and other similar prophecies might be pointed out. In all these cases, while there may be figurative language used in uttering the prediction, the fulfilment is literal. Egypt is Egypt, Assyria is Assyria, Jerusalem is Jerusalem.

A remarkable illustration of the use of typical or figurative language is found in the thirty-seventh chapter of Ezekiel. This is the well-known vision of the dry bones. This vision is supposed to have been given two years before the captivity of Judah. Israel was already in dispersion. The valley full of dry bones was a striking figure of the condition of the children of Jacob. In the eleventh verse the Lord speaks to the prophet and interprets the figure: "These bones are the whole house of Israel." Is there any doubt as to the literal meaning of that? Israel is today, as a whole, dead as a dry bone so far as their national relation to God is concerned. In Ezek. 37:15-28 two sticks are joined into one, and show all Israel again united with David as king. Israel is very much divided at this moment in a very literal way, just as the prophecy predicts and history records. It would be anticipating to speak here about their reunion.

In general, no line of prophetic utterances is more thoroughly supposed to be understood than that which points to the coming of the Messiah. First of these utterances is found in Gen. 3:15, where Jehovah speaks to the serpent, saying, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This is figurative language, but the figure is easily interpreted and is understood to point to an actual, literal seed of the woman, Jesus Christ, who on the cross gave the death blow to sin and to Satan, the seed of the serpent, on the one hand, and to the attacks upon our race by the enemy, thus bruising the heel of the seed of the woman, on the other hand.

From out the great stream of humanity, God selected Noah and his family, and from the descendants of Noah He chose Abraham as the repository of His promises. In Gen. 12:3 we read the promise to Abram, "In thee shall all families of the earth be blessed." Jews and Christians alike regard this as a promise that Messiah shall be descended from Abraham and that He is to be expected in the form of a man. In Gen. 21:12 the expression, "In Isaac shall thy seed be called," limits the descent to the children of Isaac and excludes the descendants of Ishmael and the other children of Abraham. The reference to Shiloh in Gen. 49:10 secures the Messianic line to Judah. II Sam. 7:14-16, ending with, "Thy throne shall be established for ever," assures us that Christ shall be descended from David. It is worth notice in this connection that the perpetuity of the throne of David is without condition. In case of disobedience, chastisement is promised, but the throne is secured to the seed of David absolutely without condition. In a later chapter we shall see how this promise has been literally fulfilled. Isa. 11:1, "a rod out of the stem of Jesse," points clearly to Messiah. Nothing can be clearer than that the Coming One is to be a literal, corporeal man.

That Messiah is to be the Son of God is shown by the expression "The mighty God," in Isa. 9:6.

Need we multiply examples? It seems clear that any one who has had the courage to read so far will also have knowledge of the Bible sufficient to be sure that these Old Testament predictions were fulfilled literally.

Isa. 40:3 is a passage clearly pointing to John the Baptist. Three evangelists refer to it as being fulfilled in the forerunner. The reference to the filling up of the valleys and the bringing down of the hills is figurative. In the universally accepted interpretation of figurative speech, it must refer to the preparatory work of John for the work of Jesus, making His introductory path more simple, straight, and easy. John was beheaded and Jesus was crucified. Both were rejected by the Jewish nation as a whole. We look for the complete fulfilment of their work for the Israelite nation in the future. Yet sufficient fulfilment is already recorded to show that the preparatory work was done by an actual, literal, corporeal man for a Messiah who was equally actual, literal, and corporeal.

So far we have failed to find given or suggested a single scripture record of the fulfilment of a prophecy in any other way than literal. If this is God's own way of interpreting His predictions, what rule can be simpler than this, that we must look for a literal fulfilment of those prophecies which are yet unfulfilled? In fact, no other rule of interpretation will permit of the harmonization of Scripture.

Scottdale, Pa.

(To be continued)

EDUCATIONAL

MEXICO

I Review of Mexican History up to the Recent Revolutionary Period

C. Henry Smith

Like every important event in history the Mexican revolutions are the results of more or less clearly defined causes many of which must be attributed to the character of earlier history as well as to peculiar traits of character inherent in the Mexican people.

Land

The land comprises an area of approximately 767,000 square miles, being about one-fourth as large as the United States. Much of it is high tableland and mountainous, rich in mineral deposit. In fact it was the rich mineral deposit which led to the first Spanish settlements in the early sixteenth century.

History

Mexican history begins for the average reader with the famous conquest by Cortez in 1519 so entertainingly told by Prescott in his **Conquest of Mexico.** Every school boy and girl knows the story of how Cortez with his band of greedy and cruel Spanish adventurers marched through the country of the Aztecs despoiling their temples and houses of shiploads of silver and gold ornaments. The search for gold and silver became the chief occupation of the Spanish settlers for the first hundred years, and it was Mexican gold and silver which laid the foundation for the great Hapsburg Empire of Charles the Fifth, the most powerful Empire the world has ever seen. Mexico gold and silver was also responsible for the character of the early Spanish settler and the present Mexican population.

Population

The most recent census of the country places the population at about 15,000,000. Of these about 20% are pure white, Spaniards and others; 42% are given as mixed; and 38% are the descendants of ancient Indian tribes. It is this large element of the Indian and mixed races that is largely responsible for the unstable conditions of our neighbor to the south. The Spanish and French colonizers unlike the Anglo-Saxon settlers had no feeling of race antipathy. Consequently while the Anglo-Saxon maintained a pure race in the presence of a large Indian population, the Spanish and French both freely intermarried with the Indians, producing the mixed breeds of the Latin American countries. It is the half-breed races that are largely responsible for the backwardness of these countries.

The Religion

To this must be added also as a cause the religion of the Mexicans which is Catholic. The census of 1895 showed only 40,000 Protestants in the entire country. Nearly all the remainder were classed as Catholic. The religion of large numbers of the masses seems little more than superstition. Moral standards are low. Over half the births are illegitimate.

Education

Education is theoretically free and public, but practically ignorance reigns supreme. In 1895 only one person out of every nine could read and write. Conditions since may have improved some but not a great deal. Ignorance, superstition, immorality is still the prevailing condition of this half breed race.

Government

The government of Mexico since 1824 is that of a Republic modelled after that of the United States. It is a Federal Republic made up of 27 states, 2 territories and one Federal District, with a division of sovereignty similar to that of our own. The constitution provides for a Congress and a President elected by a College of Electors every six years. The president is ineligible for re-election. Theory and fact do not always harmonize however. While the President is not eligible for reelection, yet a number of them have frequently been re-elected. While there is to be universal suffrage and free elections,, as a matter of fact most of the Presidents have secured their places through arbitrary methods and the masses have never had much to say as to who should rule over them. The history of Mexico like that of her sister republics to the south has been one of a series of revolutions.

Revolutions

Unlike the United States, Mexico has not enjoyed a long period of stable constitutional government. We are inclined to attribute our prosperity and security to the excellencies of our constitution and are inclined to regard that instrument of government as the greatest political device ever conceived by the brain of man. Mexico, however, with a constitution better than our own in many respects has not enjoyed with us the same political stability. The different experiences of the two countries are to be attributed not to forces of government but to the character of the two people—one the emotional, excitable, Latin, the other the steady Anglo-Saxon. Revolutions have been common in Mexico since 1824. There have been 64 presidents, although the Constitutional term of office is 6 years, with the exception of two—Juarez and Diaz, both of whom violated the Constitution by serving more than 6 years, the average Presidential term has been 8 months. Several have served for only a few days, one was President for 26 minutes, while another even joined an insurrection and overthrew his own government. There are many political disintegrating forces. State rights feeling in the 27 states is strong. Among the natives there are 133 tribes speaking 53 different languages.

Land Question

Another vital cause of contention is the land question. This is perhaps the most serious of the troubles at the bottom of the present revolutionary movement. In the system of land tenure Mexico is still in the medieval stage of civilization. In some respects the situation is similar to that of Ireland before the recent land reform movement in the British Parliament, or very much like that of France before the French Revolution. While here in the United States, due to the wise land policy of our government, the vast public lands for the most part fell into the hands of actual settlers in fairly small divisions; in Mexico on the other hand the land is owned either by the state or by a landed oligarchy. The average Mexican is landless and is called a Peon. The Peon is like the medieval serf and in some respects in a worse condition than our southern slaves before the Civil War. There are about 12,000,000 Peons in Mexico or about 80% of the population. They till the soil but do not own it, and are powerless against the greed of the landed aristocracy. In the early history of Mexico the land was taken from the natives and either kept by the States or turned over in large tracts to the powerful favorites of Spanish rulers. These large estates have been retained by these families; others have been bought up by powerful foreign capitalists, while the original Mexican, still largely Indian, has become a serf, little better than a slave on the land he once claimed as his own. Many of these estates are of immense area. One man owns a tract of 20,000,000 acres. Yucatan, which is three times the size of Massachusetts, is owned by 72 men. Twenty-seven owners control all the land in another state. The redistribution of the land is one of the issues upon which the revolutionary leaders hope to gain control of the government of Mexico. These are the forces which condition the trend of affairs in Mexico.

History

As already stated the early history of Mexico begins with the conquest of the Aztecs by Cortez in 1519. Spanish explorers first traveled the vast stretch of territory included in the southern half of the present United States, and at one time all this religion was claimed and controlled by the Spanish Emperor. The French and English, however, disputed the claim of some of this territory and so by 1820 Spanish North America, called Mexico, included all of present Mexico together with Texas, California, Arizona, New Mexico, Nevada and parts of Utah and Colorado.

Up to about 1820 Mexico, as well as all the present countries of Central, and with a few exceptions, those of South America, had remained colonies of Spain. But at the time of the French Revolution while Napoleon's brother, Joseph, sat upon the Spanish throne Mexico, as well as all the other countries above mentioned, revolted from Spain and set up independent Republics.

As already stated Mexico adopted a constitution and became a sovereign state in 1824. Since that time her history has been similar to that of the most backward of the Latin Republics. It has been characterized by a series of revolutions and instability of government. An exception to this general condition was the arbitrary and unconstitutional but stable rule of Porfirio Diaz who was the continuous President with the exception of four years from 1876 to 1911. Diaz ruled with an iron hand and was able by means of his strong personality to hold together the discordant elements of the country and to keep down the movement for reform. In 1911, however, Francisco Madero, posing as the champion of Constitutional government and land reform, succeeded in driving Diaz from the Presidency and soon after in having himself elected to the same office. That was the beginning of the recent upheaval in Mexico during which time at least a dozen men have been hailed as the saviors of that benighted country. In the next paper I shall take up briefly the history of the past four years and discuss especially the relation of our country to the Mexican question.

(To be continued)

Bluffton, O.

GLIMPSES OF MODERN JEWISH LIFE AND RELIGION

I

Samuel Burkhard

The writer has been asked to prepare an article, for the readers of the **Christian Monitor,** on Jewish life as it is found today. Having been employed as a teacher of boys for three years in the Jewish Orphan Asylum, Cleveland, Ohio, I was able to observe some phases of Hebrew life and customs, and came in touch with the real inner life of these people. This article will not present in an exhaustive manner, but rather in rough outline, an interpretation of the many interesting facts gleaned at random concerning the life, customs, and religion of the Jewish people. The interpretation of the facts is to be from the Jew's own point of view in so far as it may be possible for the writer to do so. There are many intricate details of custom and tradition to be understood if one would fully appreciate all that goes to make up their social and religious life. Space will not permit an analysis of all the customs, but I shall try to draw an adequate picture of the more prominent features to be found in their social life and customs, and of the problems confronting them in maintaining their religious life.

In order to understand the life of the Jew today it is necessary to take a brief review of his past career. Since the destruction of the Temple in Jerusalem, the Hebrew race has been without a national life, but in spite of all this, the racial characteristics have been preserved through all these centuries. The destruction of their national life meant their dispersion among the nations. An interesting question that presents itself is this: Why, under these conditions, did the Jew not lose his racial characteristics and become assimiliated with the people where he was forced to live? A few suggestions may furnish a clue to an answer to this question. The natural thing for a strange people in a strange land to do is for them to group themselves together in the same locality because of the ties of friendship and race. This grouping was also aided by the fact that since the Jew was a man of peculiar appearance, customs, and traditions, he became the object of persecution. This tended to solidify the community still more. The safest and most congenial place for the Israelite to live was within the confines of his own settlement. All this forced the Hebrews to remain in communities, hence their peculiar traditions and manners were easily perpetuated. There are various reasons given as to why the Jew should be persecuted. Some think that the persecution was due to differences in religion, but others think the fundamental reason is to be found in racial antipathy. Whatever the real reason may have been is not important now to decide. The significance of the whole situation is this: The community and family life were preserved which made it possible to perpetuate all of their racial inheritance as it had been given to them from their early history.

Even though the Jew has lost his national life and has been scattered over the face of the earth, he is more numerous today than he ever has been in all of his history. The total estimate in round numbers is 13,500,000. The following will give an idea as to their general distribution over the world:

Russia	6,122,000
United States	2,300,000
Austria	1,313,000
Germany	651,000
Asia	525,000
Africa	414,000
Great Britain	270,000
Palestine	100,000
Australia	19,000

In the United States they are mostly located in the cities, but some are engaged in agricultural pursuits. One fourth of the population of the City of New York is Hebrew. Chicago has 200,000, Philadelphia 150,000, Boston 75,000, Cleveland 60,000.

Different Interpretations Placed on the Facts of History

The fact that the Jew is so widely scattered over the face of the earth is lamented by some of his race, but others see in it his highest possibilities for fulfilling his mission in the world. The camp of Israel is divided into several groups and may be roughly classified thus: Ultra-Orthodox, Orthodox, and Reform.

The orthodox group constitutes the great middle class with the reform or progressive branching out on one side and the extreme conservative lagging on behind. Such a classification may be made of any people, but in Hebrew literature the above names are applied to these general classes. The Jew living in Eastern Europe is to be found almost wholly within the limits of orthodoxy, while in America there is a tendency for him to become more liberal. In Western Europe where there is greater freedom than in Eastern Europe to participate in political and civic life, the tendency is more in keeping with that found in America. In Russia, for instance, where he is excluded from participation in political and civic life, and is forced to live in segregated communities, there is little change in the religious life and customs. "This atmosphere" of the country "is permeated and dominated by the sentiment of religion: it fills a world that revolves about an axis of orthodox faith whose poles have been fixed by the laws of the Talmud." From these Hebrews comes the expression of an aspiration to see the old national life renewed. "Three times a day they turn their faces toward Jerusalem, their prayers re-echoing with the yearning for the coming of the Messiah and the rebuilding of Zion." The constant oppression of Israel in an unfriendly land makes him look to the land of his nativity for freedom. Russia is a modern "Egypt."

The immigrant to America retains his orthodoxy, but owing to the fact that here he finds free schools for his children which enable them to participate freely in our civic, social, and political life, the second generation does not feel and think like his European brother. The freedom of America and the socializing influence of the schools removes the external restraints which have kept the segregated communities in Europe intact. Some who feel the liberalizing effect of the New World owing to the removal of the external restraints see the need of re-interpreting their religion and putting new content into their reforms. Those who find the limits of orthodoxy too narrow are inclined to break away from the observance of the traditional rites and ceremonies. This tendency to do away with some of the strict observance of the laws of Moses is what constitutes the Reform's attitude.

The difficult problem for Jewery to solve is to know how to live in a free social life, such as is found in America, and still retain its form and essence of religion. The more liberal Jew does not care to return to Palestine, and some do not even care to see the old national life restored, but others, even though they would not care to return to Jerualem themselves are interested in seeing their national life restored under the protection of some of the larger world powers. The purpose of such a restoration would be that he might have a place where he could be free to develop his religion, literature and national life. The results of oppression on the one hand, and liberty and freedom on the other, give us a clue to the difference of interpretation of the facts of Jewish history. The orthodox look upon their being scattered among the nations as a punishment from God for their past transgressions, while the more liberal look upon the dispersion as the providence of God in making their life and religion felt in all parts of the world. It is "Israel's final lot" and "the divinely appointed means for universalizing the teachings of Judaism." The orthodox class still look for the coming of the Messiah in the form of a person who shall restore their national life.

The more liberal Jew puts a different content into the conception of the coming of the Messiah, by looking, not for a particular person to come, but rather for a kind of social life in which the messages of the prophets shall be made real and vital in the form of social justice. Those who hold this latter view feel that they have a mission in the world and that this mission is larger than that expressed in terms of national aspirations. They become citizens of the world. Their message is that proclaimed by the prophets, especially Isaiah, Amos, and Hosea. This whole situation is interesting because it gives us an illustration as to how the same facts are interpreted by individuals in the light of their peculiar experiences to mean quite different things.

Orthodox and Reform Attitudes

The use of the word "orthodox" in connection with Jewish life does not have the same meaning that it does in literature with which some of us are better acquainted. Orthodoxy does not relate to one's mental attitude on fine spun theories in regard to theology, creed, and other speculative problems, but rather to the amount of form, custom, and tradition one will observe. The more of these one will observe the more orthodox he is. The liberal Jew will observe some of the customs, but not all of them. The difference may be characterized thus: The orthodox will observe, for instance, the whole week of the Passover Feast, while the reform Jew may observe only the first and last days of the week as special days. Some in the liberal class will even go so far as to provide Sunday worship, and also, Sunday schools for those who cannot or will not attend services on the Sabbath. Many of these changes come, not by deliberate choice, but because of real necessity. The orthodox hold to their traditions in such a way that it is difficult for them to meet the needs of the times. Like many Christians, it is of more consequence to them to have their forms of religion saved than it is to save their people in the particular world in which they live.

Our commercial life and industrial situation are a real serious obstacle to the Jew in exercising his religion. Sabbath observance is of great importance in maintaining the religion of their fathers. But it is difficult to be free on the Sabbath to attend to religious services. It becomes a bread and butter matter for the majority, and so, the old time faitnful Sabbath observance must go. Those who are more careful to study the problem of the life of their people are willing to provide for the religious needs of their people and use the universal day which is observed in America for worship. The problem of vitalizing their religion is difficult. It is easier for anyone to go along the old beaten path rather than change to a new one. If social life never changed then there would be no need of finding new paths to attain the ends desired in the religious development of their people. Thus the orthodox are bound by the old traditions and feel that they must be perpetuated at all odds. The liberal or reform class take the old forms and symbols, break them open, and see what they really contain, and put new spiritual content into their religion, thus making the religion of their fathers of real value in the life of their people. "The sabbath was made for man, and not man for the sabbath."

Pathetic Situation in Immigrants Home-Life

The force of circumstances which tends to bring about this change in the observance of religious customs gives rise to many pathetic situations in the life of the immigrant Jew. Imagine if you can, for instance, the Russian Jew as he comes to America to build up his future home. He comes with all the marks that persecution and oppression were able to give him. He also brings with him ideas and customs which are quite foreign to our modes of thinking and living. It is not impossible that he should change his ideas after living here for a while, but, like it is for most mature people, he finds it difficult to make any great changes either in his habits of thought or modes of living. His children attend our free public schools and naturally come to think like Americans. They learn the traditions of our country and live in them, while their parents live under the influence of many years of oppression in an unfriendly land. I am told that it is **literally** true that the gap between parent and child comes to be as much as several centuries in so far as ideas are concerned. The father is the natural guardian of the home, but in this new country his child soon comes to understand the English language better than he does. Hence, it comes about that the son, in many cases, must stand between the father and the new world. Thus, the parent, who is the natural guardian of the home and the child, comes to be dependent on the child to make his way. Owing to the influence of the school and the social life of the children this new world becomes two entirely different worlds for father and son. This results in a natural "growing apart" of parents and children. The child may come to look on his parents as "old fogies" because they are so different from other people in manners of dress, etc., and the parents being unable to appreciate the attitude of their children cannot understand why all this estrangement must come in their home relations. The parents do not grow as rapidly into the life of the new land as do their children. The immigrant came in search of freedom and liberty, but the land which held out such bright hopes for him has robbed him of a priceless treasure—his joy in a congenial home-life. His children are educated to be Americans, but it is difficult to enter fully into our social life and at the same time adhere rigorously to all the peculiar traditions of Jewery, hence, the immigrant feels the disintegrating effect of the whole situation upon all that he holds dear.

Again, the immigrant will very likely settle in a Jewish community where the marks of wealth are strikingly absent. The children, as they grow up, become more well-to-do than their parents, and because of their financial ability they are likely to move to a better part of the city. This new place to which they move will quite likely not be Jewish. This makes it more difficult to observe the traditions and customs because one does not like to appear odd in his new location, and also, it may not be so very convenient to attend the synagogue. As long as one lives in a community of peculiar people it is not difficult to maintain the distinctive manners and traditions, but let these restraints be removed and the sensitive individual will take on the ways of the larger group with which he wishes to be identified. Such conditions as this remove the restraints which have kept the Jew, during his whole history, a peculiar man with a distinctive religion. All of these factors make for unfortunate situations in home-ties and in religion, and cause many disappointments to those who set out in quest of happiness, freedom, and liberty. These are the things they prized most highly. They have found them only to find the things they hold most precious slipping away from them, and many of the things they regard as being desirable they do not see perpetuated in their children. This is the price the immigrant pays for his freedom.

The Ghetto

This community in which the immigrant will likely settle is known as the "Ghetto." The largest of these in America is in New York City. The following vivid description of a Ghetto by Israel Cohen, in his "Jewish Life in Modern Times," will give the reader an idea of the nature of the life within a Jewish community. "Innumerable blocks of mean houses, covering a wide area, are wholly inhabited by immigrant Jews, who swarm into the streets, talking their strange tongue, and sometimes still clad in peaked hat and top-boots of their native countries. The streets are lined with shops and restaurants bearing foreign names and Hebrew signs; the walls are covered with multi-colored posters in Yiddish; the gutters are occupied by rows of stalls and barrows laden with exotic wares. In the larger centers there are special market places which present the scene of tremendous bustle of the eve of Sabbaths and festivals, when the Jewish housewife lays in a store of fish and fowl to celebrate the sacred day with fitting honors. Newsboys rush through the motley crowd crying the names of Yiddish papers; a stringed band at the street corner discourses some haunting Hebrew melody; a poor woman, with a child at her breast, sings a Yiddish song of sadness; a blind man offers for sale the little four-cornered fringed garment prescribed in Deuteronomy; a peripatetic bookseller proffers religious codebooks and sensational romances; a labor agitator harangues a knot of workmen; an unctious missionary quotes the New Testament in Yiddish and seeks to lure his hearers to apostacy; a Zionist orator waxes eloquent over the glories of a rejuvinated Judaea. Synagogues great and small, houses for Talmudic study, big religious seminaries that resound with boyish voices chanting the Torah, and little private tucked away in fifth-floor backrooms, religious "courts of judgment" and libraries, baths, hospitals, and dispensaries, clubs, theatres, and dancing halls, asylums for newly arrived immigrants, for the poor and aged—these and countless other institutions make up the compact varigated fabric of the modern Ghetto."

(To be concluded)

Newton, Kans.

A BOOK THAT HAS BEEN OF GREAT HELP TO ME

Kept for the Master's Use, by Frances Ridly Havergal.—This little book was a great help in simplifying and making real my early Christian life. So much of Christian teaching is inclined to be general and vague. We speak of consecration, scarcely realizing what it means. In this little work, Miss Havergal simply and lovingly defines and explains the consecration that is kept for the Master's use. Our faith, after all, is so simple that it must affect our daily life if it is to mean anything.

The author takes the lines of the little poem, "Take my life and let it be consecrated Lord to Thee," as a text and points out definitely and distinctly the steps that follow this consecration. If our lives are consecrated, our moments, days, hands, feet, voices, lips, silver, gold, intellect, will, heart, love, and self will all follow; and it is worth while to work out and think what all this may mean to the young Christian.

The happiest Christian life is always the consistent one, and the consecration that counts is the consecration that affects our daily life and conduct. This little book, along these lines has been a source of much blessing and joy to me.

Lina Z. Ressler, Scottdale, Pa.

What is Worth While, by Anna Robertson Brown.—The value of any book is largely dependent upon the measure of vital contribution it makes to an individual's life. To me no one ordinary book has been of more permanent value than this small book. To every Christian the call of service for the Master comes in varied tones. Because of His self-sacrificing and eternal love, His immaculate life, His worthy principles and His superb teachings, we as Christians know that nothing short of our very best is worthy of Him.

Since life is large yet brief the question comes to us, "What in the common course of life may we grasp as essential or vital and what may we let go?"

This book emphasizes the utter folly of giving our time, thought or devotion to anything which is of fleeting value or which can not be carried into the eternal life. We should drop, discard and wholly abandon pretence, worry, discontent and self-seeking, or anything which is not worth while or is not making an eternal contribution to life and character.

On the other hand the author points out the wisdom of taking loyal hold of time, honest work, true service, present happiness, love, duty, pure friendship, sorrow and, finally, "a strong serene and unquenchable faith in the loving kindness of God, the wisdom of Providence, the guidance of the Holy Spirit, and the redeeming love of Christ."

To me the book has been a real aid in helping to place "first things first"—that we may live a larger, truer, and more devoted life of service for our worthy Master.

Stella R. Shoemaker, Scottdale, Pa.

The Ideal Life, by Henry Drummond.—This book which consists of fifteen addresses on vital aspects of the Christian life, was brought to my notice about four years ago—a time when I was eager to find such literature as would minister to the growth of my spiritual life. We, as young people, are anxious to find those helps that will tend to deepen and establish the Christian experience. This book has been a blessing to me because it has helped me to see more clearly the subtle power of sin and the glorious power of Christ as Savior.

The several specific things that have come to me because of a careful study of this book are: 1. The author knew the breadth and depth of the spiritual life in such a way that he leads you out into new fields. He introduces the reader to ideas which provoke thought and consequently lead to larger power; 2. In the course of these addresses I was led to understand my own Christian experience more fully because of the analysis and wholesome interpretation of the various experiences which are the sacred possession of every soul; 3. The great truths of the Gospel are presented in such a vital inspiring way that a person is constrained to strive for the things of God. I may say the book leads the reader to take a humble, penitent attitude toward his own life, but it also gives one the holy confidence that he can achieve higher things through Christ; 4. The last and greatest benefit which I shall mention is that the message of the book made me think and feel that I must acknowledge Jesus Christ as Lord, Master, and Savior in an ever increasing degree.

A. E. Kreider,
Sterling, Ill.

Notes on the Pentateuch, by C. H. MacIntosh.—For several reasons it is exceedingly difficult for me to point out the book

(Concluded on page 670)

THE YOUNG PEOPLE'S MEETING

A SPECIAL MESSAGE TO OUR YOUNG PEOPLE.—Psa. 78:1-8

Topic for September 10

MOTTO

"Our fathers have told us."

THE STUDY HOUR

I. Why Tell Our Young People? Sometimes it seems that too frequent telling of things that are directed as arrow-like messages become repulsive to the young. Perhaps the spirit in which we have been telling them may be the cause. There is another cause. Children have been hardened in a certain course of life till they are unwilling to receive any counsel that will deprive them of that course. The wiser way is to gain the confidence of childhood from the beginning and direct their way aright before they have become set in the false way. Frequent loving direction will then be a welcome message.

Don't tell them simply to give them a good round up. This spirit is far too prevalent and too often causes resistance instead of acceptance. The spirit of loving counsel and faithful warning when backed by a life that always has proven a friend of the young, carries a weight that will save many of our young people from the paths of destruction. Paths of destruction are before our young people whether the counsel is given in the right spirit or the wrong spirit or withheld altogether. Wise young people will listen to all good counsel regardless of the weakness of its instrument. Whether the snare is fallen into ignorantly, or because of determined strong headedness or by misdirection does not change the fact that we are caught.

Don't refrain from a loving warning because some rebel in not receiving it in the spirit in which you are giving it. Some teachable one will hear it and the obstinate will remember some time perhaps before they are hopelessly lost. Poor watchman that who will stop warning because some foolish one has spurned his efforts to save him.

II. The Text, Psa. 78:1-8.—The psalmist prophet teacher, was led to review the history of God's dealing with the forefathers. He gives a recital for the edification of the young. He does not withhold the faults of the forefathers, but gives them with the consequent punishment in order that the rising generation may profit by them.

One of the principles of the law was that the fathers should instruct their children in a way that they would likewise arise and teach their children. This is the secret of blessing from God in all generations. When the youth are no longer instructed, then the destruction of the people is certain.

III. Outline Study.

1. God's plan for the instruction of the young.
   a. Expressed concerning Abraham.—Gen. 18:17-19.
   b. Instructions to Israel.—Deut. 6:1-7.
   c. Solomon to the young.—Prov. 1:7-9; 4:1-10.
   d. Instruction to Christian parents.—Eph. 6:1-4.
   e. Instruction to a young minister.—Tit. 2:1-8.

PERSONAL THOUGHT

Things have been spoken for the young who will hear. God has given us elders who can lead us through the inexperienced ways. May we have the wisdom to give heed.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Hear.**
2. Commit Psa. 1.

For Young People—

1. Study the Outline Scriptures.
2. Where can Young People Find the Way of Success?

For Some Older Persons—As an Address to the Young—

1. Principles of a Successful Life.
2. The Value of Profiting by the Mistakes of Our Forefathers.
3. A Special Message.*

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*It may be well to arrange the program to give most of the time to this message. Secure the service of some one who can give the young a message suited to the vital needs of their life.

BLESSINGS RECEIVED AND DUTIES I OWE IN THE HOME.—I Tim. 5:4; Eph. 6:1-3. (Junior)

Topic for September 17

MOTTO

"Honor thy father and thy mother."

THE STUDY HOUR

I. Purpose of the Topic. This topic is designed to increase the appreciation of children for their home. We can aid them in their appreciation by suggesting different ways in which blessings are coming to them. These can be brought out by various questions.

What have I received by mother's help? Who cared for me when I was too small to care for myself? Who made my clothes? Who nursed me when I was sick? Who cared for me when I had trouble? Who always prepared something for me to eat? Who taught me how to do right and shun the wrong? Who warned me of danger? Who loved me always even when I was bad, and wept when I did not obey her? MOTHER.

What have I received by father's help? Who loved me and my mother when I was too small to know him? Who worked to earn bread and clothing and a home for us? Who shared my troubles with mother and tried to help me out? Who was interested that I might go to school and learn to be useful? Who was always ready to take the hardest part of the load? Who inspired me with a love for the noble and true things of God and His Book? FATHER.

What blessings have come to me through brothers and sisters? What have I received through the faithfulness of grandparents? Uncles? Aunts?

What do I owe for all these blessings? What is my duty toward my mother? My father? My brothers? My sisters? Other relatives? What do I owe to God? Do I owe anything to the world about me? What might I give to a home of my own some day as part payment?

II. The Text, I Tim. 5:4; Eph. 6:1-3.—The first text suggests the thought that children should show a disposition to "requite" their parents.

The next text shows the spirit at the bottom of the life that is willing to return what they can for the kindness they have received from parents.

III. Outline Study.—

1. Blessings.
   a. Parental prayer.—Job 1:5.
   b. Parental teaching.—Deut. 11:19.
   c. Correction.—Prov. 29:15, 17; Eph. 6:4.
   d. Support.—Luke 11:11-13.
2. Duties.
   a. Honor.—Ex. 20:12.
   b. Hear.—Prov. 1:8; 5:1; 23:22.
   c. Obey.—Col. 3:20.
   d. Profit.—Mark 7:11-13.

PERSONAL THOUGHT

All that we can hope to repay is that we make our parents glad. We could not if we would repay full value for all the benefits we have received.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Obey.**
2. Blessings Received from Mother.
3. Blessings Received from Father.
4. Blessings Received from Brothers and Sisters.
5. How can I Prove My Gratitude for Home Blessings?
6. Blessing Others through My Blessings.

CHINA.—Rev. 22:13-21

Topic for September 24

MOTTO

"Whom shall I send and who will go for us."

THE STUDY HOUR

I. China. In the article which follows we have a description of a Chinese city by a missionary on the field. We submit it to our readers as a message better spoken than any the editor could give. Also see articles and items in Mission Department. May God help us continually to keep our all on the altar to be used in the great field in the way He can use us best. The article clipped from the Missionary Visitor, as written by Emma Horning, is as follows:

CHINA IN MINIATURE

Come for a visit to our Chinese city of Ping Ting Chou. See us just as we are, with all our pleasures and sorrows, with all our joys and griefs. If you see Ping Ting Chou as it really is you have China in miniature, for everything is made over the same pattern, with only minor differences. Each city has its great wall and towering gates. Each home has its high wall with the rooms built around a central court. Even the chairs, cupboards and benches are made over the same pattern, and arranged in the same order in each home. So if you know our city you know China in general.

Ping Ting Chou lies on a sunny southern hillside, sloping down to a ravine at the southern end of the city. Mountains are seen in every direction in the distance. Terraced hills rise step by step all around the city. These terraces are covered with rich fields of wheat, corn, millet, hemp, etc. Here and there among the fields you see family cemeteries. Each clan has its own burying ground. Ancient pine trees adorn the grounds, and carved stone slabs mark the resting places. Many of the cemeteries have large carved stone gateways, which can be seen at quite a distance. By the shape of the tombstone you can tell the degree of education the man has attained.

In every direction you look you see an ancient temple crowning a hill or resting on its sunny bosom. Narrow paths wind in and out among the fields to the temples, and over the hills to distant villages. Here and there is a shrine beneath a sacred tree or in a niche in a cliff. Spring, summer and autumn flowers bloom on the hillsides, gentle showers refresh the fields and gardens, soft breezes fan the brow, and pure, fresh air invigorates in mind and body. Then we say, "God is here. Here is the work of His hand as well as in our own beloved America."

Now look at the city itself—nearly a mile square. See its great battlements and towers. It is surrounded by a great wall, from twenty to thirty feet high. Let us climb the city wall for a view. See the compact mass of tiled roofs beneath us. The city itself rebels at being shut in four walls, and has overflowed from the main gates. Only one street is wide enough to admit carts. This is the main street. Here are all the shops and business places—no fine shop windows; little beauty anywhere. Each merchant keeps his valuables well wrapped and hid from view. You must call for what you want, and even then things are handed out very sparingly. Only the street vender essays to display his wares freely. Look up the main street. See the mass of pack animals, street venders, merchants, coolies, haughty teachers, dirty children, ragged beggars, all huddled together in this one street, with no sidewalk. See them pass into the side streets, mere alleys, not a window to be seen, and only here and there a door. Open sewers often run through the middle of the street, where dogs and swine wander at their own sweet will.

In these compact masses of brick and mortar, filth and fume, live these thousands of our city. Here the children are born and have their playground; here they live their dwarfed lives and die. Then only are they taken to the beautiful hillsides and in the pure fresh air are laid to rest beneath the clear, blue sky. All their lives they live behind these great walls, shut from the pure air, refreshing breezes and inspiring scenery. Only the traveler and the farmer, as he goes to and from his work, can enjoy this great free gift of nature. Many of the women and children never see the outside of the city wall.

And yet we must pass within another dark wall, for every home has its own wall ten to fifteen feet high. The rooms are built around a small open court. The windows and doors open on this court. Not a window opens to the outside world. All they know of the outside world is the little patch of blue sky above them. The court is paved with brick; not a spear of grass grows here. The summer sun beats down here with almost unbearable heat, and a breeze seldom enters. Vines and potted plants usually find their way into these courts in summer time, greatly relieving the barrenness. But even the plants are often trimmed and trained into most grotesque forms, like their own dwarfed lives.

And another wall must be entered, which separates us still more from the outside world. Please step inside. Here the paper windows shut out all the view, even of the court, and the fresh air is usually excluded also, for they are afraid of ventilation. In one small room they usually eat and sleep. The men go out to their farms and stores, but the women must stay here, dwarfed, cramped and crushed in body, mind and soul. Women are not allowed to leave these courts, except on very special occasions, from the time they are fourteen or fifteen until they are thirty or forty. When they are five or six years old the dwarfing begins by binding their feet. Each day the bindings are drawn tighter; each day the faces grow paler and more pinched. Just at the time when they should be in school, developing their faculties, their pains and sorrows begin. Their feet are seldom free from pain all their lives, but it is much less as they grow older. They do their little round of housework and sewing, then play cards, smoke tobacco and opium, or gossip with a neighbor. When sorrow comes to their homes they have nothing to draw their minds from it, so they often weep for days and weeks, till many women are blind or deaf from weeping. Not one in a thousand can read and write. They seldom see beyond their door, so where can they find food for their starved souls, or comfort in their sorrows?

The missionaries feel this imprisonment most keenly. The dark walls seem to crush the mind and soul. We long to throw away wall after wall till heaven's blue skies, pure air, and gentle breezes speak peace to our souls.

But why have these walled cities in China? Why not have decorated show windows on the streets? Why live in such close courts? Why not live in country homes, using God's pure air and inspiring scenery? Why have such a nation of cripples, when God has made them strong? It is all because of heathen conditions, customs, and habits. War between clans and tribes made it necessary that all cities have walls for protection. The name of Ping Ting Chou means "City of Sure Peace," and she has had peace for so many years that her wall is broken in many places and no attempt is being made to repair it. Thieves and robbers are so common that merchants do not display their valuable goods to tempt them to break in at night and steal.

The pawnshops of China contain much of her wealth; therefore they are barred and guarded, much like our prisons. For the same reason of protection their houses are packed close together. No one thinks of living in separate country homes. Woman must live in these courts because of immoral conditions and because of her lack of training. She is like a child, not knowing how to behave in public; or this, at least, is the general belief. Her feet must be bound, or she will not be respected but will be classed with the beggar women and slave girls. She cannot marry into a respectable home with natural feet, but the smaller her feet the more honorable a family she may enter.

Yes, poor cramped, crushed and broken womanhood of China! The hand that rears the children rules the nation, so how can we really expect great things of China till her women are set at liberty in every true sense, body, mind and soul?

Where is their hope? Jesus says: "He sent me to proclaim release to the captives, and recovery of sight to the blind, to set at liberty them that are bruised." We, as missionaries, are His ambassadors, so this is our message—a message of love and liberty. Our opium refuges help to break the fetters which bind them to the dreadful habit which robs them of mind and soul. They live with us a month during the cure and are taught the principles of the Gospel, especially the power of prayer, thereby enabling them to overcome their difficulties at all times. These make some of our best inquirers after they have received a taste of the love and power of God.

The schools unfold their dwarfed minds. The small children are as bright as any children, but their development practically ceases at such an early age, because of their cramped lives, making them often very timid and stupid. Here not only are their minds developed, but their feet also, for as soon as they go to school they are so much respected that they may unbind their feet and still hold their position in society. As soon as they become Christians they are also expected to unbind their feet. In fact, no girl is allowed to enter a government school unless she unbinds her feet. Thus in education is the curing of a nation of cripples. In the coast cities they are breaking away from this crude custom, but in the interior the reform has scarcely begun, except at the mission stations.

The medical work gives a practical demonstration of our love to them. Homes open to us by this means that would not open otherwise. They usually want us to pray to our God to heal them, thus giving us a direct means of teaching them our wonderful message. In this way we have prayer in their homes the first time we enter.

Visiting in the homes with Bible pictures gives us a chance to tell the sweet story the first time we enter a home. When they visit us they never leave till we have shown them Bible charts and pictures, giving them the message. Whenever we go walking or riding we take tracts with us to give to those we meet, so every on will have a chance to know our work and mission of love. The men make extended tours through the cities and villages, giving tracts, selling Bibles and preaching on the streets every place they go.

On Sunday afternoon, after the women's Bible class, we sit around the table drinking tea. It is then so satisfying to hear them talk over their problems and see their minds unfolding. Thus we know the good seed is growing. They talk about unbinding their feet and of sending their girls to school. They discuss the difference between their poor, lazy, indifferent lives and our active lives of helpfulness.

Yes, a missionary has a great reward every day in seeing the light break through these dark walls of ignorance and idolatry. At times we seem crushed by the dark walls, the great problems, the overwhelming difficulties, and the isolation from friends and congenial association; but in it we have that peace which passeth understanding; that joy that comes only by making others happy. If we had no other reward we would feel repaid by the growth of the light in their faces from heathen darkness to the wonderful light of the Gospel.

The hardest thing for us to endure is to wait God's own time and means of giving the light to these benighted people. We see the great need and know what the Gospel will do for them. We long to form a great company and march around the city as the children of Israel did, to blow the trumpet and shout the shout of victory, to see the walls fall and the city taken in a day. But this is not God's plan of victory for Ping Ting Chou or any other city of China. It will take years of work, years of waiting, and years of prayer. It will take thousands of dollars to build our homes, schools and hospitals. It will take the daily life-blood of many men and women. It may take the life of another Bro. Heckman. But the victory is sure. It is His own work and He will give the victory. "And this is the victory that overcometh the world, even our faith."

II. **The Text, Rev. 22:13-21.**—This passage from the last chapter in the Bible gives us a view of the expectations of Jesus. He has prepared a city for the redeemed, and names the conditions of entrance. He sends out the universal invitation to every thirsty soul. He enjoins those that hear to send the invitation on. He warns against a misuse of the word by additions or subtractions. He assures us that He comes quickly. This passage alone should stir our souls to the utmost endeavor in spreading the tidings to all the world.

III. **Outline Study.**

1. Spirit-led workers.—Acts 16:1-34.
   a. Establishing the churches already planted.—vv. 1-5.
   b. Led by restriction.—v. 6.
   c. Led by refusal.—v. 7.
   d. Led by a vision.—vv. 8-11.
   e. Led by Providence.—vv. 12-34.
      (1) To a place of worship.—v. 13.
      (2- To a home.—v. 15.
      (3) To a soul-saving.—vv. 14, 16-18, 17-34.
2. Are we allowing the Lord to lead us?

PERSONAL THOUGHT

The salvation that Jesus purchased with His own blood is sufficient to bring peace to the benighted of China? What have I done by way of consecration to the Lord to make my life available for the bearing of messages to the dark places of the earth?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Save.**
2. China's Children.

For Young People—

1. The Homes of China.
2. The Opportunity of Childhood in China.
3. The Work of a Medical Missionary.

For Older People—

1. China's Women.
2. Gospel Opportunity in China.

LOYALTY UNDER DIFFICULTY.—II Cor. 6

Topic for October 1

MOTTO

"Be thou faithful unto death and I will give thee a crown of life."

THE STUDY HOUR

I. **The Topic.**—This topic names a fact that every true man and woman must face. We all have recognized duties. Some recognize that duty may be limited to circumstances so that impossibilities complete responsibility. All need to recognize that duty is duty always within the range of possibility. Difficulty does not change a duty to an optional matter. Apparent impossibility does not always excuse us from duty. The men and women of real worth are those who have clear convictions of duty and a determination to perform that duty **loyally** regardless of the difficulties that stand in the way of doing it.

Right is right even in the face of certain death. Difficulty in doing the right even to the loss of life should not change the purpose of the true man or woman. There may be a class of duties that fall to the lot of people to perform in ordinary conditions, which under more difficult conditions become optional or secondary to other things more valuable. For example, a father finds that duty calls him to continue his labor if he would not cause his family to be scantily clothed and fed. But if a storm arises that limits the father so as to endanger his health and ability to care for the family, it is evident that the first duty is to preserve life for the sake of future service toward those for whom duty already makes him diligent. But there is another class of duties that to perform are more important than life or any of its temporal advantages. This class of duties come under the head of obedience to moral principles, and the obedience to obligations that involve the eternal welfare of those about us. We cannot be untrue to Christ however great the difficulty.

II. **The Text, II Cor. 6**, sets forth the principles of loyalty under difficulty in no uncertain tones. In the first part of the chapter we have Paul giving his experience as a minister. He was willing to bear all manner of trial and reproach in order to approve himself in conscience as a true minister without blame. He valued the service of Christ and the forwarding of His work of greater value than life itself.

In the latter part of the chapter we have the principle of loyalty to Christ and his doctrine set forth. There can be no compromise under any circumstances.

III. **Outline Study.—**

1. Loyalty to God.—Dan. 3:14-25; 6:10.
2. Loyalty to Truth.—Acts 7:51-60.
3. Loyalty to service for Christ.—Acts 20:22-24.
4. Loyalty to God's command.—Acts 5: 28-33; Heb. 10:32-39.
5. Bearing reproach with Christ.—Heb. 13:13; 11:24-27; Mark 8:34-38.
6. Faithful unto death.—Rev. 2:10; 12: 11.

PERSONAL THOUGHT

To suffer as a Christian is a noble suffering. Why can we not be loyal to Him who has always been loyal in love to us?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Faithful.**
2. Going Home by the Right Road if the Wind is Contrary.

For Young People—

1. Convictions of Duty.
2. What is Loyalty?
3. Loyalty to a Rejected Master—What it Involves.
4. Modern Tests of Loyalty.

For Older People—

1. Rewards of Loyalty.
2. Cause of Failure.

THE SUNDAY SCHOOL

THE OBJECTIVE OF THE SUNDAY SCHOOL

A. M. Eash

"Jesus Christ gave to His disciples the specific commission that they should carry the Gospel to every corner of the earth. No such program was ever laid out before or since and, indeed, no such program could ever have been laid out by any other man than the Son of God. Nor can such a program be carried out by any other agency than the Church of God." With these words Marion Lawrence opens the first chapters of one of his recent books. It is the introduction made by a distinctly Sunday school man to a statement regarding the relation of the Sunday school to the Church. At times these are spoken of as distinct institutions and occasionally one hears of Sunday school workers who consider their work as entirely separate from what they choose to call "the work of the Church." Mr. Lawrence says, farther—and correctly so—"It is fundamentally wrong to regard the Sunday school, the Young People's Meeting, ... and other activities in a local Church, as INSTITUTIONS. The Church alone is the institution which bears the commission of our Lord and all of these activities are subservient thereto and are valuable, for the most part, only to the extent to which they render proper allegiance to the great institution out of which they grew—the CHURCH." On the other hand, there are those who are so eager to emphasize this fact that they fail to recognize that the Sunday school, as an activity of the Church, is entrusted with a distinct work of the Church, and either oppose it in its work or else ignore it altogether. If we would intelligently study our subject it will be necessary to have the proper relation between the two clearly in mind.

The Church has a distinct mission in the world. It is called upon to promulgate the Gospel to all the ends of the earth, to witness to the truth, to bear the message of forgiveness of sins, to make disciples of all nations and to teach men to observe all the things which Jesus had commanded the disciples to do. (Matt. 28:19, 20). Before men can consistently observe "all things" they must be made disciples and (Rom. 10:13-15) before they can be made disciples they must be taught the Word. It is reasonable, then, to conclude that the work of the Church is (1) teaching the Word; (2) making disciples; (3) leading them on in their Christian experience by continuing to teach them all the things commanded by Jesus—teaching continually in order that men may learn to know Jesus Christ as their Savior and then be built up in their Christian experience.

It was the experience of the early Church that when they diligently studied the Word there was real spiritual life, but as soon as the Word was kept from the believers they drifted into corrupt living. After the dark ages, when men were held in ignorance and superstition, individual Christians became conscious of the need of living closer to God and led in a revival of the study of the Word. This revival grew, its leaders being often severely criticized and persecuted, until the Church was led to establish a department of Bible study, called the Sunday school. What, then, is the Sunday school? Is it not simply the Church teaching and studying the Bible? Because of its vast importance and its vital relation to the experiences of Christian men, much time and thought were devoted to its promotion until today we have the modern Sunday school movement which is recognized as the greatest agency of the Church for the bringing of the Gospel to all men and bringing men to Jesus Christ and building them up in Him.

There are two primary factors with which the Church deals in its Sunday school work, namely, the pupil and the Word. The Word is important. It is God's inspired message to men. The need for the Word is, however, dependent upon the existence of man. Were there no man, would God have given the message? Did He not give it for men's sake? Again, did He give the Word for the purpose of setting up an arbitrary standard to which He might command men to rise? Did He not, rather, give in His Word the things He knew men needed to know if they would live the best kind of life on earth and be fitted for the enjoyment of the life that is to come?

The pupil, both Christian and sinner, is a sacred trust of the Church. His soul is precious in the sight of the Lord. He must be made conscious of his need of a Savior. He must be told the message that will enable him to say, "Lord, I believe," and to experience the forgiveness of sins and the admission into the great brotherhood of the saints. Daily he needs to be led into new and richer experiences in order to be able to stand when the tempter assails.

The Word contains the message that will reveal to him his sinful condition. It gives him the true conception of God as a God of love and justice. It tells him of the power that can forgive sins. It contains the message that will be to him food for his daily life. Oh, how sacred is the trust that commissions to the Sunday school worker the task of bringing the proper message to the individual pupils in times of real need! The Sunday school workers are conscious of the importance of this phase of their work and are constantly seeking to become more efficient in it.

Organization has been effected and developed in order to make the work of teaching more effective. Record systems and special forms of organization have been introduced in order that a larger number might be reached and taught, and that those once reached might be retained. Numerous lesson systems have been prepared, some in order to unify the work of teaching as a whole and others in order to be able more definitely to promote denominational teaching. Training courses for teachers have been introduced to promote efficiency on their part. Literature of all kinds has been produced either to help in lesson preparation and recitation or else to supply supplementary reading. Men have given time, much thought and hard earned money to further its interests until today we have a total of over two and one-half million officers and teachers ministering to over twenty-five million pupils, teaching them the Word of God in the Sunday schools of the nations; and the question comes to us again as it has often in the past, "Why this large expenditure of time, men and money?" There is but one answer. The Church has awakened to a consciousness of her obligations and opportunities and is giving her best thought and effort to the work of giving the WORD OF GOD in an intelligent way to the boys and girls, men and women, in order that they may learn to know Jesus Christ as their Savior and, having known Him, may grow up in Him "unto the measure of the stature of the fulness of Christ;" and the Sunday school —well, it is only the name given to this BIBLE TEACHING ACTIVITY OF THE CHURCH.

"Has your class the gout from being over-fed and under-worked?"

See our BEST OFFER on page 671.

MISTAKES OF TEACHERS

Sylvia Steiner

The great need in the Sunday school is more real teachers; teachers who are consecrated and filled with the Holy Spirit; teachers who know Christ as their personal Savior and enjoy the consciousness of pardon and communion with Him, for only those who have this experience can understand its mysteries and teach it to others.

Their work is to bring souls to Christ and to build souls up in Christ, hence they must needs be followers of Him. They cannot point their pupils to heights beyond those which they have themselves attained. The teacher's every-day life must correspond with her teaching. Her words, her conduct, her whole life should prove to her pupils that she is a Christian, and that not only when she stands before them. Some pupils can truthfully say of their teachers, "We cannot hear what you say because of what you are." The truth must come not only through her lips, but through her character. Disobedience to God is the root of all hindrances. If we do not reverentially obey Him in all things we can not expect our pupils to do so. Our lives are much more potent than our words. May they be such that they will see the beauty of the Christ life and desire to live it.

Pupils cannot be driven to repentance. They must be won, and only Divine love can win them. It is useless for us to try to win them if we are not burdened for them.

Let us become acquainted with them, gain their confidence and win their friendship. Study their lives. Have a full understanding of their surroundings. Make them feel that we are interested in them. Share their joys and sorrows with them. Have heart to heart talks with them and help them solve their difficulties. To influence souls there must be a soul. Let us look to Jesus as our example. His methods were effective and winning. His messages were powerful yet tender and loving. His life was the same wherever He went. He lived the life He taught.

If we would have our work be effective we must spend much time in meditation and prayer, for without His help we can do nothing. Have a well prepared lesson. We cannot impart knowledge unless we have it. Fit the lesson to the class, not the class to the lesson. Find something in every lesson that is not only adapted to the class as a whole but to each individual. Make the lesson practical to their every day life. Prepare a plan of teaching, either mentally or written, and know what is to be the order of thought, just how you will open and illustrate it. Use stories to illustrate and make the lesson simple. Get the interest before you begin. Try to keep it till you are through. Be one with them. Have a good time in class. Give them something to do and make them feel their responsibility. Expect much from them and they will try to meet your expectation. Don't talk above their heads. Approach them on their level. Make that they understand what you mean to say. Don't try to teach too much. Find the vital line of the lesson and emphasize it well. Try to be there every Sunday and on time.

Do not depend on the book for your questions. Make your own and adapt them to the individual. Avoid frivolous questions. Don't talk too much. Get your pupils to talk. Do not always use the same plan for opening and closing a lesson; it will become tedious no matter how good it may be.

Have a definite aim when you begin that your pupils may know where you are when you get through. When you are through do not forget to sit down. Do not spoil it all by trying to teach a little longer. Do not teach for the sake of getting through but for the sake of impressing a truth. Make that they learn something. Give rapid reviews of previous lessons.

Let your theme in all lessons ever be Christ and their salvation. Hold Him up as the pure and holy one; the One altogether lovely.

Impress them with the exceeding sinfulness of sin. There is a tendency today to teach culture, refinement and reform instead of Christ and Him crucified. God's Word taught in its simplicity and truth has ever been and always will be sufficient to transform lives. We realize that we need godly tact and heavenly wisdom, and have the privilege of going to Him who giveth to all men liberally and upbraideth not. We can only be a blessing to them as we yield ourselves unto God and give up our lives into His hands. Let us ever remember that we are dealing with human souls whose eternal welfare is at stake so that the lessons we are teaching will make an impression. They will either turn them to God and Heaven or turn them against all that is good and drive conviction from their hearts.

Orrville, Ohio.

WORLD-WIDE SUNDAY SCHOOL NEWS

Chinese Women as Bible Class Leaders

The women of China, following in the steps of their American sisters, are training for leadership in the Adult Bible Class work of their country. During the past year, five Bible Training Conferences have been held in China as an outgrowth of the evangelistic forward movement inaugurated by Dr. Mott and Dr. Eddy. It is interesting to note that no women were in attendance at the first two of these conferences, which were held in Kuling and Moukden; while the last three, held in Swatow, Canton, and Foochow, were all attended by women. Now, two Bible conferences, one in Kuling and one in North China, are being held especially for women. American methods of Sunday school organization are taught in these conferences, as these methods are found to be especially adapted to the Chinese. The women, who are trained in these conferences, will, in their turn, organize classes which will be centers of service for other women.

Reaching the Young Men in Cairo

The illustrated lecture has been found by Rev. Stephen Trowbridge, World's Sunday School Secretary, to be one of the best methods of reaching the people of Egypt, and especially the Moslems. During April and May, Mr. Trowbridge gave lectures for the young men in Cairo on the following subjects: "The New Era in Asia," in which he followed Dr. Mott in his travels; "The Life of David Livingstone;" and "The Greatest Life in History," in which he showed scenes from the ministry of Jesus of Nazareth.

On the evening of the last lecture, over 550 men were in attendance, and the striking thing was that nearly half of them were Mohammedan boys and young men from the government schools who came in response to invitations. Mr. Trowbridge writes: "Boys from certain schools came in a body and it made one's heart beat fast to see these large groups crowding up for seats and then to be able to speak to them for nearly an hour on the meaning of the life of Christ."

Sunday School Advance in the Philippines

"A large majority of the student body in the Philippines are without faith in their old system, and are out on a sea of religious unbelief searching for an anchorage." This statement is made by Rev. J. L. McLaughlin, who is making an earnest effort to inject the Bible into the lives of the young people of the Islands.

Fifteen years ago not one Filipino had been inside of a Sunday school; today the Islands have a Sunday school enrollment of nearly 60,000, and the movement is only just beginning. The great problem is to make of the Filipinos a united people, and in the attainment of this the Sunday school is second to none, saving possibly the public schools.

"The different tribal representatives gathered at the Sunday school conventions held throughout the Islands," said Mr. McLaughlin, "and our souls were cheered

(Concluded on page 671)

FARM AND HOME

THE HOME FRUIT ORCHARD

IV

David E. Plank

When trees are received from the nursery they should be taken from the box and "heeled in" at once. This is done by digging a trench in the garden or other suitable place and laying the trees with roots in the trench, then covering with earth so none of the roots are exposed to the air. They can be kept in this manner for a week before planting.

It is advisable to plant trees as early in spring as soil is dry enough to plow, and before drought sets in. They should not be planted when soil is too wet to plow. Fall planting of many fruit trees is also practiced, but is not recommended for planting peach trees.

Some orchardists prune roots severely so the trees will fit into small holes. The writer prefers to cut off only broken and extremely long roots, and then dig the holes large enough so the roots can be extended to their natural position. Dynamiting the holes is coming into much favor, but where this is not practicable it is well to loosen up the soil a little deeper than is necessary to hold the roots of the tree. A shovelful of good, clean, top soil may be placed in bottom of hole before placing the tree. Also a gallon or more of water if the ground is dry. No sticks, stone, straw or manure should be allowed in the hole. When the hole is prepared set in the tree leaning it slightly in direction of prevailing winds. Then shovel in more top soil until roots are well covered, and pack firmly with feet, taking care not to bruise roots on top. More water may now be poured into the hole, allowing it to soak away before putting in more dirt. The soil last taken out may then be shoveled in until the hole is filled and firmly packed. When at all practicable it is always better to plow and harrow the ground before staking off and digging holes.

Trees are planted at various distances according to ideas of the planter. We give approximate distances which we think will be found generally satisfactory. Apples and sweet cherries, 35 by 40 feet; peaches, plums, apricots and standard pears, 16 by 20 feet; dwarf pears, 10 by 20 feet; strawberries, 1 by 3 feet, for garden culture, 12 by 20 inches; black- and raspberries, 3 by 4 feet. Plums are frequently planted in poultry yards where they may be set much closer than above directed. These distances between the rows of fruit trees will admit of free passage with a wagon. Fillers of peach or early bearing apple trees are generally planted between the apple rows, the same to be cut out in twelve years or less.

If good stock is procured from the nursery and reasonable care is taken to properly plant the trees little loss need be incurred through transplanting from nursery row to orchard site. One cause of failure on the part of the planter is in not setting the trees deep enough. They should be set a little deeper than they were growing in the nursery row.

(To be continued)

Halifax, Pa.

THEN AND NOW

We have heard our grandmother tell that when she was young there was only one clock in their home. When dinner was ready a large white sheet was hung out of the window on the side of the house toward the field in which the men were working. This was the signal that the meal was ready, and it does not take much imagination to think that the men lost no time in answering this summons.

Now there is scarcely a man or boy who has not a watch in his pocket, for the days of signaling the time in a crude manner are past.

At that early time timothy was cut with a scythe, cream was skimmed off the top of a pan by hand, the flail threshed out the grain little by little and two-row cultivators were still to be unheard of for many years.

All is different now—the threshing machine has supplanted the flail, while cream separators take the place of the old-fashioned hand skimming. Bring these points right home. Have you advanced with the times? Are you conducting your work along scientific lines, and do you employ up-to-date labor saving, money making implements and equipment? If you do not know more about farming methods than your grandfather did, it is your own fault. Success or failure is largely due to your own efforts. Are you living now and farming with bygone methods, or are you alive and up-to-date? If you can better any of your conditions, start today, for opportunities are on every hand.—Sel.

"It is a great thing to be able to turn up cheerfully after you've been turned down."

CARING FOR THE BABY

"Baby week" has become exceedingly popular in various cities in the United States. These affairs are usually held under the auspices of progressive mothers who wish to add to their knowledge by exchanging experiences with each other and listening to lectures by experienced doctors, nurses, etc. Frequently successful physicians contribute valuable information and advice from the professional viewpoint in regard to the care and rearing of infants. Here is what Dr. Lydia De Villbiss, in her counsels with mothers, says a baby would say if he could express himself:

"Don't kiss me on the mouth.

"Do not let the sun shine in my eyes nor the wind fill them with dust.

"Do not sneeze or cough in my face, for I may take cold, and that would be bad for me.

"Do not expose me to whooping cough and measles or other catching diseases or I may get sick and die.

"Do not pick me up by the arms. Be careful how you handle me and lay me down.

"Do not give me candy or other things which are not good for me.

"Do not give me a dirty pacifier to suck nor allow me to suck my thumb, for it will spoil the shape of my mouth.

"Do not rock me to sleep nor teach me other bad habits.

"Do not take me to the moving-picture show nor keep me up nights, for it robs me of my sleep and makes me cross.

"Do not dose me with patent medicines or nasty mixtures.

"Do not give me wine, beer or whiskey, coffee or tea, for I want to keep well.

"Do not jolt or trot me on your knee when I cry.

"I want the right things to eat, and I want my meals on time.

"I want some pure, cool water to drink between meals for I get very thirsty.

"I want a bath every day and plenty of clean clothes.

"I want my own bed, a comfortable room with the windows open, and plenty of time for sleep, for I must have it in order to grow.

"I want to be taken out of doors every day for fresh air.

"I want mother to love me and always be gentle with me.

"I want to be a good baby."—Sel.

OUR BEST OFFER, page 671

CURRENT EVENTS

The War.—The "big drive" begun by the enemies of Germany early in July is still in progress. Heavy pressure is brought to bear upon Germany and her allies on three fronts. In the Western theatre the British and French are slowly forcing the Germans back in the region of the Somme river. At Verdun the French continue to hold the Germans in check despite terrific assaults. Ground is lost and regained frequently by both sides. On the Eastern front in Galicia the Russian offensive continues; almost daily successes are reported. The important city of Lemberg is seriously threatened by them. On the southern front the Italians have recently gained important successes. Their most important success after a whole year of effort was the capture of Goritz, the key that opens the way to Trieste, the Austrian naval base on the Adriatic. The Austrians fought desperately to hold Goritz, but were forced to evacuate the city, losing thousands of men and large stores of military supplies. In the region of the Suez Canal the Turks are reported to have suffered a serious reverse. Reports coming from Armenia and Mesopotamia are meagre, and what is taking place there of a military nature is not revealed. There is some anxiety in England as to the where-abouts of the British forces, numbering about 10,000, which surrendered to the Turks at Kut-el-mara, on the Tigris river, early in the spring. It is said the prisoners were started across the desert and fears are entertained that they may have perished. Germany and her allies are hard pressed and no longer able to take the offensive. Her enemies now have an abundance of ammunition and men, claiming to be able to continue the offensive until a decision is reached. Early in the war Germany was able to transfer troops rapidly from one front to another and wage a strong offensive against any of her enemies she chose, but now she is no longer able to do so as she needs all her forces on the different fronts to resist the simultaneous attack of all her enemies. England and her allies are making preparations for another year of warfare and no one is ready to predict when the carnage will end.

Mexico.—Conditions along the border have been comparatively quiet during the last month. About 100,000 members of the National Guard are now on the border. Indications are that they will be kept there indefinitely. Large orders for blankets, articles of wearing apparel and other supplies have been given to manufacturers. Recent reports stated that the Guard will be kept on the border at least until November 1, in the meantime to be drilled and trained. The Administration is charged with playing politics in keeping the soldiers on the border. This charge is denied. Reports coming from Texas state that a large majority of the national guardsmen on the border are discontented and anxious to return to their homes. The Government has made provision for the release of those guardsmen who have families or other persons dependent upon them. Reports from Mexico announce that the forces of Carranza are waging more energetic warfare upon Villa and his bandit followers. Several times Villa's capture was announced as imminent but at this writing (Aug. 8) evidently is still at large. Plans are being made to have both the United States and Mexico each appoint three commissioners "to confer on the question of the withdrawal of the American military forces in Mexico, to draw up and conclude an agreement relating to the reciprocal crossing of the frontier by military forces of both countries, and to determine the origin of bandit raids into American territory in the past to the end that the responsibility therefor may be fixed, and the difficulties now pending or which may later arise because of the same or similar reasons may be adjusted." It is understood that the work of this commission is to be subject to the approval of both governments. Mexico has already apponted her commissioners, and two of the American commissioners have been announced.

Two Big Conflagrations.—A report coming from German sources states that during the last week of July a huge fire swept some of the docks of Petrograd, Russia, burning twelve steamships, several of them trans-Atlantic liners, a big gun works and a large wooden bridge, and other establishments.

Eary Sunday morning, July 30, fire broke out on a small barge moored alongside the dock on Black Tom Island, in New York Bay. The fire soon communicated with some of the warehouses on the island, and thirteen out of twenty-four were destroyed, with their contents worth millions of dollars. A number of cars on the pier which were loaded with merchandise, and several of them with ammunition also caught fire, with the result that the ammunition exploded with terrific force sending bursting shrapnel in all directions. Window panes were broken and many street signs blown down by the explosion. The iron door at the base of the Statue of Liberty was blown off of its hinges. The loss sustained by the fire and explosions is estimated at about $20,000,000.

James Whitcomb Riley.—On the evening of July 22, James Whitcomb Riley, the well-known Hoosier poet, suddenly passed away, aged 63 years. He was the son of a lawyer, and his mother was a writer of verse. He never had much schooling as he preferred to spend his time out doors with Nature. His boyhood scenes and experiences furnished much of the material for his poems. He knew human nature intimately and had the power to portray it in the language of the common people, which fact made him so popular with the masses. Instead of studying law he took to sign painting and for ten years traveled from town to town following his trade and writing poems for the papers of the towns visited. Later he took up newspaper work and continued writing poetry but with little encouragement. He again returned to sign painting and eventually selling of patent medicines. Early in the eighties he began writing poems in the Hoosier dialect which received the favorable commendation of Longfellow. His success was now assured. For a number of years he toured the country with Bill Nye reading his own poetry in public. The last years of his life were spent in Indianapolis.

Appropriation for better Highways.—The Shackleford Roads Bill recently passed by Congress, and which was signed by the President on July 11, provides $85,000,000 for road construction, of which $10,000,000 is to be spent on roads in the National parks and forests. The remainder is to be distributed among the states during the next five years. To get any of this money the state must appropriate for road-making a sum equal to that received from the National government. The population, area and mileage of rural delivery and star routes of a state are the three factors that are to determine the apportionment the state is to receive from the Federal Government. There is some difference of opinion among editorial writers as to the value of this appropriation. Some think it is simply "more pork"—of profit to politicians—and will not mean much for the cause of better roads; while others are of the opinion that it will give new impetus to the movement for better highways.

To Purchase Islands.—A treaty between the United States and Denmark has been completed and signed for the purchase of the Danish West Indies islands. The treaty is to be submitted to Congress and the Danish Parliament for ratification. It is said the treaty provides that the United States is to pay $25,000,000 and relinquish to Denmark certain rights which it holds by virtue of discovery in Greenland. The islands St. Thomas, St. John and St. Croix, comprise the group. They are about 100 miles east of Porto Rico, and have an area of about 108 square miles with a population, principally negroes, of about 30,000. "The sum of $25,000,000 is a pretty big one to pay for these islands but on account of their strategic importance to the United States they are considered a fairly good bargain at that price." Their value from a military standpoint is found in the fact that these islands would form a good naval base or coaling station for the United States close to the Panama Canal and hence of great value in the protection of the canal.

Sir William Ramsay.—The world famous English scientist, Sir William Ramsay, died in London on July 23, aged 63 years. He discovered argon and other gases in the atmosphere. He also made other noteworthy discoveries which ranked him as one of the leading scientists of the present age. He was the author of numerous publications and papers.

INTERESTING NEWS ITEMS

More than 580,000 horses and about 185,000 mules have been sent to Europe from this country since the beginning of the European war. At present there are about 21,166,000 horses and 4,565,000 mules in this country.

During 1915 more than $101,000,000 worth of gold was mined in the United States according to a statement issued by the U. S. Bureau of the Mint. During the same period 74,600,000 fine ounces of silver were mined, valued at $37,390,000.

Argentina, South America, has a population of 7,895,000, of which nearly 2,358,000 are foreigners. Half of the 1,575,000 people in Buenos Aires are foreigners.

There are more than 48,000 sawmills in the United States. These mills produce in the form of sawdust, shavings, slabs and other wood refuse about 36,000,000 cords.

The French Minister of Public Instruction has appealed to the French school boys not to waste their summer vacation in idleness, but to help to gather in the crops, and thus show their patriotism and render valued service to their country. In 1914 and 1915 a similar appeal was made, but the need this year is more pressing than hitherto.

According to figures issued by the Department of Agriculture the motor vehicles averaged one registration for every forty-four persons in the United States last year. The total registered in the United States last year was 2,445,664, for which fees aggregated $18,245,713.

The Bureau of Labor Statistics recently issued figures showing that there were over 1,400 labor disputes in the United States during the past six months. This is more than the strikes and disputes that occurred during the preceding year.

"The absence of middle names is becoming more common in this country. People who have interested themselves in the matter attribute the cause to the ever growing trend of "efficiency' among the people of today. It is said that during the course of a wealthy man's life the writing of about 10,000,000 words is saved by dropping the middle name."

The House of Representatives of Georgia recently defeated woman suffrage by a vote of 91 to 21.

Uruguay, South America, has under consideration a constitutional amendment that would abolish the office of president and place the executive power of the government in the hands of seven commissioners. It is said the amendment has good chances of being adopted. Another amendment under consideration provides for making Saturday and Sunday of every week holidays.

"A subterranean wireless telephone, consisting of an ordinary telephone transmitter conected with a battery and a special instrument, the nature of which has not been divulged, was recently brought out by Dr. H. B. Cox, of the U. S. forest service. Dr. Cox says that by means of his discovery two persons can talk with each other through the ground over a distance of 50 miles."

The German Government reports that during the first two years of the war Germany and her allies captured 2,658,000 officers and men, and the entente allies in the same period made prisoners of 1,695,000 Teutons and their allies.

Northern Ontario was visited by a disastrous forest fire latter part of July. A number of small towns and villages were partially or entirely destroyed. A large number of lives were lost and scores injured. Hundreds of people were made homeless having lost all of their property. Hundreds of square miles of bush and farm lands have been burned over.

In an address before the Postmasters' Convention, recently held in Washington, D. C., Postmaster General Burleson predicted that if the national prosperity continued to exist the two-cent postage rate for letters would be lowered to one cent.

The Pennsylvania Railroad Company announced that ending with June of this year it had operated its lines two and a half years without the loss of a single passenger's life due to a train accident. During this time its lines carried 460,000,000 passengers.

"Beetles resembling the long-horned borer have been found in the state of Oregon bearing markings different from anything hitherto known. Their backs are black with white stripes, some arranged to resemble letters while others possess a likeness to the Masonic emblem. Experts of the Carnegie institute are eagerly studying the strange insects."

German shipping concerns have under construction 30 large vessels and a number of others of various sizes, to be ready to try and recapture much of their lost trade as soon as the war is over. One of these vessels is to be the biggest vessel in the world.

For the first time in history China is to grant official permission to women to practice medicine in the Chinese capital. Forty-two women doctors will soon be given certificates to practice.

J. Frank Hanly, ex-Governor of Indiana, was chosen as the standard-bearer of the Prohibition Party in the coming presidential campaign.

The United States Land office announces that soon about 1,000,000 acres of land in Oregon will be opened for settlement. Tracts of 160 acres each will be sold to settlers at $2.50 per acre.

About $120,000,000 is the estimated amount of the income tax for the coming fiscal year, of which amount individuals will pay about $62,500,000 and corporations the balance.

A report from Germany announces the discovery that paper can be manufactured from cotton stalks. The discovery is of vast importance to the United States which is the greatest cotton producer in the world, and because of the shortage of paper in this country.

The Pennsylvania Railroad Company has decided to discard all white lights for signal purposes throughout the entire system. A green light will take its place to signify "clear" or "proceed." This change is made to avoid confusion which is apt to result from the many white lights which now appear at places to bother engineers and trainmen.

England and Russia are negotiating with American bankers for another loan. England for $250,000,000 and Russia for $50,000,000. If these loans are made it will raise above $1,500,000,000 the total of American credits granted to the world since the war began.

Four Georgia boys hold the corn growing record. They grew 824 bushels and 49 pounds of corn on four acres of ground—over 200 bushels to the acre. This is from five to six times the average for corn in the United States.

Due to the scarcity of copper in Germany zinc is being used in wiring houses and electrical appliances. The conductivity of zinc is only a little more than one-fourth that of copper but it is far superior to iron.

"You'll find it twice as difficult to fall into sin if you have prayed against it that very morning."

(Continued from page 613)

THE HAIN'S CREEK PARTRIDGE

mother could never have covered them with her body or shielded them from the sun with her fan-like tail. Later the family was reduced to seven, from what cause I never discovered; and finally the little brood had so grown in the early fall that I could not distinguish the mother from her offspring.

What eventually happened to them all I cannot say. A few, no doubt, in their innocence were shot; and then the November blasts came again and scattered the little family, each to make a home of his own in the spring.

In the following March the old drumming-log by the creek again gave out its familiar br-r-r-r, and a young cock-partridge strutted proudly up the prostrate tree. Perhaps he was one of the old wood brood—I liked to think so; whilst somewhere in some other wood his mother, her family forgotten, was beginning to build another nest. And thus will she go on, year by year, raising with the utmost difficulty a little family, to lose them all in the fall.—Our Dumb Animals.

A BOOK OF HELP TO ME

(Continued from page 661)

that has been the most profitable to me. One reason is that, outside of the Bible, I am a fragmentary reader preferring to read booklets containing the cream, rather than books that are bulky, very often speculative and sometimes teach wrong doctrine. Very often a book that is helpful to one may unbalance another in the faith, since some books are strongly Calvinistic and others extremely Arminianistic.

A few reasons for mentioning these Notes on the Pentateuch, a set of six volumes, is because they are out and out on the "Separation from the World" question. They are intensely spiritual in their applications of the types concerning Christ, the Christian, the Church and Israel, of which the books of Moses are a garden that needs the touch of a Spirit-filled man to make them blossom and fragrant. To me the writer of these Notes has made the seedplot of the Bible a gold mine, and with him I feel that the most is still left there. We look for the day when we shall see Jesus face to face, knowing as we are known, with an Eternity to know Him better of "whom Moses wrote."

As I recommend these books I am reminded of that post-resurrection walk of Jesus and those brethren on the way to Emmaus, when Luke records of Him that **"beginning at Moses he began to expound unto them the things concerning himself."** I am sure that after reading and studying these books we ought to know Him better, love Him more, and **thus elevate our service for Him.** These books just "till he come," then **Him.**

Clayton F. Derstine,
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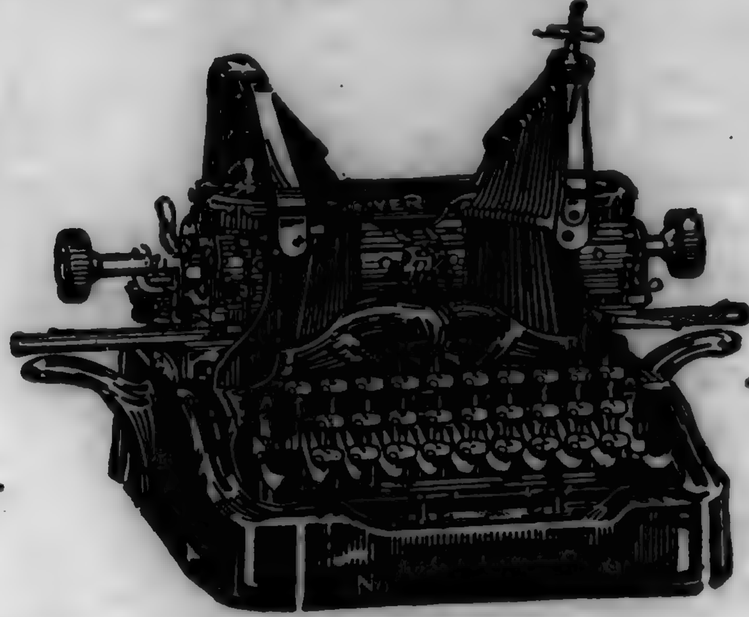

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Miscellaneous

EFFICIENCY IN A STATE PRISON

The greatest revenue producing institution in the world is the Minnesota state prison at Stillwater. This is a broad statement, but the work of the institution and prison records substantiate it. During the biennial period ending with 1914 the Stillwater prison, through the medium of the two industries which have made it famous, piled up a net profit of $687,794.17. Besides this net profit those in charge deducted from the gross earnings of the prison, which were in excess of $350,000, seventy-five cents per day for the benefit of the inmates. The present population of the prison is about 1,150. The great majority of the prisoners are engaged in the manufacture of binding twine and machinery. The others do a variety of work connected with the care of the buildings, grounds, kitchen, dining room services and the like. While the Stillwater institution makes a profit on those confined within its walls, it is not wholly a money making enterprise. Efficiency and thrift are encouraged, and as a result nearly $70,000 is paid annually to the inmates as their earnings. Besides this, direct allowances are made to the families of prisoners when they threaten to become public charges. In addition to the twine and machinery industries, the prison conducts a farm of 750 acres, which adds greatly in the maintenance of the institution. Thousands of gallons of milk and pounds of meat, butter and vegetables are produced at a minimum of cost to the state. In the way of amusements and entertainment for the prisoners, little in uplift and educational way is overlooked. The new prison has an auditorium that would be a credit to a city of 50,000 or more inhabitants. Here are held chautauqua meetings, moving pictures two times a week and other entertainments. Weather permitting, baseball games in season are held every Saturday afternoon. All inmates who observe the rules are allowed these privileges. From 1878, up to 1901, when the board of control was established, the prison showed a deficit. Only two years are recorded as showing any earnings. Last year the earnings over expenses were $190 per man. To transcients the new Minnesota prison is one of the big attractions. It is visited by from 100 to 200 persons daily, all of whom pay a small fee for the privilege. Out of this the expenses of the library are met.—Sel.

WORLD WIDE S. S. NEWS

(Continued from page 666)

and thrilled as we sensed the disappearing of the old jealousies and felt the awakening of that newer spirit of Christian love and fraternity, the like of which has never been in the Philippine Islands heretofore."

The opportunities for Sunday school work are just opening up in the Islands; they are to be practically unlimited. Every other agency being put forth by our government at such tremendous expense and labor may fail but the Sunday school problem will win. Should it, through lack of support or any other means fail of its mission, every effort of the government is bound to lose out. In the raising of the Filipino people to Christian self-consciousness, the Sunday school work is the biggest and most hopeful proposition in the whole Islands.

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tertaineth Jethro. EXODUS, 18.

B. C. 1491.	Jŏsh'u-â: for [q] I will utterly put out the remembrance of Ăm'a̤-lĕk from under heaven.
d ch. 16. 2. *e* ch. 14. 15. *f* 1 Sam. 30. 6. John 8. 59; 10. 31. *g* Ezek. 2. 6. *h* ch. 7. 20. Num. 20. 8. *i* Num. 20. 10, 11. Ps. 78. 15, 20; 105. 41; 114. 8. 1 Cor. 10. 4. *k* Num. 20. 13. Ps. 81. 7; 95. 8.	15 And Mō'şeş built an altar, and called the name of it [4] Jê-hō'vah-nĭs'sī: 16 For he said, [5] Because [6] the LORD hath sworn *that* the LORD *will have* war with Ăm'a̤-lĕk from generation to generation. CHAPTER 18. 1 *Jethro bringeth to Moses his wife and two sons,* 7

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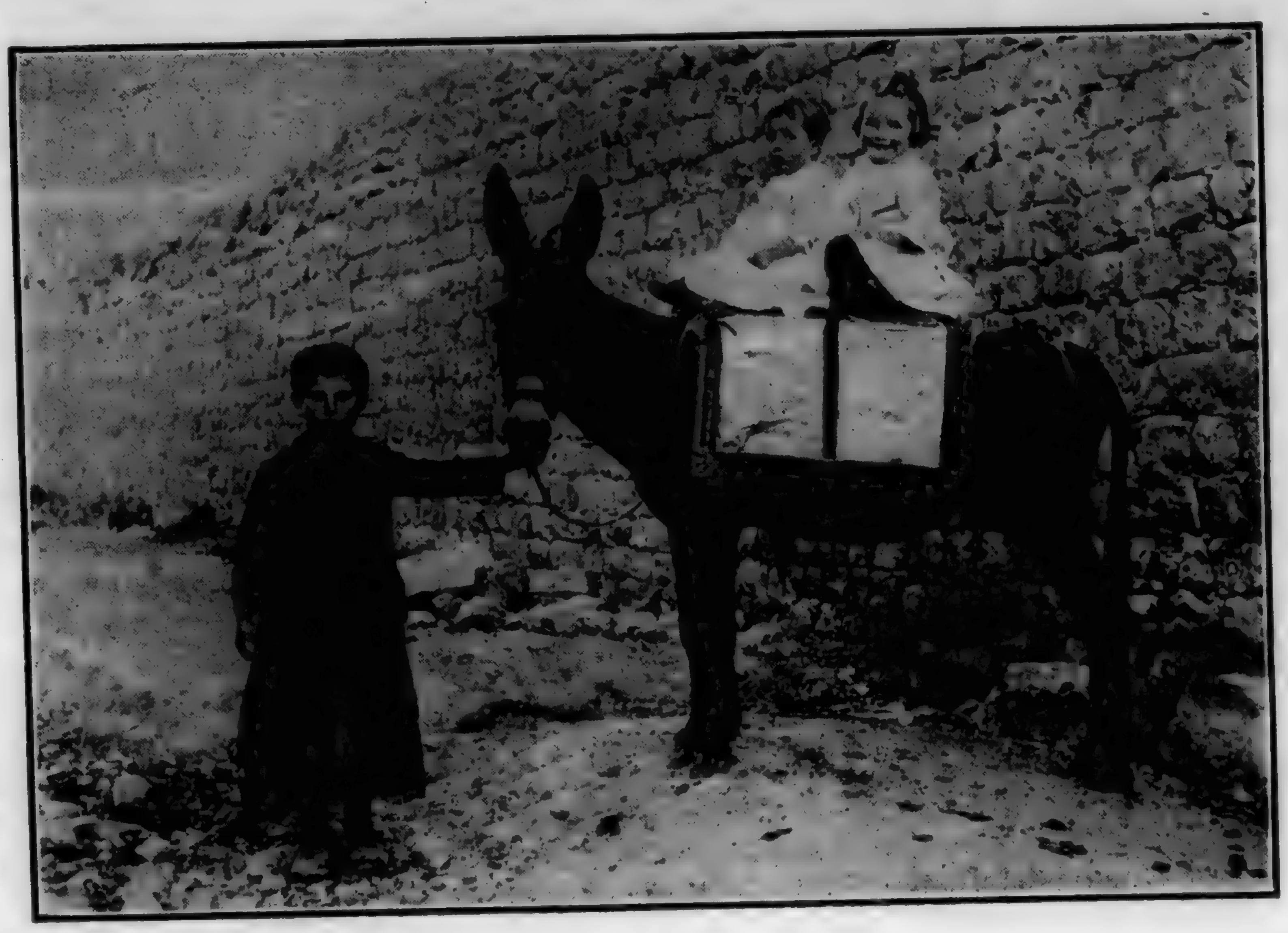
OCTOBER, 1916



TAKING A RIDE ON THE "WATER WAGON," EVEREK, ASIATIC TURKEY

(See page 683)

SELECT READING

UNDEVELOPED TALENTS

Sarah C—— was the eldest of the six children of a poor clergyman. She had a talent for music, and was ambitious to become a fine performer. One New Year's morning, on rising, she resolved to practice four hours every day. "It is right," she thought, "that I should do this. I have but one talent; by means of this I may better the condition of the whole family."

She seated herself at the piano, but hardly had she touched the keys when her mother called to her:

"Come and take the baby Sarah, while I dress the boys."

She nursed the baby until breakfast was ready. Just as she rose from the table, her father said to her, "Sarah, will you darn my coat? Your eyes are better than your mother's."

When the coat was finished, Bob came to beg help with his sums, and Harry followed with a cut finger.

These calls answered, Mary, the girl of all work, became the next obstacle between Sarah and the duty which she had taught herself was the highest in life. Mary had an offer of higher wages, and left the kitchen full of unwashed dishes.

For three days Sarah was kept busy in her place, cooking and cleaning. Then Joe and Nan had the measles, and she was their nurse.

Then came the spring sewing, and she sat early and late at the machine. When midsummer came she found that she had made very little progress in her music in the half year.

The history of these months was but an index to her life. A thousand insignificant little duties each day called her away from her great career.

When six years had passed, Sarah was no musician. Her knowledge barely sufficed to enable her to teach the rudiments of the art to her little sisters. But she had developed into a large-natured, patient, gracious woman, whose very looks carried help and comfort. Her father asked her opinion upon his sermons; her mother leaned upon her in all her trials; her brothers confided to her their scrapes in college, and actually took her advice when she gave it.

She had not learned to play well on any instrument, but she had learned to touch the hearts of those near her with wisdom and tenderness.

It is true that Bob's sums and Harry's cut finger were but paltry trifles, yet if she had disregarded these trifles throughout their boyhood, she would never have had the influence to keep Harry from wrong-doing at college, or save Bob from a drunkard's grave.

Many find, doubtless, just such little household duties irksome, every day. They probably have a higher and more brilliant future planned for themselves than the commonplace work which this petty home life gives to them.

But they should remember that the duty of the moment, whether it be the washing of dishes, or the saving of a life, is but the note which is set for us to strike in the great orchestra of life. If we refuse to strike it we make discord, not harmony.

If God gives you a great part to play in His orchestra, thank Him, and do your best. But if it is a small one, take comfort. The man who blows the organ out of sight is as necessary to the music as he whose voice rises with the lark to heaven's gate.—The Household.

ALL IN A DAY'S WORK

Why do missionaries need such an all-round training?

This question is sometimes rather impatiently asked by critics of missions, but it is not a hard one to answer. Missionaries, like Paul, have to know how to be all things to all men, and sometimes the contrasts are so great and so sudden that they are a bit confusing.

For instance, here are two experiences that came to a missionary in Burma in a very brief space of time. In a Taungthu village, on tour, he was entertained by a villager who was very well off, and whose hospitality was unbounded and sincere, but not exactly what a foreigner is accustomed to. There was not a window in the house. As darkness came on, about twenty cows filed in and took up half the floor room. Next came a horse and colt, which enjoyed their dinner in the part of the room used as a kitchen in the daytime. Shortly after, the missionary's cartmen, together with their bullocks, joined the crowd. When all were gathered, the missionary held an evening service. In such a place the words of peace and love suggested very clearly the beginning of the earthly life of Jesus among the oxen of the manger.

Then the household, including many dogs, settled down to sleep (?). Rats ran riot, and wickedly ate a piece out of the missionary's raincoat. In the morning, as he drew aside his curtain, a big buffalo lying near the foot of his cot gazed at him with heavy astonishment.

A few days later the missionary was entertained by a rich Buddhist host, who sent a fine boat with seven oars to bring him. The house was beautiful, built in English style, with polished floors, ground-glass windows, and all modern appointments. Two trim bicycles and two motor launches showed the entrance of Western civilization. But the host himself, a young man of thirty-two, was an ardent Buddhist, and had already given a hundred thousand rupees in offerings to pagodas and monasteries. Now, in speaking of religious things, the missionary had to deal with a cultured, educated man; he had to have a comprehensive knowledge of the teachings of Buddhism and Christianity, in order that he might effectively compare the two religions, and convince his host of the great superiority and power of Christianity.—World Wide.

THE JOY OF CARES

"Precious cares," was the phrase we heard a mother apply the other day to her three little children. It is clear what she meant. The care of a child, its training and education, to anyone who has a proper sense of parental duty, is one of the most taxing of human responsibilities.

Except to a few wealthy persons it means the sacrifice of leisure, comfort and many opportunities, and yet it is so rewardful that some of the chief joys of life come through this self-sacrificing ministration. The true parent gains far more than he or she loses.

So always is the path to the deepest and fullest satisfactions. You can attain a certain sort of happiness in isolation from common human experiences, in shirking responsibilities, and in choice of the easiest way, but the loss outbalances the gain.

When you shut out of your life a helpfulness to others, you are closing the door to happiness.—The Young Pilgrim.

PAPER CLOTHES FOR SOLDIERS

Many of the big paper manufacturers in England are turning out paper waders and waistcoats as fast as they can for British troops. These garments are waterproof for a long time. Of course they wear out more quickly than ordinary clothing, but they will stand a continuous soaking for nearly a week in the trenches before becoming useless.—Sel.

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A LITTLE MAID WHO WENT "INTO ALL THE WORLD"

A Story Drawn from Real Life

The girl on the couch turned a white, drawn face toward the wall as the physician uttered his kindly verdict.

"This back isn't half bad," he asserted cheerfully, after a critical examination. "Give us a little time and we can bring you out of this in fairly good shape."

"Then I'll not be an invalid?" queried the voice, with a tremor of apprehension.

"Indeed, not. A few months of special care, and a year, possibly, in which to overcome the effects of the nervous shock, and you'll be in passably good health—able to enjoy many things."

"Able to work?"

"Yes, in a way. Quite able, I should say, to do all that a woman in your position would be called upon to do."

"After a few years—when there has been time for complete recovery—would I be able to do hard, continuous work?" The voice was tense with earnestness, and the doctor's voice took on a note of sympathy as he looked down upon the slight form before him.

"No—I can't quite say that. You must never expect to be robust. Freedom from pain and a modicum of strength is all I can promise you. But that is much," he added gently.

Then the face turned toward the wall, and the mute, unspoken anguish of the movement made the physician wonder; for his diagnosis had been much more favorable than he had anticipated at the beginning. A life of comparative health, with freedom from pain, and the luxuries which were so plainly available in this case didn't seem such a dismal prospect to a man accustomed to mete out the edict of life or death many times a day.

But the form on the couch shook with its pent-up agony long after the kindly doctor had gone on his rounds, and the clenched hands told of the unreconciled heart, panting out insistently, "It cannot be! It cannot be!"

"O God, help me to accept Thy will!" the white lips murmured; but before an answering peace could come, another wave of resentment filled the soul, and the cry rose, "O, Father, Thou knowest I am so ready to work for Thee, and the need—O, Father, the need is so great!"

After a time the bitterness and resentment wore away, and physical exhaustion brought quiet. Then some one in one of the parlors of the great sanitarium began to sing. The familiar hymns floated into the girl's room almost unnoticed until the words,

"Oh, to be nothing, nothing,
  Only to lie at His feet,
A broken and emptied vessel
  For the Master's use made meet,"

pierced the wound afresh, and woke her again to stinging, smarting consciousness.

The girl put her hands to her ears, trying to shut out the taunting message, but the familiar stanza kept repeating itself over and over in her brain, until she threw her arms above her head and cried out in agony, "O, Father, I don't want to be an **emptied vessel**. I want to go into Thy harvest fields and **work.**"

By-and-by when the constant hurt had partially benumbed her there came a light tap at the door, and a trim little maid appeared, duster and whisk-broom in hand. "Will it annoy you if I tidy the room?" she asked pleasantly.

"No, nothing matters," the girl on the couch answered listlessly.

The maid brushed the hearth, replenished the open fire, and dusted the furniture deftly. She did not utter a sound or make an unnecessary movement, yet there was something about the vivacity of every motion that gave one the impression of singing. She performed her work with scrupulous care, yet all the time her face had the expression of one reading a book or listening to an interesting conversation.

The girl on the couch had been aroused to a semblance of interest. "I've been wondering why you seem so happy," she ventured, with a note of inquiry in her voice.

"Oh, I'm happy always—**now,**" answered the maid brightly.

"Now?" repeated the girl puzzled.

"Yes, since I've become a foreign missionary."

"Oh!" with a fresh pang. "Then you are going, too."

"Not going, **I am there!**" and a radiance came over her face that transformed it.

Her questioner only stared at her.

"Today we opened our new hospital in China, and I can just see them, the poor, sin-cursed men and women that are flocking to its shelter—more of them than can possibly be taken in. My bed is over in the far corner by the window that is shaded by the big tree, and they've given it to a poor woman and a little sick baby; they promised me they would, and I know they'll keep their word. I generally spend all my forenoons in India, but I'll own I've been in China at our new hospital all this blessed day."

"Tell me—what in the world do you mean?" The girl was sitting on the edge of the couch now, her eyes wide with interest and wonder.

"No wonder you do not understand what I'm talking about," the maid answered half in apology. "I get so carried away with my work, I forget how queer my talk must sound to one who doesn't know."

"I can't imagine what you mean. Sit down and tell me. I'd rather hear that than have my room put in order."

Work gloves and apron were put aside, and the maid began her story with quiet dignity. "All my life—that is, all my Christian life—I've felt that I ought to be a missionary. Every missionary sermon that was preached seemed spoken right to me, and every time I took up my Bible it seemed as if that verse, 'Go ye into all the world and preach the gospel,' was standing out in letters twice the size of the rest."

"I know just how you felt," breathed her companion with a sympathetic gesture.

"But there was mother. I'm an only child, you know, and my mother is almost an invalid. She needed my wages and she needed my care. I used to pray over it, and puzzle over it day and night, and the more I prayed and the more I worried the clearer those two commands stood out: 'Honor thy father and thy mother,' and 'Go ye into all the world.'

"I suppose I might have had it all cleared up for me sooner," the maid went on, "if I'd gone to someone with my trouble, but I didn't tell a soul—just worried over it all by myself, till that happy day when God showed me what He wanted me to do." Her face was illumined, and she sat for a moment without speaking.

"Go on," urged the girl breathlessly.

"It was during a big missionary rally. I was always possessed to go to every missionary meeting I heard of, though I always sat there and listened to the call for workers with my heart almost breaking. But that afternoon it was different. The speaker told how to be a missionary without going to the foreign field."

The girl clasped her hands convulsively, and her breath came gaspingly, but the speaker did not notice, and went on. "He told how one might work by proxy. Kept at home by some good reason, he said a person might sometimes be just as effective through their money as through their work. He said that thirty dollars would support a child for a year in most of the mission schools, and that the same sum would secure a native worker for a year—one who knew the language and the people, and could sometimes do better than the foreigner. I sat there with my heart pounding so that it seemed everybody must hear it. I'd never heard it put that way before, and it seemed almost too wonderful to believe. When the meeting was over I waited just long enough to ask the speaker where to send the money, and how, and then I rushed to the bank."

"Then you had money?" her companion queried.

"Yes, I had just sixty-five dollars in the bank, and I could hardly wait to draw it out and send it on its way. The thought that I was actually to begin working in the foreign field just as soon as my letter and my money could reach New York was almost too much for me, and I could hardly sleep at all that night. Of course I sent my money through the Missionary Board—that was better all around, but I selected my own field.

"And where did you go?" The listlessness was all gone from the girl's voice now.

"To India, at first. That was before I understood the needs of some of the other countries."

"Oh, you work in more than one place?"

"Yes," happily. "That's the gain in being this kind of a missionary; I can be in India and China and Africa all at once."

"And the money, if you will pardon the question?"

"That's the most wonderful of all," she answered with smiling eyes. "My wages here are not large, but it seems as if every dollar has reached just double since I've been saving for missions. Of course I don't stint mother. I want her to have everything she needs, but for myself it's real joy to go without things so as to help educate a little Chinese boy, or help some little Indian widow into a happier life. Then there are so many ways to get money when one is really watching for them."

"Tell me how."

"I suppose some of them will seem small to you," she answered flushing, "but there are the paper-rags—you can't think how many accumulate in a place like this, and the bottles from the laundry and the laboratory. Then I save the soap wrappers, and the coffee labels, and the fruit coupons—there's no end of ways when one really sets about it. At first I used to think it was beneath me to do things like that," she added soberly, "but when the need is so great I don't feel that anything that is honest is too small.

"Then people are so kind to me," she went on. "Often people who haven't any special mission work of their own give me a little money for mine, and I sometimes have a chance to do pressing and run errands after hours. This evening I'm to clean two suits for a lady who's leaving early in the morning. That will mean two dollars for the poor Chinese boy I'm trying to help."

"You wonderful girl!" ejaculated her companion. "Tell me about him."

"A poor little fellow with a broken back," answered the maid who had gone back to her work. "His father was so angry when he became a Christian that he beat him until he never will be able to walk again. I have a letter from him—of course the missionary had to translate it for me. He sends me paper-knives which he carves, and I often sell them to the visitors here. It's the only way he has of earning a living—his father has disowned him."

"But how do you know all these things? You talk as if you had really been on the field and had seen things with your own eyes."

"I truly feel as if I had, ma'am," the maid answered simply. "When I first went into the foreign field I went to the big maps out there in the corridor, and studied out every mile of the way, just as if I was really going to make the trip. I learn the names of all the missionaries and just where they are located, and I read every scrap I can find about the stations where I am working. Then of course the letters from the missionaries, and the pictures they send me, make everything seem so much more real."

"Letters from the missionaries—do they write to you?"

"Yes. You see I'm sort of an assistant through my native teachers," modestly, "and they write to let me know just how the work is going on. Then some of them write me because we're just friends. Often when I read my Bible I come across some wonderful message to us who are missionaries, and I just have to pass it on to those who are in the field, too busy, maybe, to hunt it out for themselves. Of course I'm thinking of the foreign field and praying for the workers there almost every minute of the day, and really I believe it does help, ma'am."

"Of course it does," heartily.

"When Bishop Martin came home on his furlough last year he told me how much the prayers and letters of those here at home help."

"Bishop Martin! How did you come to know him? He's one of tht greatest men in the Christian world today."

"I know he is," she answered in a matter-of-fact way. "We work together in India, you know. When he wrote me that he was passing through Chicago and wanted to see me, I felt in duty bound to write and tell him that I was only a plain house-maid, and perhaps it wouldn't be worth his time just to see me. I was just wild to talk to him, though; there are so many things one can't put into letters, you know."

"And he came?"

"Yes, by the very next mail I got an answer saying that to him I was his co-worker in India, and that he'd be very much disappointed if he didn't get to see me, and, oh, ma'am, he was great! To hear him talk one couldn't help knowing that a missionary's work is the most wonderful thing in the world."

By this time the girl on the couch had risen to her feet, and was supporting herself by a chair, half forgetful of her weakness.

"You've—you've shown me the most wonderful things," she began, brokenly. "Why, I can be a missionary too, just as you are, in spite of everything."

The maid looked at her with ready sympathy. "Indeed you can," she answered, softly. "Being sick doesn't matter, if only one's heart is in it."

"I want to talk it over with you," the girl went on. "Come sit here on the couch beside me. I want your advice."

The maid found a place on the couch beside her, and the girl poured out her story. "You see it's not because I was needed at home—my mother consecrated me to the work when I was a baby, and always I've looked forward to it with delight. Every year it has seemed as if God's call grew stronger. All my education has been such as to fit me for my work. In less than a year now, I had hoped to be on the field, my lifework begun. Then came the horrible accident, and this morning the surgeon told me I could never be really strong again."

The maid's hand sought the girl's in quick sympathy.

"It just seemed as if all the light was blotted out of my life, and I lay here all the forenoon, wondering how a loving Father could put this cross upon me when I was so ready to work for Him. I'm afraid I was the most rebellious woman that ever lived."

"I know just how you felt," answered her companion, her eyes swimming.

"But I see it now—God wants me to stay here and use my money and my brains in sending others who long to work just as I did, and perhaps could never, never go unless I send them. And I have money—more than I shall ever need myself," she added, happily. "Why,

(Concluded on page 703)

EDITORIALS

THE GOSSIP:—Recently a young girl committed suicide in an English village. The coroner's jury brought the verdict, "Killed by idle gossip." The girl it was found had committed nothing actually wrong, but "the gossip disseminated by the women of the village blackened her name until she could bear the suspicious looks and spoken taunts no longer, and so she ended her life." The result was that an anti-gossip crusade was started by the women of that village in order to put a check on gossip. Strict inrules are to regulate the crusade.

"Narrow-minded and ignorant persons talk about persons and not things," is the way some one put it. This kind of people having nothing ennobling and really worth while to feed their starving and shrivelled minds upon will naturally take up gossip, and, like a sweet morsel, roll it under their tongues. Thus the tale passes from one to the other, and unlike the rolling stone, it gathers moss until it is so modified and perverted that it bears little if any resemblance to the original tale. If the original tale after being bandied around for a while would meet itself in its new form, it would hardly recognize itself. The gossip has been compared to a blotter, because what you say is absorbed and presented upside down.

Gossip is frequently the heart-root of neighborhood quarrels and dissensions. It is the great mischief maker. It does a great injustice and injury to the object of gossip and often sets in motion forces for evil that continue their baneful influence for generations to come. Friendships are marred and even broken by the gossip. Many a life has been circumscribed in its influence for good by gossip.

Much of the gossip circulating in a neighborhood is not the result of malicious desire to work an injury, but is largely a matter of habit. Some addicted to the habit may even be surprised when they become conscious of any injury done through their idle tattling. This does not, however, remove the poison from the gossip any more than does the failure to think of the poison in the fangs of the viper remove it or neutralize the poison. The evil is there nevertheless.

Charity never indulges in gossip; it is kind. Some person has given this three-fold test to apply to our statements about other persons: "Is it true?" "Is it kind?" "Is it needful." This test faithfully applied is a preventative as well as a cure. A never failing cure for this diseased condition of the mind is to allow the love of God to be shed abroad in the heart which will restrain us from saying any unkind thing about another.

READING:—To most of us, especially those on the farm, the season before us affords us more leisure for reading than any other. Our reading should be planned same as our work. It is only as we plan and work accordingly that we will be able to accomplish definite results. In our reading plan the Bible always should have first and chief place— be on the schedule for every day of the year. No reading will enrich our lives like the reading of the Word. Read the Word; read it much, and read it daily.

Each individual who reads has some subject, other than the Bible, in which especially interested. The constant and persistent tendency is to read along this line only. We usually do that the easiest in which specially interested. To avoid becoming narrow in our interests and one-sided we should do some reading along various helpful lines. It is desirable to know one subject well and something about a number of others.

We are perhaps influenced more by our reading than by any other one thing. Hence the importance of cultivating early a taste for good, wholesome reading. The home has a large place in determining the reading habit of the young people. If from childhood there is proper supervision by the parents the taste for good literature may be cultivated. The destiny of a life may be determined by what the parents do, or fail to do, for the child in this respect. The responsibility of the parents in this matter is no trivial one.

No mean education may be acquired by the one who carefully selects his reading matter and utilizes his spare moments in reading. Young people who lament the fact that they cannot go to school can acquire much knowledge by diligent application to reading and study at home. The coming season affords us large opportunities to enrich our lives by devoting our spare moments and hours to the reading of carefully select literature that will help us to live a larger and better life. Reading matter on almost every subject of human knowledge is available. Select that which will make a worthy contribution to your life and character. Read carefully and assimilate it and your life will grow in usefulness. The winter hours are before you rich and full of possibilities for you. Embrace them and permit them to enrich your life. In all of your reading give the largest place to the infallible Word of God.

WANTED:—Individuals to take advantage of "Our Best Offer" mentioned in the last number. A goodly number have already done so, but more are wanted. We repeat the offer: New subscribers can now secure the Christian Monitor for the rest of this year and all of next, including several back numbers while they last, for the price of fifty cents. For club offers see page 703. We request the cooperation and help of our readers in this effort to increase the sphere of influence of the Christian Monitor.

CHRISTIAN LIFE

PRINCIPLES THAT SHOULD GOVERN OUR CHOICE OF ASSOCIATES

Paul Erb

All of us are constantly mingling with people. Most of them we meet incidentally or on a business basis. Here and there, however, are some few whose society we delight in; we appreciate it for its own sake; in short, they are our friends. Such mingling only is true association; only such persons are genuine associates, for only with those do we experience that reciprocity of affection, those mutual interests, and the interchange of confidences which leaves its subtle influence on the character of each participant.

No one denies the fact or the power of friendship, but the realization of each makes us fear. For we come to know that we must have friends, and we are shown that they may make or mar our career. Choose we must, but how happy or fatal the choice! We may not choose to have associates, that is inevitable; we may not govern the extent of their influence over us, that is predetermined by laws of the mind; we may, however, choose who those associates shall be.

We may discover some of the fundamental principles underlying this choice by analysing some of our friendships. First of all we are struck with this paradox that friends are not chosen at all. We have friends, but we cannot remember the time that we said, "Let us be friends." First we were mere acquaintances, but before we realized it, we were friends. We did not even know why the friendship developed, but only rejoiced in its existence. It seems not a matter of choice, but of affinity. Why then talk about choosing?

Every person we meet in some way and to some degree asks our friendship. Every soul plays about constantly with its feelers seeking congenial society. Most of these requests we refuse; a few we grant and receive the seekers into our life. This reception is the fundamental step in the formation of every friendship. Is our part then wholly passive? By no means. Our initiative is shown in the attitude which rejects or receives the would-be friends. This attitude is determined by the standards which we may choose to set up in our own souls. We choose our associates not by what we say or do primarily, but by what we are. Character is the chief consideration and, contrary to common belief, our own is the determining factor.

It is not mere sentiment, then, to say that the only safe friendship is essentially Christian. Only those who know Christ and have experienced the Highest Friendship hold standards which may be trusted to guard the soul's gateway. "The Lord be between me and thee" explains the adequacy of the bond which united David and Jonathan, even under the most critical circumstances. To make sure that our friends are well-chosen we need only make sure that our connection with the dearest Friend is close and intimate. If the indwelling Christ dominates our motives and activities, anything wicked or worldly or questionable will find no sympathy in us. The Christian will find Christian associates, because he can enjoy himself with no others; therefore, our safety lies in a genuine religious experience. This principle is fundamental. A few others incidental to it might be mentioned.

True friends are not chosen for a selfish motive. We associate not for what we may receive, but for what we may give. When love is the gift, it is truly "more blessed to give than to receive." Between real friends there is a mutual interchange of good, each gives while he is receiving. Otherwise, the friendship would run out, because the resources of the giver would be exhausted. When the pleasure of association rests upon utility, it is short-lived, for our needs are ever changing. Again we see the fundamental principle, that we associate for what a man is, not for what he has.

Friends must be equals. This does not mean equality in wealth, position, temperament, appearance, age, or vocational interests. But it does imply an equality of ideals, of appreciation, and of sympathetic understanding. It does not mean that I think exactly as my friends do, but that I am able to appreciate their view-point. It does not mean that our life experiences coincide, but that each knows and understands the soul crises of the other. Moreover, the equality does not rise out of the friendship; the friendship exists because of the equality.

Our friends should, and strangely enough do, supplement our own individuality. Where we are strong they may be weak; where we are weak they are strong, thereby comes a mutual strengthening. "Two are better than one; because they have a good reward for their labor. For if they fall the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up" (Ecc. 4:9, 10). We seek friends whom we may help up; peradventure we discover ourselves fallen and the good rebounds to us.

Let us realize that God gives us our friends. Emerson said, "I never chose my friends, the great God gave them to me." It is important, then, that every friendship be formed and kept in prayer. It may be a test of the purity of our associations to see how we feel when we ask God to bless them.

Hesston, Kans.

INSPIRATION OF SONG

D. H. Bender

Music not only has "charms to calm the savage breast," but it also contains the elements of inspiration that infuses life, action and the possibility of better service and loftier accomplishment. To do one's best under all circumstances and on any occasion, the intellect, the emotion, in fact the entire being needs stimulus and incentive. These are supplied by different agencies and spring from various sources. Sometimes it is the purpose for which the endeavor is enlisted. Sometimes the environment amid which the work is to be done provides the inspiration. It may be the compelling force of command or duty; or it may be the prize to be won or the reward promised that furnishes the needed impetus. Music is not the least among the forces that incite and impel men to submission, decision and action.

Men of the world are not slow to recognize and employ the power of music in moving the hearts and minds of humanity and bringing into favorable action their powers and service. The saloon, the den of vice, the theater, the army, the political organization, the commercial agency, the street fakir—everywhere the influence of music is recognized and employed.

But nowhere is the influence of song, when the words are appropriate and set to the proper music, more potent than in religion and especially in Christian service. It is here that good singing reaches its highest accomplishment. Christian songs when properly sung inspire men to the highest and best that the Creator has placed within them. The nature of the song service often, not only indicates what the rest of the service will be like, but it determines the nature of it. No minister or Christian worker can do his best when the singing is poor or depressing. On the other hand, a good song or two, sung in the proper spirit, often thrills the heart of the minister, moves the congregation to attention, stirs the emotion and quickens the intellect. Moreover, good singing awakens the conscience, arouses the spirit and makes it possible for the Spirit of God to enter the soul and lead men to Him.

What a religious meeting would be without the help and inspiration of song, may not easily be surmised. I attended one meeting some years ago of a sect who excluded song from their service. It was formal, lifeless and without power to touch either the religious mind or heart.

Song has been employed as the most effective agency in evangelism to move the hearts of sinners after the truth of the Gospel had sent the arrow of conviction home. Every evangelist recognizes the inspiration that good singing brings into the service to move men toward God.

Singing is the one accomplishment of men on earth that will be continued in heaven. Miriam and Moses sang a song of victory after they had successfully evaded the murderous hand of Pharoah, and stood on the shore of deliverance while the enemy struggled in the throes of defeat and death in the Red Sea. But the song of "Moses and the Lamb" on the shores of eternal deliverance is yet to be sung by the triumphant host of God's spiritual Israel. What an inspiration for celestial felicity and divine companionship that will be!

A certain wise man once said that if he were permitted to make all the ballads, he need not care who should make the laws of a nation. By this he meant to say that the nature of the songs sung by a nation would determine the attitude and life of its people. While this may be overdrawn, the fact remains that the inspiration to accept certain ideals, to subscribe to certain rules of life and to act along certain lines as suggested by song can not easily be overestimated.

The important lesson to be learned from all this is that we should see to it that we have good singing in the home, good singing in the religious service, good singing everywhere that song can be employed, and that we should not forget that God inspired the first song, and that He should have all the glory that comes from the result of that inspiration.

Hesston, Kans.

GETTING THE MESSAGE OF THE MUSIC AND THE WORDS

Elam H. Risser

The message here referred to, we believe, means that communication which comes to us from the Father's throne through the medium of song.

The intent of this message is to bring us in closer touch, into more cheerful obedience, in truer harmony and in sweeter fellowship with our Father and with Christ our Elder Brother.

This message is two-fold, that which comes through the music and that which comes through the words, and our getting this message largely depends on the manner the music is rendered and upon our qualification as hearers.

We will consider first the message of the music. We hear the congregation singing in the church across the way, we cannot catch the words, but the sweet strains of music take our thoughts heavenward and immediately the "Spirit itself beareth witness with our spirit" and the communication becomes ideal—we get the message.

The message of the music is carried to both saint and sinner. The convict in his cell listens to the hymn, he hears the singing and presently he recalls his boyhood days, when he heard his mother sing. The message is intense, it touches his heart and he calls unto his Heavenly Father for forgiveness.

Music is given to us not only in song but through the delicate tones of the instrument as well. How often are we carried with the feelings of the composer through rich experiences of the better and larger life away from the baser things of this world by the message which comes to us in strains which are too sweet for words.

The admonition which comes to us then, is perhaps, not so much a plea for better music alone, or more music, but a greater appreciation for that which we have, a higher regard (might we say reverence) for that which is heaven born. May we all soon see the day when none of us will be so rude as to not even pay attention to our music or possibly go so far as to be talking while others are engaged in the same. It is expedient that we cultivate ourselves along this line.

The message of the words is of equal value as our getting the same has much to do with our spiritual happiness. There is no difference between these messages, the one is like unto the other. If the words of our song harmonize well with the music the message becomes more real, it is easier to grasp and is more lasting. It is needful that we acquaint ourselves with the meaning of the words to get the benefit which may be ours. There are many who get a great deal more than others because they have done more to equip themselves, and therefore are getting more in return. We sometimes wonder why some one is getting so much more out of life which is real enjoyment for the soul than the rest of us. Is it not because they are putting a great deal more into life?

Alice Carey said, "We get back our mete as we measure." This is true in this respect and illustrates our point nicely. The experiences of life bring us satisfaction then to the degree of sacrifice which we make. No wonder some persons get so much more out of music. To them it may represent hours of study and practice, even time and money given at a dire cost in order that they may qualify themselves to get the messages spoken to them through sweet strains.

It has been observed that seldom do young people go far astray who are reared in a a home where there is much of the right kind of music. This is true because these messages are so permanent Longfellow says,

"I breathed a song into the air,
It flew to earth I knew not where.—
Long, long afterward from beginning to end,
I found this song in the heart of a friend."

We sing,

"Kind words can never die,
Cherished and blest,
God knows how deep they lie,
Lodged in the breast."

These messages then are eternal, and it is well worth our effort to get them, and after they come to us we will be much concerned that others get them as well. With these convictions the result will be more music and better music, larger living, holier living; living the Christ life more abundantly.

Many of our Church hymns are laden with messages from heaven. These messages are brought to us by virtue of the sweet harmony of the music as well as the eternal truths of the words which we sing. How much we appreciate them. How they carry us back to those happy moments when Christ's peace was spoken to our souls.

That opening hymn in our church service, how refreshing, leading our thoughts away from the things of earth to a sweet communion with our Maker, preparing our hearts for the message which comes to us from His throne through His ministers!

How helpful are—the messages of these hymns to those struggling ones who may see dimly across the horizon "The Father's House!" We feel so grateful for these dear old hymns which have done so much for us all, and as we grow in grace may the messages they bring become sweeter and sweeter.

Three things are beyond earth's laws,
A Song, a Soul, and a Prayer;
They fly up to heaven, to God's great heart
And find an abiding place there.

May we then continue our singing, get the message of the music and of the words and so qualify ourselves through His grace to some day sing among the redeemed the new song, "The song of Moses the servant of God and the Song of the Lamb."

Lititz, Pa.

THE RIGHT SONG IN THE RIGHT PLACE

A. C. Good

Some one has said that "Order is heaven's first law." If this be true it ought to be true of the time we come nearest heaven—in our divine worship.

Just how much our song service contributes to our worship we can not tell definitely, but we know it contributes largely to the life and power of our services. It is gratifying to know that efforts are being put forth to improve our Church music. In my mind congregational singing is the only music that will fit properly in a divine service where we render worship to God. But even then I have been at places where the singing was anything else but inspiring, largely due to the fact that they had no chorister, and no one PLANNED the singing. While on the other hand I have been at places where the singing was soul inspiring and seemed to lift us heavenward because some one was responsible for the musical part of the service as another was responsible for the sermon. And furthermore the right song at the right place had much to do with it. We think of these things more seriously when we discover the fact that the song service is an ESSENTIAL part of the service. A few illustrations may serve a good purpose here.

Father used to tell that on one occasion when he was laboring in the West Virginia field he was unexpectedly (and those who are acquainted with that field know that the unexpected can be expected) called on to preach a funeral sermon. Having no song in mind in particular he called for a selection from the congregation, when some one called for the song, "Oh the West Virginia Hills." Not long ago I was in a service, and after the minister had preached from the text, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, etc.," the song, "Oh what mean those Holy Voices," was selected. Of course this is a Christmas song and not very fitting on this particular occasion.

Well, this is what I have been thinking about. I believe that the minister and the chorister should meet a few minutes before the time for worship and plan the service. When the time arrives for service, the chorister announces the first song. For the second one, give opportunity for some one that may have a selection that they would like to have sung. But for the rest of the service, and especially the song following the sermon, great care should be taken in selecting just the right song in the right place in order to rivet the truths that have been given in the sermon, and in this way cause the services to be unified in purpose. A truth well taught in the sermon and re-emphasized in a well chosen song cannot help but leave a lasting impression.

For example, suppose the text to have been, "The pure in heart shall see God," then follow with the song, "Wash me O Lamb of God, wash me from sin; By Thy atoning blood Oh make me clean; Purge me from every sin, let me thine image gain, In love and mercy reign o'er all with in."

The song service is a place where we can give expression to our inmost feelings, and should tend to make the services more helpful to us. With the variety of songs that we have, placed in the hands of a spiritual chorister, we can have the right song in the right place, and thus contribute to the spiritual force and power of our divine worship, which should be the true aim of every service.

Sterling, Ill.

THE DIFFERENCE

Sunday morning: "It's raining," says the boy. "Guess I'll not go to Sunday school; I'd get wet; might take cold; have a bad cough, anyway. Then, there won't be many present, anyhow—doubt if the teacher will be there. I'll just stay in and keep dry. Don't like to soil my clothes."

Monday morning: "It's raining," says the same boy. "What a day this will be for fishing! Hurry up breakfast, mother, while I dig bait, and I'll be off in a jiffy. You'll see what a string of fish I'll bring home this evening!"

"But, my son, you'll get wet, and might take cold; you know you cough a little at times as it is."

"Oh, I won't mind getting wet; that'll not hurt me, and that cough doesn't amount to anything. I'm so glad it rains, for then the fish are sure to bite."

Sunday morning: "It's raining," says the farmer. "Bad day this for church. Scarcely anybody will go. Doubtful if the preacher himself will be there. Guess I'll stay at home and rest. Don't like to run the risk of getting wet. Have been troubled some with rheumatism, and it might lay me up. 'The Sabbath was made for man,' anyway, and the proper thing for me to do is to remain indoors, out of the rain, and take care of myself. So that is exactly what I'll do."

Monday morning: "It's raining," says the farmer. "It will be too wet to plow, or plant corn, but it will be a good day to haul up some wood and reset that partition fence. It is time that was done, anyhow. So I will go right at it."

"But, John," says the good wife, "you will get wet; and I heard you say yesterday, when speaking of staying home from church, that you had some rheumatism. Had you not better remain indoors and keep dry?"

"Oh, Sarah, this little bit of wet will not hurt me. I am accustomed to getting wet; and as for rheumatism, I think that was all a notion. I feel as clipper this morning as I did when I was but twenty years old. You hurry up the breakfast, and if it does not rain too hard, the boys and I can reset that fence and bring up a good load of wood before the sun goes down."

Moral: It takes four times as much rain to keep boys from going fishing, and farmers from working, as it does to keep them from Sunday school and church. Now, why?—Selected.

A GENTLE ANSWER

Often a civil answer will save you from rudeness and insult. Even rough men are softened by a few sweet, gentle words of a child, just as I have read that a litle boy was softened by the notes of a bird.

The boy was playing in the garden, when a little bird perched on the bough of an apple tree close at hand.

The boy looked at it for a moment, and then, obeying the promptings of his baser part, he picked up a stone that lay at his feet, and was preparing to throw it, steadying himself carefully to take a good aim. The little arm was reached backward without frightening the bird, and it was within an ace of destruction, when lo! its tiny throat swelled, and it shook out a flood of sweet notes.

Slowly the boy's arm dropped to his side, and the stone fell to the ground again, and when the little warbler had finished its merry piping, it flew away unharmed.

A gentleman, who had been watching the lad, then came to him and asked him, "Why didn't you stone the bird my boy? You might have killed him and carried him home."

The little fellow looked up, with a face of half shame and half sorrow, as he answered, "I couldn't 'cause he sung so."

And civil words may sometimes save you from damage, just as its sweet song saved the bird.—Selected.

Martin Luther used to say, "When one comes and knocks at the door of my heart and asks, Who lives here? I reply, Martin Luther used to, but he has moved out, and Jesus Christ now lives here." Such is the life translation of "Unto you is born . . . . a Saviour."—Sel.

Prayer is like the electric current that a man may use to control sources of power at distant points. But the man must be in right relation to the real source of power. —S. D. Gordon.

• MISSIONS •

NOTES AND COMMENTS

A Summons.—"Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the Cross, but not the Cross of Christ." —Robert E. Speer.

North America and Missions.—"The Missionary Review of the World sets forth the statistics of the Protestant Foreign Missionary Societies of the United States and Canada, for the year 1915, as follows: Total home income, $18,793,990.98; total foreign income, $4,541,982.36; number of foreign missionaries, ordained and non-ordained, 3,903; number of wives of missionaries, 3,175; number of unmarried women, 2,689; number of male and female physicians, 579; total native workers, 60,508; total stations, 2,318; total outstations, 17,198; communicants, 1,175,010; communicants added during year, 119,942."

The Bottle and the Book.—"There is a brewery in Jerusalem; there is a distillery on Mt. Lebanon; there are American saloons in Damascus," writes Dr. Arthur J. Brown, who shows "how the missionary goes to Christianize, while the rum-shop follows to destroy his work." It always has been so that the agents of Satan follow hard on the tracks of the ambassadors of Christ. The archenemy of Christ is bent on destroying all the good work possible and will continue to do so until taken in hand by Christ Himself. This conflict calls for watching and prayer, and much prayer for the establishing of the Gospel in heathen lands. The Church has an abundance of resources at her command if she but makes the proper use of them.

A Pathetic Incident.—At the conclusion of an address at a Gospel meeting for Indians in the state of Washington, recently, an old Indian arose and addressed the speaker thus: "Your people brought the Word of God to the Indian. It was the life and light. Your people brought strong drink. It is killing my people. Our graveyards are full and our homes are empty." His voice broke and he sat down with a sob. Near him another old warrior wept unrestrainedly. The missionary replied, "What kills your people kills my people. All we can do is to cling to the Savior of all men." The havoc wrought by the emissaries of Satan by distributing strong drink should spur the believer on to greater efforts to make known the deliverance from sin and the power to be found in Christ.

The Translated Word.—During the year ending May 3 the British and Foreign Bible Society sent out more than 11,000,000 copies of the Scriptures, and printed the Gospel in "ten fresh forms of speech." One book out of every five was bought by a Chinese reader. During the one hundred years of service of the American Bible Society it issued more than 115,000,000 copies of the Gospel at a cost of production and distribution of more than $38,000,000. "The list of versions in which the Bible Society has helped to produce or circulate the Scriptures now contains 497 different languages. These include the complete Bible in 131 languages, and the complete New Testament in 117 more." The written Word of God is powerful and is used by the Holy Spirit to bring men unto Christ. To have the Word in the language of the people enables the missionaries to do a larger and more effective work through the distribution of the Word itself. Many of these languages in which the Bible, or portions of it, are now printed was first reduced to writing by the missionaries. To spend much time in putting a spoken language into writing and then spending time in translating the Bible into these languages may not seem like missionary work, or preaching of the Gospel, but it is one of the most effective ways at it puts the living Word into the hands of all those speaking that language.

1 Out of 100.—A Spanish Protestant leader in speaking of the work of the Bible Society in his native country says:

"It can be categorically declared that Spain would not read the Bible if it were not for the labors of the Bible Society. Of every hundred readers, more or less assiduous in their study of the Scriptures, ninety-nine read them in a copy published by the Bible Society. The Bibles sanctioned by the Roman Catholic Church are expensive, bulky, unpleasant to read because of their many notes, difficult to manage in study because of their many volumes. Even Roman clerics find it convenient to get a copy of the Bible Society's Bible in order to save themselves the trouble the huge Roman Bibles occasion. If all the Scriptures in Spain published by the Bible Societies were simultaneously destroyed an immense spiritual night would settle down on the country."

Rome stands opposed to an open Bible. The strength and power of Romanism would be seriously undermined if Rome would educate her subjects and encourage and urge them to read the Bible. The Roman Catholic Church knows this, which may account for the gross ignorance of the people in those countries dominated by Romanism. We need but look at Mexico, South America, and Spain to note this fact. Those South American countries that are casting off the yoke of Rome are making progress, becoming enlightened and are open to the preaching of the Gospel.

Heathenism in Japan.—Despite the fact that Japan has allowed herself to be greatly influenced by Western civilization and as a result has made great commercial and industrial progress so that today she is recognized as a world power, she has not been so ready to accept Christianity. "In Japan there still are those who keep serpents in cages (Honorable Lord Serpents) before which they bow and worship. In almost every village soothsaying women are consulted by intelligent men in the community at all important crises of business and family and personal life. These women are often more influential than any of the public or religious authorities of the town."

The following incident is said to have occurred in Tokyo three years ago:

There is in that city a bridge which, for centuries, **has never been crossed by a bride** because, in the remote past, a woman unfortunate in her marriage is said to have disappeared mysteriously there. A daughter of a prominent Tokyo family was to be given in marriage to the son of a prominent family in Nakano. That she might cross the bridge without harm to herself a ceremonial costing 6000 yen was performed by Shinto priests. On the occasion many people were present, some of them of prominence. This ceremonial for driving away sinister influences from the bridge consisted in the celebration of a mass, in music, in the waving of Sakaki branches aloft, in the spreading of sand with new shovels and the spilling of sake upon the bridge.

There are three kinds of men as revealed by the call for enlistment in the service of Christ as well as in the service of their country. Those who obey, those who delay, and those who say nay."—N. W. Rowell.

"CHRISTIAN STANDARDS IN LIFE"

The August issue contained a report of a Mission Study Class from one of our rural congregations. In this number we give a brief report of two classes, studying the same text, from Goshen College.

The Chairman of the Committee having this work in charge writes: "There were ten classes organized in Mission Study with a total enrollment of 120 students. The classes met every week for the last half of the school year. At these meetings the students under the direction of the group leader, would enter into discussions over the thoughts suggested by the week's study. The classes were made up entirely of those who voluntarily wished to join in the study of the great subject of missions. The texts used were such as were specially prepared for this kind of work, and most of them were divided off for daily devotional study with a summary chapter for the end of the week. The following texts were used: 'India Awakening;' 'Challenge to Life Service!' 'The Students of Asia;' 'Rising Church in Non-Christian Lands;' and 'Christian Standards in Life.' You will notice that the report is all from the last named book."

The study of Missions during the formative period of life is a strong factor in determining the interests and activities of those making such study. Young people are brought face to face with the spiritual needs of the world and with their personal responsibility towards those needs, and hence should be enabled to choose their life work intelligently and to find the place in life designed for them by the Master. Mission study needs to be encouraged throughout the Church so that the missionary interest and enthusiasm in future years may become more intense.—Editor.

The book which bears the above title was used as a text in a voluntary Mission Study course in Goshen College during the past year. In the men's class there were about a dozen college Freshmen who registered for the course. The per cent. of attendance and the interest in the discussions were good.

The text book was designed for the use of students in college and similar institutions of learning, as a basis for both personal study and group discussions. Each of the twelve chapters develops one central theme and consists of daily readings, a biographical sketch and topics for thought and discussion. The daily readings are intended to be used in private, daily, devotional study, known among students as the "Morning Watch." The biographical sketch is the story of the life of some one whose life was dominated by some great Christian principle or quality. The suggested topics and questions at the end of each chapter furnish rich material for personal thought or group discussion. The subject matter is such that no form of intensive study can fail to benefit any one who will give the book the time and attention it deserves.

Raymond Hartzler.

As the title would indicate, this book is extremely helpful in forming definite standards of action during life. Various phases of life are discussed in a thoroughly practical and sincere way, so as to be a real aid to daily living. Therein lies the value of the book. A glance at a few of the topics discussed will suffice to show this: "Enthusiasm for Service," "Responsibility for the Way Others Live," "Everyday Friendliness," and "Stewardship in Daily Living." Each of these chapters contains the story of some Christian man or woman whose life was notable for that particular characteristic. The examples of these lives furnish opportunities for just such practical questions as, "What constitutes the test of a man's stewardship?" and "How can we be truly loyal to Christ and the high ideals He inspires?" These questions provoke thought and to me the provocation of thought along these lines is one of the best aids toward forming Christian standards of living for life.

J. B. Cressman.

One of the best ways of maintaining a live Christian spirit in a college student is by a real live Mission Study class. These classes serve a purpose which no other religious organization can, for in them you find grouped those of nearly the same experience, problems and ideas. In these classes one feels free to take part and discuss the subject in hand or any problem which may be confronting him in daily life. The class is merely a small group of students who come together every week to talk over some of the problems of the Christian world and Christian living.

The book which was used by our class was indeed true to its title. It is one which discusses some great Christian principle by illustration in the life of some missionary or social worker. It takes up and brings out discussions on problems of the Church and of society, and such as arise in every young man's life, and helps one to see that the most can be made out of life only by service for others. This study and class discussion helps one to a larger outlook upon mission work; to see the real greatness of mission work and Christian service; and the opportunity for young men and young women to help the world to a higher life.

J. H. Yoder.

To pray to the Father is a privilege. To study the lives of others who have been great in the Father's service is also a privilege. All things which center around the one central thought, "What shall I do to be more serviceable for God," are the privileges of all men. There are many ways through which we may develop ourselves to do the best work in the place we fill. Among all these though seemingly insignificant in itself, is the study of biographical sketches of men and women who have been sincere and earnest and great in their work for Jesus.

As one of the several groups of girls in the weekly Mission Study classes, we experienced this. Such sketches as just mentioned illustrate so vividly the theme of a selection from the Bible. Finding some great truth of the Bible so well pictured and lived by a man of today, has brought it nearer to our own lives. The study of these men has made Jesus more real. It has made Him more of a personal friend, one who is really living and whom we can trust to guide us, though all may seem wrong.

Besides such a personal benefit, it has given us a larger idea of a missionary's life; the joys and sorrows peculiar to this kind of service. This makes an individual more sympathetic.

As students in Goshen College, away from home, it has meant to us individually a stimulus to more systematic and regular Bible study. The outlines and thoughts for each day, considered carefully, are such that they bring one into closer touch with Jesus; and this as a waking experience of each day is the only way to be ever cheerful and have that happy life in Jesus.

Elizabeth Liechty.

The time spent in reading and studying this book has, indeed, been time well spent. The daily readings and suggestions for thought and discussion have been helpful and interesting. The part of the book, however, that has been most beneficial is the biographical sketch illustrating from some great life the application of the theme of the chapter for each week's study. These sketches portray the trials and difficulties as well as the deep moral conviction and unfaltering courage of the men and women who have devoted their lives to the service of the Master. There is a time in the life of every student when the way seems dark and trials and difficulties are encountered at every step. It is especially helpful at such a time to learn that other men and women have passed through the same dark period and have come forth triumphant. After reading a book, such as "Christian Standards in Life," one is inspired with a greater zeal to go on in the service of God and with renewed effort work for the extension of His kingdom.

Lola Beery.

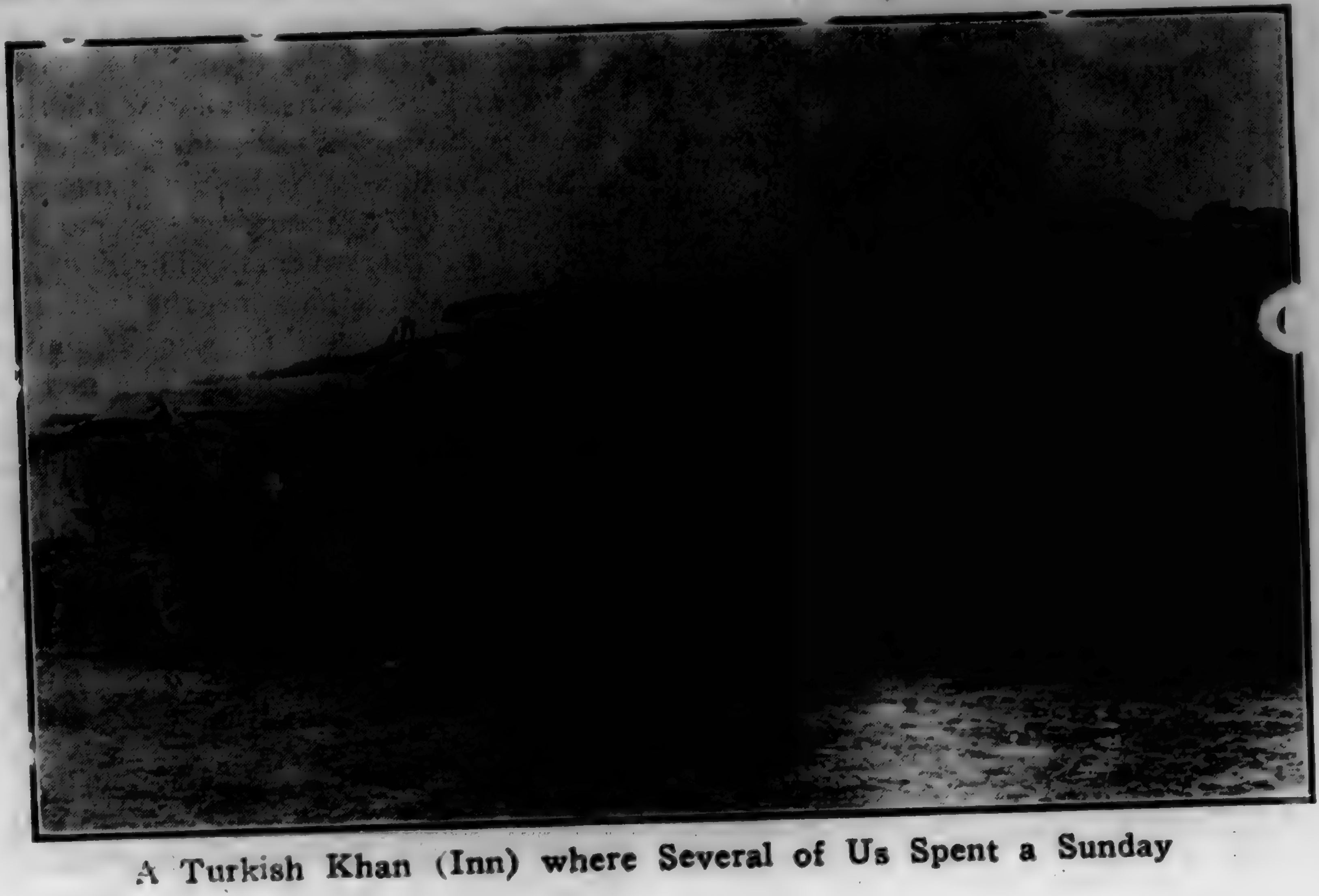
THE CROSS AND THE CRESCENT IN TURKEY

Nora M. Lambert

This is the last one of a series of twelve articles on this subject. Because of other duties engaging the time of Sister Lambert the series was interrupted, article No. XI appearing in the February number. We are truly grateful for these articles from one who has labored in this particular field. Conditions in Turkey are in a very unsettled state. The conclusion of the European war will vitally affect the fortunes of this unfortunate land. We shall endeavor in future issues to publish such items of information relative to conditions in Turkey as will be of value and interest to our readers. Sister Lambert, in a letter accompanying this article, writes: "I am anxiously waiting for the end of the European War which will indicate to some extent the future of Turkey. The Turks have ordered the American missionaries from several of the largest mission stations of the American Board. The reason given is that the United States is assisting the Allies against Germany and Turkey."—Editor.

Resources

The countries under Turkish rule are lands of real resource and yet the greater part of Turkey gives one the impression of extreme poverty. There are few countries in the world that can boast of richer or more productive soil than can Turkey. The method of farming is entirely antiquated. The same primitive, wooden plow is in constant use that was employed by Abraham, and the patriarchal methods of threshing and winnowing are still practiced.



A Turkish Khan (Inn) where Several of Us Spent a Sunday

The threshing floors consist of a large, round, hard piece of ground, located at the windiest spot on the edge of a village. The stalks of wheat are spread over the threshing floor a foot deep, then the oxen drag a wooden sledge, set underneath with sharp flint-stone, around over the wheat until the stalks and heads are cut into fine pieces. Then with a broad fan the wheat is tossed into the air, the chaff is carried away by the wind, and the grain falls to the ground again.

Wheat is the staple product of Turkey. Bread is the staff of life for the thousands of poor. Barley is raised to provide for the horses. Tobacco, opium poppy, and almost all kinds of vegetables, as well as grapes, olives, oranges, figs, pomegranates and other fruits are produced in abundance in certain sections of the land.

In spite of the fact that the agricultural resources are but slightly developed, Turkey exports more food stuffs than she imports. Exportation, however, is limited to the coast, because of the lack of railroads.

The mulberry tree flourishes in many regions. The silk-worm feeds on the leaves and raw-silk is exported in large quantities. Olive oil is also exported, while the ripe olive is a wholesome food.

Sheep, goats, a stunted breed of cattle, the water-buffalo, and donkies and horses thrive in most parts of the country, while as beasts of burden camels and mules are found in all sections of Asiatic Turkey.

The country is also rich with minerals, but the mines are undeveloped. According to the laws of the land, all minerals, coal included, belong to the government, thus no private mining enterprises are allowed. It is said by those of authority that Turkey includes some of the very richest land and ore deposits in the world.

Due to the lack of factories, a large number of the necessities of homelife are imported. Sugar, salt, matches, a great deal of flour, cloth, lamps, and other things too numerous to mention, are imported from Europe and America. Most of the kerosine consumed in Turkey is shipped by the American Standard Oil Company. It is a common sight to see long trains of camels, loaded with boxes bearing the label of the Standard Oil Co., starting for the interior of the country.

The picture (See cover) "Our 'Water Wagon' in Everek," shows the use we make of the two-gallon oil cans. No pumps of any kind are known in Everek and as it is no small job to carry the supply of water from the public fountain for our orphanage in copper jars, we clean the oil cans and fit four of them into a frame which our faithful donkey—"Sheemendefer"—carries.

Streets Unnamed

The streets in the cities in Turkey are

An Every-Day Village Scene

unnamed and the houses are unnumbered. The real system on which the addresses of Constantinople and other cities are organized is that of quarters. If you find the quarter in which a person lives, some one in it will be able to find the party you want to see if he feels so disposed.

Method of Reckoning Time

One of the confusing things is the Oriental method of reckoning time. The national calendar is the lunar—the year is divided into twelve months, consisting alternately of twenty-nine and thirty days. The calendar dates are always thirteen days later than ours. The hours of the day are still reckoned in ancient Oriental styles, from sunset to sunset. Sunset is always 12 o'clock, regardless of the change in the seasons. One often hears the question, "At what time is noon today?" It matters little to most of the people, however, as time is cheap and many have never seen a train or steamer.

Threshing in Oriental Style

Heating Apparatus

Although in parts of Turkey the winters are very severe, the heating apparatus is very inadequate. Often there is only a brazier, in the form of a copper, brass or tin pan containing charcoal half buried in ashes, placed in a receptacle of brass from one to two feet high. In later years, however, the European style of stoves are being used and as there are no chimneys as a rule, you can see the stove pipes emerge from the windows or walls and climb up to the roof.

What Missionaries have done for Turkey

Although Turkey is still far behind most countries in so far as modern methods are concerned, yet considerable advancement has been made during the last century. This has been largely due to the efforts of the missionaries. The first electric telegraph instrument ever set up and operated in the empire was exhibited to the Sultan of Turkey by Cyrus Hamlin, the missionary. The potato, the tomato, and other vegetables have been introduced into different sections and have become regular articles of diet. The Singer sewing machine is now to be found in all parts of the country. Many industrial, mechanical, and economic improvements, which have entered the country have been brought in through the efforts of the missionary. Besides this, the one hundred and fifty-eight substantial churches and the four hundred and fifty schools and colleges have had an influence for good which can hardly be estimated.

The day has just begun to dawn in Turkey, and with the help of only a little faith one can see the possibilities of a great work being accomplished in the future.

Elkhart, Ind.

A RITUAL MURDER IN INDIA

India is fast becoming a country of violent contrasts and striking contradictions. The West has impinged on the East, but there is very little affinity. India has adopted much of the Western habit and custom, but mentally she stands very much where she has stood for agelong centuries. The wealthy Hindu will buy an up-to-date motor-car and go to the races in it, but the same day, he will have risen early and done "puja" before the family idol. His brow, smeared with ashes or painted with the vermillion castemark, will attest his adherence to the old order.

Not only so, but superstition retains its grip as tenaciously in the twentieth century as in the nineteenth. During the last twelve months half-a-dozen cases of "suttee" or self-immolation have taken place in the largest city in the Indian Empire, Calcutta, up till recently the seat of government of the Governor-General and Viceroy. This is a rite forbidden by law, and punishable with very severe penalties, but it is practised, and when performed is regarded by strict Hindus as entirely meritorious.

Within the last few weeks a startling case of "ritual murder" has come to light. It occurred in the Azamgarh district, a place well within the influence of the holy city of Benares. The "thanadar," or local police-station sergeant, had occasion to visit a burial-ground. He found there four men standing by the side of a newly filled-in grave. He put one or two searching questions, when a sound came from the ground directly under his feet. He had the presence of mind to capture the three or four grave-diggers. Another cry was heard and when the grave was opened, there came to view a living baby girl about a month old. The thanadar did his best for her, but she died.

The girl, it seems, had one tooth when she was born, and this fact, added to the disgust with which Indian parents greet the birth of a daughter, prepared their minds for other events. Three days after her birth some pigs of the village were found dead, and this was attributed to the baby with the tooth. The next day a calf died. The day after, a house in the village was burned down, and a Brahman was called to exorcise the spirit of bad luck. The soothsayer confirmed the theory that the baby with the tooth was posessed of a rakshasha, but he volunteered to expel it on the usual terms of liberal hospitality for himself and his party. That night the baby's father fell ill. He jumped to the conclusion that the rakshasha in his daughter was too strong for the Brahman's mantras, so he determined to get rid of the baby.

Similar tragedies are the direct result of Hinduism, which even today has such marvelous hold on the people whom we sometimes glibly speak of as India's millions. Is there any doubt that these people need Christ?—Missionary Review of World.

NOTES

A Lesson in Church Giving

In Highland, Kansas, a town of about one thousand people, there is a church of some 360 members that, for several years, has been supporting a missionary in China at $600 a year. After a missionary service which was held in the church, at which no direct appeal for money was made, fourteen of the church-members undertook jointly the support of another missionary. Soon an individual began the support of his own missionary.

Two weeks later the building committee raised $4,500 to build an addition to their church, and that addition has been dedicated, with all the money paid. The pastor says that without a doubt the two additional "living links" with the mission field helped them in their building enterprise. Such are the usual results—genuine efforts to honor God by extending His kingdom abroad, secure from Him greater blessings on the work at home.—Sel.

A Heathen's Idea of Baptism

A C. M. S. missionary in Bharatpur, in Central India, was told by a man who had once been drawn to Christianity that he "feared the degradation and pollution of baptism." When asked to explain, he related that he had been told that a missionary, when baptizing a convert, performed the following ritual: "A string cot was produced, and the convert made to creep below it. The missionary sat on the cot and took his bath; the soapy water fell on the convert, and thus he was baptized." The missionary writes: "You may wonder if it is possible for such absurdities to be mentioned. Yes; far worse and more disgusting stories are publicly taught by the enemies of Christ in this land."—Sel.

Tests for Church Membership

The work that requires perhaps the largest amount of time in the missionary pastor's round of visitation among his country churches is the holding of examinations. In the Presbyterian mission there are two classes or grades of membership; the catechumen and the baptized or full membership. Two or three candidates of the same sex, and, if possible, about the same age or degree of knowledge are called at a time. The examining committee is the session if the church has elders, if not—the native Korean helper in charge of that circuit of churches and the local leader of the church. Some candidates appear with manifest "fear and trembling." A few break out in cold sweat as the questions of the examiner probe deep into the knowledge and conduct of the examined. **Drinking, idol-worship, sacrificing to spirits of dead ancestors, Sabbath breaking, family rows**—they must give evidence that such sins as these are all put away. There must be unusually justifying circumstances to account for the unbelief of a husband or wife, else the believing partner can not be accepted for full membership. Ordinarily the examiners insist on the conversion of the other partner as a proof of the real faith and consistent example of the professing Christian. One Korean brother now rejoices that his pastor even compelled him to wait for baptism till he taught his wife to read.—Sel.

The Way to Reach Moslems

A missionary in India writes concerning the present possibilities of Moslem evangelism as follows: "I am more than ever convinced that India is at present the strategic point to reach the Mohammedan world. I have worked for twenty-eight years, partly among Mohammedans, and I have never seen such a change in any community as I have noticed in the Mohammedans during the past two years or so. They come in crowds to purchase books, Gospels and the Psalms especially, and come with good questions—not the old routine questions of twenty years ago. Prayer is behind this great change. By humbly seeking the guidance of the Spirit of God we are taught how to approach the Mussulman. My experience is that we are far more successful when we speak to him as a sinner than as a Mohammedan. One has to refer to the Koran and to the Gospels, but they become side issues, and as flanking movements they are more effective than for a frontal attack. If we can touch the sinner, the Mohammedan has to give way. That is my experience, both in preaching and in private conversation."—Moslem World.

A Mysterious Postal Card

Assuming that the Turkish censors are not Bible students, a clever American nurse in Turkey sent to the American Board a postal card which read:

"We shall very soon have to test the first part of the twentieth verse of the fifth chapter of Job and still sooner, even now, of the last of Psalm 91:3. What a blessing to have a God who is true and able! Lots of love to you all. Dr. Hamlin's famous mixture in demand here."

From the passages "In famine He shall redeem thee from death," "He shall deliver thee . . . . from the noisome pestilence," and from the fact that the mixture referred to is used in cholera cases, the Board infers that famine and cholera are raging in the part of Turkey from which the message comes.—Sel.

The End of "The Morning Star"

One of the apparently small but really far-reaching results of the war has been the destruction by the Germans, when raiding on the shores of Lake Tanganyika, of the Morning Star, the famous missionary sailing boat. This little vessel, which in 1883 was carried in pieces from Zanzibar to Lake Tanganyika, has been used by the London Missionary Society as one of its most effective agencies in reaching the people. R. Stewart Wright says of the Morning Star:

"The medicine chest on board had brought healing and the alleviation of pain to many, while the good news of a divine Savior had been preached from her deck. Now, by the hands of white men of a Christian nation, she lies a ruined boat, never more to carry the message of love and blessing to the ears of heathen men. . . . Perhaps in the good time coming, when the war is ended and the people return to the lake shore from which they have been driven by the dread sleeping sickness, her place may be filled by a small motor boat which will carry to full fruition the work begun by the Morning Star."—Sel.

Good and Evil in Conflict

In a recent "Church Missionary Review" Grace Nott says: "Buddhism made a great effort to revivify herself some years ago, and, finding that Christian methods had so much success, started a campaign on the same lines, even going so far as to print 'Bibles' in which the only difference from our own was that Buddha's name was substituted for our Lord's! Such efforts were naturally doomed to failure. Now the nation is faced by the Hongwanji Buddhist scandals; the priests are accused of living in luxury and extravagance on the offerings of the faithful. The misappropriated money is put at the enormous figure of 2,000,000 yen, and the whole matter is being investigated by the government. Sad as all this is, we can surely see that here also 'God is working His purpose out.' As one result, several well-known men and women have become Christians; others are studying the New Testament and buying Bibles in an unprecedented way."—Sel.

Spain

There are no missionaries in a number of the provinces of Spain.

The religion of Spain is Roman Catholicism. Mary is adored as Savior, images of saints are worshiped, and charms blessed by the priest and paid for by the credulous, are very largely worn to ward off sickness, disaster and death. It is thought to be a sin to read the Bible, of which even the priests are ignorant. The consequence of all this is, that the moral degradation of the people is unspeakable. The Sundays are given over to bull fights, cock-fighting, gambling and riotous conduct; lying is a virtue and immorality abounds. While the Roman Church does little to check this, **she does all in her power to prevent the preaching of the Gospel.** Though there is so-called religious tolerance, this, in many districts, is a dead-letter, as the following extract from the by-laws of Mozoncillo, in Burgos, shows: "All who shall speak to Protestants, render them any service, or accept any from them, shall be punished with a fine." Three fines at least were paid in 1912. In other parts of Spain, portions of Scripture have been publicly burned by the priests and evangelical brethren have suffered arrest and imprisonment for their faith. Notwithstanding all this, the outlook is bright. The people are beginning to weary of the intolerable burden of Rome, and there are open doors for the Gospel in almost every part. But, alas! there are so few to take the Gospel. In the whole of Spain there are thirty times fewer evangelical places of worship than in London alone.

Those who have the spiritual welfare of the new world at heart, should be specially interested in Spanish work. Every year, thousands of emigrants leave Spain for South and Central America and Mexico. If these are reached and converted before their departure, a great impetus will be given to missionary work in those countries.—Sel.

BIBLE STUDY

THE SPIRITUAL POWER AND AUTHORITY OF JESUS

Jesus had proven to the people that He had come to them in the spirit and power of the Messiah. Every miracle as well as every word was calculated to convince them of that fact. He had proven to them that He had power to heal all of their diseases and had shown His power to some extent over the natural elements. It was necessary that He should show to the people that He also had spiritual power on the earth as well as power over the spiritual dominions. The following study of the miracles in the record of Matthew are intended to note this manifestation of the power of Jesus.

When Jesus and His disciples entered into the country of the Gergesenes there appeared a new circumstance. He was met by two men possessed of devils. Other cases of this same affliction had been known, but these were much beyond any other in the terrible power which they manifested. The disciples had come out of the fierceness of nature's convulsions into a demoniacal tempest such as they had never seen. "No man passed by that way." Moreover, they came to Jesus and His company. They threatened a conflict with them. "What have we to do with thee, Jesus, thou Son of God?" Had He not come for such a conflict? Was He not to destroy the works of the devil? The demons were conscious of His purpose and also of His power. They were expecting the torment, but would not accept it without a conflict. How unmoved was the Master! How the evil spirits recoiled in His presence! From their threatened attack they turned to a crouching bequest to enter into the swine, and this they did only on permission of the Son of God. Could any other action of the Lord have been more convincing to His followers? Could any other method of freeing those men from their bondage to the devil have revealed more fully the Divine nature and power of their Master, Jesus? He laid no hands on the men; besought no assistance; offered no audible petition to God. He did not hesitate, but **commanded** the spirits to come out of the men.

The consequences of this great demonstration of power were immediate and peculiar. The herdsmen, who had feared the demoniacs, were more afraid of Him who had cast out the evil spirits. They stayed with their herds in the vicinity of the possessed men, but fled from their deliverer. What an acknowledgment of the spiritual power of Jesus! The whole city had heard and came and besought Jesus to depart from their coast. It is not possible to know whether they attributed His power to God or to the devils, but it is certain that they were afraid of His spiritual power by which he could cast out evil spirits. The Pharisees seemed to believe that there were degrees of spiritual power even in devils, by which one evil spirit cast out other spirits not so strong. But, with Jesus, He knew that by the power of God He had cast out devils. His disciples were witnesses and the people bore witness that He possessed power over evil spirits, and that no other evil spirits had entered into those men who sat clothed and in their right minds. His was the spiritual power of God.

From the country of the Gergesenes Jesus returned to His own city, Capernaum. There He had performed many miracles and the people had believed on Him to the extent of knowing that He had power to heal the sick and increase the loaves and bring miraculous draughts of fishes. They accepted Him as the power of God in these things. There awaited them another manifestation of His power, attesting His divine authority. The people came to Him with another case of sickness which the doctors could not cure. Jesus was pleased with this manifestation of their faith. His method of recovering the man was the same in power as heretofore, but the external manner of it was so different as to raise the question of His righteousness, when He said, "Son, be of good cheer; thy sins be forgiven thee." Then He used His familiar method of commanding the sick to arise and walk. The effect of His command was followed by the marvelling of the multitude, that God had given such power **unto men**. Was there not a special purpose in Jesus declaring the man's sins forgiven? By it He desired to lead them to see in Him the power of God; that He was more than a channel of God's power. For Him to be able to forgive sins was to possess the authority and power of God Himself. If Jesus could forgive sins which were committed against God alone, He would be equal with God, and His claim of Sonship would be proven. He proved His assertion that He could forgive sins and impressed more fully on the minds of the people that He was Divine.

Matthew, the tax or customs collector, was the first man to follow Jesus after His new claim of divine authority and power. But he was not above the reproach of the Pharisees. Association with such as he was certain to produce defilement. The motive which Jesus had in eating with such as he was two-fold. The first was to show that the unholy needed to be saved, and He had come to save such. The second was, to prove to the Jews, and especially to the Pharisees, that such associations did not defile Him. He was above the power of defilement. Who can make God a sinner, or defile His nature? Had the power of Jesus decreased after His eating with the publicans and sinners it would have been proof of His defilement, for the power of God would have been withdrawn from Him. There was, however, no such evidence. On the other hand, His associations with the publicans and sinners was the means of drawing many of them to Him and saving them from their sins. Matthew is an evidence of this benefit.

The weather-worn and unyielding customs of the Pharisees and of John's disciples could not conform to the new spirit of Jesus and His followers. How could the Creator conform to the constrained limits of the human mind and its dull conceptions of His will? All that His life could do was to expose the weakness of their old garment of external forms. He must furnish a new bottle for the manifestation of the life which He manifested in their midst. He must eat with the publicans and sinners. He must bring joy into the lives of the people. He must show the spirit of mercy and fulfill by His life the spirit of righteousness in a different manner than that of the Scribes and Pharisees. How often they were rent and broken as they tried to adapt their customs to the teachings and practices of Jesus!

While Jesus was discussing the question of fasting with the people there came to Him the opportunity of furnishing a climax to His claims of Divine power and in support of the divine authority which He had manifested in forgiving sin. A ruler's daughter was dead, and the father requested Jesus to bring her to life. Was this the frantic request of a distracted parent or the assured conviction of a man in the power of Jesus, the Son of God? There had been no limit to His power, as yet, and there was no reason to place a limit on His power. The man offered no apologies and Jesus offered no rebuke. There seemed to be a mutual understanding between the man and Jesus that the request was reasonable and would be granted. The people followed in wonder. On the way, there was a demonstration of power which proved Jesus to be the source rather than the channel of the power of God. The touch of the hem of His garment healed one who had been sick for many years. Had Jesus been a medium of the blessing of God, His aid would have been evoked and His conscious effort applied to the case. But, to touch the garment of Jesus was like touching the garment of God. Virtue went forth and the woman was healed. She had touched the source of the blessing and was healed.

Such a scene as the home of Jairus! Jesus was laughed to scorn by the people who were mourning the death of the little daughter. Foolish and sorrow smitten Jairus, to seek a man to raise the daughter to life! There was sorrow for Jairus, and pity; but for Jesus there was only scorn. The man who had risen to the heights of popularity by healing the sick had sunk to the depth of scorn when He claimed to raise the dead. He was still only a man in whom God revealed a degree of power, in their opinion. What will they say of Him when He comes forth from that chamber of death, and life has returned to the maid? Matthew says, "The **fame thereof** went abroad into all that land." But, he who stayed not at destroying death must be the power of God.

Two further instances are recorded in which the power of Jesus was manifested and then a summary follows as to the opinion of the people concerning Jesus. Two blind men were healed and a devil was cast out of a man who was dumb. These were usual cases with the Lord, but added to the convictions of the people. With those who were unbiased in their judgment the conclusion was, "It was never so seen in Israel." This was conclusive that Jesus was greater than any of their prophets and greater than Moses. He was qualified to lay claim to the honor of being the Messiah of whom the prophets and Moses spake. The other opinion was that of the studied and prejudiced Pharisees. "He casts out devils through the prince of the devil." But in every instance Jesus had proven that He had power over the material world, over the physical body and over spiritual powers. He was in power and in authority, even in the forgiveness of sins equal to God. He claimed no higher honor than to be the Son of God. God Himself gave Him the honor of calling Him "God." He is God, our Savior.

"When you get to heaven, you'll thank God more for denying what you often wished for than for granting what you often prayed for."

"Let me no wrong or idle word
Unthinkingly, say;
Set Thou a seal upon my lips—
Just for today."

The Workers' Column

SONG INSPIRED BY THE OCCASION OF WORSHIP—Psa. 84

October 8

I. The Preciousness of the Place of Worship.—vv .1-4.

1. Very dear.—v. 1.
2. Very desirable.—v. 2.
3. Very necessary for the soul.—v. 2.
4. A provision for man's needs, even as God provides for the needs of the sparrows.—v. 3.
5. Those who serve in God's house are blessed.—v. 4.
6. God's servants are filled with praise. v. 4.

II. The Journey to God's House is Blessed.—vv. 5-8.

1. The heart is set in a right way.—v. 5.
2. The soul is refreshed, even though in the midst of sorrow and desolation.—v. 6.
3. The appearance in God's house is a source of increasing strength.—v. 7.
4. God hears the prayer of those who appear before Him.—v. 8.

III. The Glory of Worship in God's House.—vv. 9-12.

1. The soul meets God face to face.—v. 9.
2. His fellowship is precious.—v. 9.
3. It is a greater honor to meet with and serve God than any honor on earth.—v. 10.
4. God bestows the greatest blessings and highest dignities upon His worshipers.—v. 11.
5. The blessedness of the man who trusts in God is evident.—v. 12.

A BLESSED DAY OF READING

Neh. 8

October 15

I. The Occasion.

1. The time—the seventh month—about October.—Neh. 7:73.
2. A general assembly of the people.—v. 1.
3. The people requested the reading of the law.—v. 1.
4. The priest, Ezra, brought the book of the law.—v. 2.

II. The Reading.

1. All who could understand were present to hear.—v. 3.
2. The reader stood upon a pulpit of wood, in the sight of all the people.—vv. 4, 5.
3. Six priests at the reader's right hand, and seven at his left.—v. 4.
4. The beginning of the reading.
    a. The people all arose when the book was opened.—v. 5.
    b. The reader offered a prayer.
    c. The people raised their hands and said, "Amen;" they then bowed their heads and worshiped God.—v. 6.
5. The people stood to hear the reading.—v. 7.
6. Thirteen men besides the priests interpreted the reading for the people.—v. 7.
7. The reading was distinct and made to be understood.—v. 8.

III. The Effect of the Reading.

1. The people wept upon hearing and understanding the law of God.—v. 9.
2. The leaders forbid the people weeping, as the day was considered holy—a day of joy before the Lord.—v. 9.
3. The people were sent to their places to feast and rejoice because they had been blessed by hearing the Word of the Lord.—vv. 10, 11.
4. The people who had heard and understood were glad, and sent gifts to their friends that they, too, might feast because of the Word of the Lord.—v. 12.

IV. The Obedience of the People.

1. The priests read concerning the Feast of Tabernacles and published a decree to keep it.—vv. 13-15.
2. The people observed the feast by dwelling in tents made of branches of trees for a period of seven days.—vv. 16, 17.
3. The law was read to them daily during the eight days of the feast.—v. 18.

Note.—The necessity of reading the Word is important, but the blessing comes from the reading and understanding of it. This results from careful reading, explaining and constant study. Then, one may tell of the best things they have read.

WISE CHOICE OF COMPANIONSHIP.—John 1

October 22

I. Choosing as Recommended by a Man of God.—vv. 35-39.

1. John's recommendation—the Lamb of God.—vv. 35, 36.
2. His disciples choose immediately to follow Jesus.—v. 37.
3. Their choice was approved.—vv. 38, 39.

II. Choosing as Recommended by Those in Whom Confidence May be Placed.

1. Andrew recommended Christ to Peter.—vv. 40, 41.
2. Peter was brought to Christ.—v. 42.
3. Peter's blessing—"Thou shalt be called Cephas."—v. 42.

III. Choosing the Companionship of Those Who have been Tried and Proven Worthy.

1. The credulous Nathanael.—vv. 45, 46.
2. Evidence of worth noted.—vv. 47, 48.
3. Opinion formed and companionship accepted.—v. 49.

IV. The Glorious Results of a Wise Choice of Companionship.

1. The fruits shall be seen.—v. 50.
2. Eternal blessings will result.—v. 51.

THE CHANGE FROM THE OLD LIFE TO THE NEW.—Eph. 4:17-22

October 29

I. The Nature of the Old Life.—vv. 17-19.

1. Walking in the vanity of the mind.
    a. The way of all the ungodly.—v. 17.
    b. The understanding is darkened.—v. 18.
    c. A condition of ignorance exists.
    d. The heart is blind.
    e. The life is alienated from God.
2. The fruits of the old life.—v. 19.
    a. An unresponsive conscience.

- b. Uncontrolled passions.
- c. Excessive desire (greediness) for lewdness and impurity.

II. The Nature of the New Life.—vv. 20-24.

1. It is a result of having knowledge of Christ.—vv. 20, 21.
   - a. The knowledge of Him.
   - b. The consciousness of His presence and influence.
   - c. The knowledge of the Word of truth in Him.
2. It is a renewal of the spirit of the mind.—vv. 22-24.
   - a. It requires the putting off of the former life, the former nature and deceptive desires.
   - b. It requires the putting on of the new man.
     - (1) A creation of God.
     - (2) A Godlikeness.
     - (3) A righteousness and true holiness.

III. The Contrast Between the Old and the New Life.—vv. 25-32.

1. Lying and truthfulness.—v. 25.
2. Vengeance and forgiveness.—vv. 26, 27.
3. Theft and generosity.—v. 28.
4. Evil talking and edifying conversation.—v. 29.
5. Resisting the Holy Spirit and honoring Him.—v. 30.
6. Hatred and kindness.—vv. 31, 32.

THE BEST VALUES IN LIFE.—Matt. 6:19-34

November 5

I. Life's Treasures.—vv. 19-23.

1. The earthly treasures fail.—v. 19.

(Concluded on page 703)

ELEMENTARY STUDIES IN PROPHECY

III. Spiritual and Literal

J. A. Ressler.

From tampering with inspiration to tampering with interpretation is a short step. It is a well-known fact that those who have forsaken the truth in their interpretation—those who are most inclined toward the denial of the supernatural in the Bible—are unorthodox in regard to the inspiration of the sacred Scriptures. Denial of the divine inspiration lies at the foundation of a great structure, the plain and unvarnished name for which is **infidelity.**

It is extremely difficult to estimate the mischief that is done by laxness in interpretation of Scripture. An unpalatable command is "spiritualized." An ordinance that is variously understood by different people is "spiritualized." A prophecy that does not accord with our view of what it should be is "spiritualized." And so the process goes on. Feet-washing is spiritualized by many who claim to be very orthodox Christians. Water baptism is spiritualized by some. And prophecy has been spiritualized until it means—absolutely nothing. In fact, if this method of spiritualizing is allowed to go on, the Bible may be made to mean anything or nothing according to the will of the "authority" who undertakes the task of interpreting the language of the Bible.

Yes, certainly there is language in the Bible that is to be spiritually understood. A great many of the passages of scripture that have the most firm abiding place in our hearts' affections relate to things of the spirit—its life here in the world, and its eternal abiding place in the world to come. But spiritual language is either plainly stated to be such in the text itself (John 7:39) or is indicated in the context (John 6). Especially is this true of prophetic utterances where the danger of misinterpretation is greatest.

Let us examine a few examples of the use of types in the Bible and the way in which the Bible itself interprets them.

In Rom. 5:14 it is stated that Adam is a type of Christ. Not all the points in which Adam stands for Christ are necessarily explained, but there is shown the one great point that Adam, though only one man, brought sin upon the whole race, and Jesus Christ, though only one Being, brought salvation within reach of the whole race.

Sometimes a type lies hidden where we would little suspect its presence. We would hardly look for a type in the strictly historical account of Sarah and Hagar and their sons, yet when the type is pointed out to us in Gal. 4:24 it seems clear enough that they stand for the two covenants of law and grace.

Take one other simple illustration of a type—the passover as foreshadowing the sacrifice of Christ. That this is so is stated in I Cor. 5:7: "Even Christ our passover is sacrificed for us."

The Penteteuch abounds in types. Some are referred to in other parts of the Bible, others are not stated to be types, but their interpretation is easy. For example, Joseph is readily seen to be a type of Christ in very many of his characteristics, yet the Bible does not call him so. Great care should be exercised in the interpretation of types. They should never be used to teach a doctrine, but they are used to illustrate a doctrine or truth elsewhere plainly stated.

Types are prophetic in that they point forward to the antitype which fulfils them. There are types whose antitype has not yet appeared. But so far as types were fulfilled up to the time of the writing of the New Testament, it is remarkable how every one referred to confirms the statement that fulfilment of prophetic language was literal, and not spiritual.

Take the types that point to Christ as a sacrifice for example. There were many different events, persons, and ceremonies that pointed to His sacrificial death. When those types were fulfilled it was a literal death Christ died. He poured out literal blood on the cross. The events centering around the cross were real. The consequences of that great event on Calvary reach on into the spirit life and into eternity, but the event itself was a literal and actual fact.

In all that has been said we have endeavored to keep in view those prophetic utterances or events whose fulfilment is recorded in the Bible itself. Examples might be multiplied. In every one of the prophecies the recorded fulfilment is literal. The prophecy is often in typical form or in figurative language, but when the type is translated into antitype and the figure is understood in the common language of humanity, the fulfilment is not spiritual, not figurative, but absolutely literal.

If the literal interpretation of prophecy is the rule used by the Holy Spirit in the events which have come to pass in fulfilment of prophecy in Bible times, are we not guilty of a high degree of presumption—nay, even sacrilege—if we adopt any other rule? In fact, as before pointed out, any other rule leads to a vagueness that makes the Bible without foundation and without authority.

If the Bible does not mean what it says, the very pertinent question naturally is, "Why does it not say what it means?"

EDUCATIONAL

MEXICO

II Review of Events of the Recent Revolutionary Period

C. Henry Smith

In the last article we noticed the unstable conditions in Mexico which lay at the bottom of the present Mexican difficulty. President Diaz succeeded in keeping down the discontented elements until 1910 when a young reformer by the name of

Francisco Madero

succeeded in gathering together the dissatisfied factions and offered himself as a candidate for the Presidency on a platform of land reform, demand that the constitutional limitations upon the power of the Presidency be enforced, free speech and free press.

For a while Diaz succeeded in suppressing the Maderist movement and Madero's candidacy, but the demand for reform became so great that the Constitutionalists took up arms in revolt and the long civil war began. Madero and Diaz came to an agreement that Diaz should resign the Presidency and that Senor de la Barra, at that time ambassador to the United States, should be appointed Provisional President. This agreement was carried out, and Barra became provisional executive. In the meantime in the fall of 1911 Madero was elected President by the Constitutionalist party in a general election. The revolt, however, continued Madero was not able to satisfy all the dissatisfied reformers who had hoped that each person would now receive a small allotment of land from the large confiscated estates. Added to these elements were also the followers of the late Diaz, who were collected together under the leadership of the nephew of the late president, Gen. Felix Diaz, who now became the commander-in-chief of the rebels. During the year 1912 war raged thruout various parts of the republic. Finally Diaz was defeated and captured by the Madero forces led by the Federalist commander, Victorano Huerta, and Diaz himself sentenced to death. But Madero suspended the death sentence and Diaz was soon free to lead another revolt.

During this year also Huerta who had been the leader of the Madero forces deserted the President and joined the rebels. Madero was driven out of Mexico City and imprisoned.

Huerta

Huerta, the former commander-in-chief of the Madero forces, assumed control of the government and in February, 1913, Madero was shot on the alleged grounds that he was attempting to escape. In the meantime two other rebel leaders, Carranza and Villa, disputed with Huerta the right to rule the war-ridden republic. This was the situation when President Wilson assumed office in March, 1913. The situation had already become acute during the latter days of the Taft administration, but President Taft wisely refrained from inaugurating a policy which his successor would be obliged to carry out.

United States and Mexico

In the meantime the United States was very much concerned about the turbulent conditions across our southern border. When Wilson entered upon his term of office there were three questions with reference to our Mexican policy. The first was the fighting along the border. Much of the fighting was along the northern border and occasionally stray bullets would reach the American side. Several Americans were killed in this way. The second was a far more serious problem, namely;

The Destruction of American Lives and Property

in Mexico. Those who criticized the President's policy of "watchful waiting" allege that we would be justified in going to war with Mexico because Americans have lost their lives in that country and their property has been confiscated. Those who uphold the President maintain that the destruction of American property or life is not sufficient cause for war even according to International Law and the accepted standards of national dignity and honor. If Americans are specifically discriminated against as distinguished from other nationals then of course according to all the accepted rules of International Law the country whose nationals are thus treated would be justified from the legal point of view in using force to protect the lives and property of its own citizens. Otherwise foreigners must take the same chances with all others in a war-ridden country and cannot look to their own Government for protection.

Then again the situation in Mexico is peculiar. There is hardly an accepted government in Mexico. There are a number of rival factions all claiming to be the real government. Against whom would war be waged for alleged wrongs inflicted upon foreigners? There is no responsible government and consequently the causes that might legally, not morally, justify war are absent here. In this connection too it is interesting to note from whence and for what reason there comes this demand of intervention in behalf of the property right of Americans in Mexico. The following table shows that Americans own more of the wealth of Mexico than the Mexicans themselves, and that the Americans together with other foreigners own more than two-thirds of Mexican wealth.

Nationality	Amt. of Investment
American	$1,057,770,000
English	321,302,800
French	143,446,000
Mexican	793,187,242
Other Nations	118,535,380

The demand for the protection of property comes from the speculators and investors who own more than half of the wealth of the Mexican republic. They are the ones who will be benefitted by a stable government, and to bring about that end they demand that a long and bloody war should be carried on.

The third question concerned the

Recognition of Huerta

as head of the de facto government. A number of the nations of South America and Europe recognized the Huerta Government and entered into diplomatic connections with it. The United States, however, withheld recognition and accorded Huerta the same legal standing as Carranza and other rival leaders. This of course brought on strained relations between Huerta and our Government. Our ambassador, Henry Lane Wilson, came home and the vacancy was not immediately filled. In the meantime, President Wilson sent a personal representative, not an official diplomatic agent, John Lind to Mexico to investigate conditions and to offer Huerta the following terms:

"In view of the fact that there was no permanent established government in Mexico all the contending parties should agree to

1. An immediate cessation of fighting thruout Mexico, and a definite armistice solemnly entered into and scrupulously observed;

2. Security given for an early and free election in which all will agree to take part;

3. The promise of General Huerta not to be a candidate in the presidential election; and,

4. The agreement of all parties to abide by the results of the election and cooperate in the most loyal way in organizing and supporting the new administration. The United States would recognize and assist a government thus established."

Huerta, however, refused to comply with these conditions and in an irregular election held October 10, 1913, he had himself elected as President. President Wilson refused to recognize Huerta's election and the decline of the Huerta regime was partly due to that circumstance. The relations of the Huerta government and the United States naturally were not very cordial and at one time came dangerously near the breaking point and bringing on actual intervention.

This was at the time of the

Tampico Incident

and the occupation of Vera Cruz. On April 9, 1914, a party of American bluejackets landed at Tampico while a fight was going on between Huerta's army and the Constitutionalists. Huerta had them arrested and put in prison. Our Government protested and demanded that Huerta make the proper apology for the insult to the American flag. Huerta refused at first, and surrendered to the demands only after Vera Cruz was taken in which nineteen American lives and perhaps two hundred Mexicans were lost. On April 25, just four days after the occupation of Vera Cruz the representative at Washington of Argentina, Brazil, and Chile offered their services in helping to settle the controversy. President Wilson accepted the offer. This is known as the

"A. B. C." Mediation Conference

This conference consisting of representatives from Argentina, Brazil, Chile, Huerta, Carranza, and the United States met at Niagara Falls and after a rather lengthy session agreed upon the following terms:

1. That a provisional government should be established by agreement between the Huertista and Constitutionalist delegates; 2. that without exacting indemnity or other satisfaction for the Tampico affair, the United States should immediately recognize the projected provisional government, amnesty being granted to all foreigners, and foreign claims for damages being adjusted by international commissions; 3. and that the "A. B. C." powers should likewise accord prompt recognition to the provisional government.

This agreement was signed July 1, 1914, and the Conference was suspended until further need should arise for mediation action. In the meantime Carranza continued his advances toward Mexico City. July 15 Huerta resigned the Presidency and left for Spain. August 20 Carranza rode into Mexico City and took charge of affairs under the title of First Chief.

No sooner had Carranza obtained control of the Government than Villa, who up to this time had been Carranza's chief lieutenant, now began to show signs of disloyalty to his former chief. The breach grew until Mexico was again divided into two hostile camps, led by the former comrades in arms against Huerta.

This is the status of affairs at present. Carranza is still the First Chief in possession of Mexico City and claiming to be the real ruler of Mexico. Opposed to his rule are still a number of bandit leaders of whom Villa is the principal one. President Wilson feeling confident that Carranza had the best chance of the various leaders to bring Mexico an orderly government recognized the Carranza rule, permitted arms to be sent across the border, and in this way incurred the enmity of Villa.

The most recent important incident in the Mexican trouble has been Villa's

Attack Upon Columbus

a small town just across the border in New Mexico in which several American soldiers and others were killed. This resulted in the invasion of Mexico by a small punitive expedition led by General Pershing in pursuit of Villa. The Mexican people, even those who were opposed to Villa, naturally resented an invasion of their territory by a foreign army and it was only the weakness of the Mexican Government that made possible the expedition. Carranza urged the American soldiers to keep out of the towns in order to avoid conflicts with the Mexican people. Several conflicts took place, however, the most serious being the attack upon a company of colored troops by a party of Carranza's own soldiers at Parral last April in which almost a whole company was lost. It was this treacherous attack upon our soldiers together with the demand of Carranza that American troops be withdrawn from Mexico, and in addition the danger of border raids by irresponsible groups of bandits that was responsible for the call sent out in June by the President for a mobolization of all the state militia for border duty. These militia are now on the border or in their respective state camps waiting for further developments. In the meantime Carranza seems to be strengthening his hold upon the Mexican government, and if he should succeed in restoring order in Mexico and in effectively protecting the American border the question, so far as the United States is concerned, would undoubtedly be regarded as settled.

(The end)

Bluffton, Ohio.

GLIMPSES OF MODERN JEWISH LIFE AND RELIGION

II

Samuel Burkhard

Another powerful factor in maintaining Jewish institutions is the nature of the home life. The religious aspect of the home is ever held uppermost. The following account taken from the same author as the previous paragraph may seem like an irksome daily task. But the seriousness with which it is executed in the home of the conforming Jew gives us the reason for the strength of his religion in maintaining his racial characteristics even though he has been a man without a nation for over nineteen centuries. Here we have a suggestion for the most effective institution for religious education. We may not care for the form or content of the following quotation, but it pictures a scene which is significant in the maintenance of the Jewish religion. "No sooner does he awake than he pours water three times over each hand, for his hands are regarded as ritually unclean after the night's sleep, and he may not touch his face nor walk more than "four cubits" (about six feet) before performing the ablution. Nor must he walk beyond this limit with uncovered head or without wearing his garment of fringes, for he must ever be filled with a feeling of reverence for his Creator. The first important duty of the day is to offer up his prayers, but before he may do this he must cleanse himself by discharging his natural functions and bless the Creator for having fashioned him with the organs necessary for health. He then completes his toilet and proceeds from cleanliness to godliness. If he can he attends morning service in the synagogue and hurries thither to symbolize his zeal; otherwise he offers his prayers at home, together with his sons. For twenty minutes or half an hour the room has the appearance of a miniature synagogue, the worshipers wearing the talith ("praying shawl") and tephillim ("phylacteries") and voicing their Hebrew prayers in a quaint traditional cadence." It is impossible for us to appreciate or account for the persistence of many phases of Jewish life as it existed even in their early history unless we understand the full significance of their religious training in the home. In so far as we as Christians fail in this respect, or shift our responsibilities over to the Sunday school or the Church we will do well to copy the underlying principle of the Jewish religion in regard to the emphasis they place on the value of the home for religious nurture.

The Religious Value of their Annual Feasts

This daily emphasis on the religious side of life is supplemented on special occasions when the Jew reminds himself of the great racial events which have been significant factors in his national development. The most important of these is the commemoration of the exodus from Egypt under the leadership of their national hero, Moses. The observance of the Passover affords an occasion for great joy. The triumphs of Israel are rehearsed and the God of their fathers is glorified. The occasion is celebrated with wine (a very moderate use of it) to symbolize the joy of the occasion. Bread is served in the shape of small bricks, and the mortar is composed of a salad containing biting, bitter herbs. These are the symbols of their racial oppression in Egypt. After the meal, the head of the family will conduct the religious part of the feast in keeping with the spirit of the occasion. The songs all extol the triumphs of Israel over the forces of Pharoah. The prayer on this occasion blesses God for deliverance from Egypt into Canaan. If the prayer comes from the heart of a liberal Jew, he will bless God, not only for deliverance from the oppression of Egypt, but for America the modern "Canaan" where he found freedom from oppression in the modern "Egypt." One cannot listen to such a rehearsal of racial history covering a period of several thousand years without feeling a profound respect for the Jew in his ability to withstand the disintegrating forces of the society in which he lived. Every year this story is told; their national heroes are exalted; and through it all they are conscious that God has been the One who has at all times turned the fortunes in their favor. In one form or another, the Jew looks upon the future as containing a better condition in life for his people, and he has confidence that God is still leading in that direction just as He did of old. The prophets gave their people a forward look on life in the form of a Messianic hope. On the Passover occasion, historic events are interpreted as indictative of what the future holds in store for Israel. In a previous part of this article I have stated how the conception of the Messiah takes on different interpretations. Whatever is the particular content put into the conception of the Messiah, in all cases it may be taken to mean an optimistic hope for the future in which God shall honor His chosen people and perform yet greater things through His people Israel. The celebration of the Passover becomes an event of great significance in the Jewish religion because it links the individual with a great line of choice spirits in their racial ancestry, and it also perpetuates a consciousness of the future to which the God of their fathers is leading them.

The feast of Purim is another occasion on which a racial triumph is celebrated, but it does not carry with it the same far-reaching significance that the Passover does. The victory of Mordecai over Haman is exhalted. The day of Atonement is also celebrated yearly, but it does not bring with it merriment or joyous times. This is one day which growing boys find a little strenuous. Fasting begins with the day and nothing may be eaten until the close of the day. The day is spent in silence and inactivity, keeping one's seat all day. It is a day on which one shall reflect on his sins and be humiliated.

There are many days which have come to be regarded as special days. I have described and given the general purpose of some of the more important ones. In these descriptions will be found much that the Jew finds essential to the maintenance of his religion.

Religion a Vital Factor in Life

The racial feeling expressed in these religious ceremonies is no mere sentiment. It goes out to every one of their kind. Their racial loyalty is made concrete in the way they help their unfortunates over the difficult places in life. Homes are established for their aged and orphans. This form of social service becomes a part of their religion. The good Jew is desirous that every unfortunate person shall have the best that can reasonably be given him.

The Spirit of Philanthropy in the Concrete

A brief description of the Institution in which I was employed will give an idea of the generous response that is made to meet the needs of the unfortunate children of their people. This Home is only one of the many like it over the country. The number of children provided for in this home in Cleveland is kept at a constant maximum of about five hundred boys and girls. At about the ages of fourteen to sixteen they leave the Institution to make their own way in life. The most elaborate building is a large main structure in which are the dormitories for the boys and girls, separate play-rooms for the children, gymnasium, swimming pool, shower baths. In this same building there are the business offices, meeting rooms, living rooms for the Superintendent, Governors, Governesses, and servants. One large dining room provides for all of the children. The boys and girls are children of good normal appetites, hence the amount of provisions required seems to be very large to feed so many. The Thanksgiving turkey for one meal may run as high as $100. On the grounds are two hospital buildings, one for contagious diseases and is seldom used, the other is for the common aches and ills that come and go. Several trained nurses are in constant employ. On another part of the grounds is a large laundry building in which the enormous amount of laundry is taken care of. Another building is the school house. Three floors including the ground floor are used for classes and on the top floor is a large auditorium used for prayer services, various programs given by the children, frequently good moving pictures, etc. In a six-room building the industrial equipment for the industrial training of the boys is kept. The equipment provides for work in printing, general elementary science, foundry and machine shop, wood turning, carpentry, mechanical drawing, etc. It is no small task to keep such a large plant in good working order. The support that is given the Institution is characteristic of the manner in which the Jewish people provide for their own.

An interesting fact attributed to the restraining influence of their religion was told me by a Rabbi in regard to the low amount of drunkenness among their people. He said: "It is the custom of the Jew to say grace before drinking his liquors." This he gave as a fundamental reason why the Jew as a race is very free from drunkards.

Much more might be written but I have given sufficient to show that we must know the religion of the Jew in order to understand and appreciate his life, and vice versa, we must understand the life from which his religion comes if we would understand his religion. His religion is his life; it is wrapped up in every phase of his life and furnishes him the motivating power of his deeds.

Christianity and Judaism

There is yet another phase about which I wish to write. This has to do with the relation of Christianity to Judaism. Much antipathy still exists as it did in previous times, but it seems to be lessening as the two come to understand each other better. In view of the fact that the Jew is so strongly conscious of his racial connections and since his religion is at the core of it all, he has only one thing to say about the deserter of his religion and becoming a convert to another. There are no half way measures; such an one is emphatically branded as a hypocrite. Such an answer can be given without even looking up the facts in the case. In European countries it has been and now often is to the distinct advantage of the individual (if he becomes a Christian) to secure better economic and political advantages for himself. If a Jew becomes a convert his brethren look upon him with suspicion thinking that he has some ulterior motive other than a genuine love for another religion. From the Jewish point of view, his religion has the longest line of development and Christianity is simply one of the side branches off the main trunk. With such an attitude it is consistent to ask, why should one leave his own religion to accept one which is, at least, not considered superior in quality? Judaism is older and is in the main line of development, hence it must be just as good if not better. No one can deny that Judaism and Christianity have much in common. My Jewish friends tell me that Jesus was taught by the learned men of the day and that he did not know more than was available in his day, at least, they feel quite certain they can explain his whole life without ascribing to him any other kind of divinity than that which produced their other great men. Jesus is to be explained on the same basis with Amos, Hosea, Isaiah, and others like them, hence He becomes one of their great men in the line of their racial development. I have been told that it was not Jesus who made the Christian religion. Paul made it, and being a convert he has inherited all the bad odium that goes with such an act. Thus the Christian religion was made by a deserter of Judaism, and so, why should any one who honors the cause of a deserter be held in high esteem by his brethren? This seems to be the common attitude toward one of their own number who becomes a convert to Christianity.

The Jew wishes to be understood. He does not wish to proselyte nor does he wish to have others do so. He wants to be free to enter the Kingdom of God by the same paths in which their great prophets entered, and, he is willing to grant to every one else the liberty of entering the Kingdom by way of his own religion. The Jew resents being held responsible for the deeds of his ancestors who killed Christ. I have been told that we Christians are responsible for inculcating a wrong idea in the minds of our youths and so prejudice our people against all Jews.

The following related incident will illustrate this point. Jewish and non-Jewish boys were playing together on the street and in the course of time came to be good friends. Finally one of the boys gives vent to a certain idea he had entertained in his mind but which now no longer seemed adequate. Addressing his Jewish comrade, he said: "Abe, you fellows ain't such bad fellers, why did you kill Jesus?"

It is true that the Jews killed Christ. But we must not teach our children the facts about Christ in such a way that every Jew comes to be regarded as being implicated in the tragedy of the Cross. Robert Burns made a plea for a "gift to see ourselves as others see us." This criticism from the view point of another religion puts up a real question for us and it has a right to an answer.

Another point of interest is to know what the real attitude of the Jew is toward Christ. We could hardly expect them to idealize one of their prophets when we are constantly reminding them that they killed the One we esteem most highly. In a conversation with a Jewish young man whom I have learned to esteem very highly I found this to be his attitude: He said: "The Christian religion has one advantage over ours. You have one central character whom you idealize. We have many great heroes but no one whom we exalt above the rest as supreme." This particular young man had Hoffman's painting of Christ hanging in the most prominent place in his study. My observation of the lives of a number of men of this type leads me to believe that they are living very close to the heart of their own religion and also very close to the heart of the Christian religion. Jesus sums up the essence of religion as being the utmost devotion to the things of God and to love one's neighbor as himself. Many of the Jewish faith may be nearer to the kingdom than we are willing to grant, and many Christians may be farther removed than we like to admit. The fruits are the only means we have for judging people. The Jew wishes to be judged fairly by the fruit he bears and in turn he wishes to judge everyone else in the same manner.

The reader who may have failed to remember the introduction to this article may feel that Judaism has been given too high a place as a present day religion. But the criticisms and view-points which one meets when in contact with people of another religion merit fair consideration and an honest answer. The present war in which Christians are engaged on both sides makes us feel quite uncertain of some of the elements in Christianity. What shall we say? The Jew may have a just right to object to Christianity because of the way in which it actually works out in our social affairs. Christianity may be on trial, but the religion of Jesus yet remains to be tried out. The religion of Jesus transcends Judaism because it is not racial but proposes that all men shall be united into one large body of friendly and brotherly people. Since the religion of Judaism is racial and the religion of Jesus universal we must look to this fact to show us the supremacy of the religion we profess to follow. If we wish to prove its supremacy we must do it, not on paper, but by giving large service to the real needs of our times. If this article will be of aid in helping the reader see things as the Jew looks at them and thus make him more sympathetic toward the people of another religion, and because of this sympathy make him more efficient in his own religious life, it will have served its purpose.

Newton, Kans.

A BOOK THAT HAS BEEN OF GREAT HELP TO ME

The Manhood of the Master, by Harry Emerson Fosdick. A book that has been of very great help to me in my Christian life is a book of devotional study. In the Manhood of the Master, the author does not attempt to give the life of the Master nor of His teachings. He endeavors to have the reader understand and appreciate the quality of the character of Jesus. The author gives the significant events in the life of Christ but only that we might find in them the spirit of the Master. The real purpose of the book as he gives it is to get back behind the thoughts of the centuries about Him, and to see the man Christ Jesus Himself as He lives in the pages of the Gospel.

The author discusses and gives scriptural readings on such phases of the Master's life as joy, magnanimity, indignation, loyalty to His cause, power of endurance, sincerity, self restraint, fearlessness, affection, scale of values, His spirit. He closes the book with a chapter on the fulness of Christ.

As I read this book I gain great lessons for my daily life from the life of the Master. Anyone reading the book in his daily devotions and then putting into practice what he reads cannot help but receive a great blessing. W. B. Weaver,

Elkhart, Ind.

Gems of Truth. I have read a large number of books but none which has made as deep an impression on my life as has the "little green book." Of course, the time when I read the book had much to do with this impression for I was then a very young boy. Such subjects as God, Man, The Love of God, Sin, The Soul, were discussed in such a way as to arouse in me the highest respect for serious and sacred things. The chapters were short, very simple, yet thought provoking. Some simple verses to which I loved to apply my own tunes, and a simple prayer based on the subject discussed came at the close of each chapter. A number of years ago I wrote to the Publishing House for the book to be sent to India so that I might translate it into Hindi, but to my regret I learned that it is no longer in print. There ought to be more such books for children.

J. N. Kaufman,

Goshen, Ind.

To The Work! To The Work! by D. L. Moody. This book contains subjects on "Take Ye Away The Stone," Love, The Motive Power For Service, Faith and Courage, Faith Rewarded, Enthusiasm, The Power of Little Things, She Hath Done What She Could, Who is my Neighbor?, "Ye are the Light of the World."

The author aimed to arouse Christians to a deeper sense of their responsibility. He says, "Only when the rank and file of the Christian Churches are enlisted in active service for Christ will His Kingdom advance as it ought."

I cannot name one book as the "best book" I ever read, for many good books have influenced me in the various experiences and it was difficult to select one for this review. This book appealed to me for these reasons: It was written for ordinary men and women and illustrates how God has used such in His service. It was presented to me many years ago at a time when I keenly felt the lack of ability and preparation for my duties. It helped me to try my best and leave results with God. One chapter was especially encouraging. I realize, as I take this review that I have unconsciously adopted its title, "She Hath Done What She Could," as a motto. It impressed me that God holds us responsible for our share in His service regardless of our station in life or whether we are endowed with one or five talents. It helped me to appreciate the privilege of serving and to know that we can do even hard things for Christ's sake when we love Him.

By its influence my life has been greatly blessed when I have allowed myself to be used if only "To give a cup of cold water."

Clara Eby Steiner,

Columbus Grove, O.

Manual of Bible Doctrines, by Daniel Kauffman.—Of all the books I have read, the Bible excepted, I hesitate not at all to say that I regard this book one of the most helpful. In these days of liberalism and departing from the old land marks, it is an excellent book to make us take notice, and think of Christ's words in John 14:15: "If ye love me, keep my commandments." This book is indeed a Manual of Bible Doctrines. John W. Weaver,

Union Grove, Pa.

THE YOUNG PEOPLE'S MEETING

INSPIRATION OF SONG.—Rev. 15

Topic for October 8

MOTTO

"I will sing with the Spirit."

THE STUDY HOUR

I. **The Meaning of Our Topic.**—Song is so familiar to us that we often overlook the fact that there is much in it that shapes our destiny. When we speak of inspiration, we may mean different things. The sense in which song is inspired and inspires makes a great deal of difference. There is an inspiration of the sentiment of song, and there is an inspiration of the melody. If the sentiment and the melody are in harmony there is something in the song that will affect those who hear.

Inspiration is simply the work of some spirit. It may be the Spirit of God and it may be the spirit of the devil. It may be simply human sentiments common to natural affection in mankind. Whatever the spirit that pervades the song, it may be said to be the inspiration of it. It is possible to mingle the human sentiment in harmony with either the Spirit of God or the spirit of the devil. Thus songs of friendship and love may be expressive of truth and desires in harmony with the Spirit of God, or they may leave out God altogether and keep eyes only on humanity. They may even get still lower and weave the sentiment into desires that are in harmony with the prince of darkness.

Songs are also found in Holy Writ that are given by inspiration of God in the fullest sense of Divine inspiration. They are truly dictated by the Spirit of God in every particular and belong to the things that are infallible.

As sentiment express the spiritual thought so the place that sound occupies in speaking the words of inspired truth must to that extent belong to the inspiration. One may sing the same words in two vastly different spirits, and as a result, will use a different expression in the melody.

As we engage in singing for the purpose of being led out in worship, or enjoyment of sentiment, it is very important that we sing songs that are Godly to the extent at least that they do not antagonize the Spirit of God, even though their sentiment is largely human.

II. **The Text, Rev. 15.**—This passage gives us a glimpse of heavenly singers. They have come to a place in their experience that certain great truths stand out before them in their enjoyment of heavenly glory. They sing the song of Moses and the Lamb. In these songs there is an inspiration that brings all Heaven in harmony. To us as readers there is something that inspires us in reading as we enter into the thoughts of triumph which we may share with the redeemed in glory.

III. **Outline Study.**—

1. Kinds of song.
   - a. Delights of the sons of men.—Eccl. 2:8-11 (instrumental).
   - b. Vocal music.—II Sam. 19:23.
   - c. Godly singing.—Acts 16:25.
   - d. Ungodly singing.—Dan. 3:5; Isa. 5:12.
2. Songs inspire.
   - a. To worship of God.—Psa. 100:2.
   - b. To joy.—Zeph. 3:17.
   - c. To evil things.—Isa. 23:16.
   - d. To good things.—Col. 3:16.

PERSONAL THOUGHT

Praise God for the blessing of song. How often our drooping spirit is revived as we hear or sing the songs of divinely inspired sentiment. May God use us in this blessed service to help others on the heavenly way.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Sing.**
2. Songs We Like to Sing.

For Young People—

1. Soul Satisfying Inspiration.
2. Inspiration that Leads Away from God.
3. Songs to Inspire on Fitting Occasions.

For Older People—

1. Songs that Never Wear Out.
2. Songs that Have Helped Me Most.

GOOD THINGS I HAVE READ

I Tim. 4:12-16 (Junior)

Topic for October 15

MOTTO

"Give attendance to reading."

THE STUDY HOUR

I. **The Topic.**—This topic is intended to encourage the reading of good literature by our boys and girls. It is not enough however to simply be able to say that we have read such and such books or articles. We should be able to impart something of the good that we have gained from them to others. The books or papers that are read should always be of such a nature that it will be a real benefit to others to hear about them. It is to be hoped that all the books found in the home or in the Sunday school library, or wherever our boys and girls have access to them, will be of such a nature that when they tell about them, that their telling will be a blessing to others. The Bible is the principal book. We hope some of our juniors can tell some good things that they read in the Bible. Some of the books that have been a blessing to me were books that told the stories of the characters and events of the Bible, especially about Jesus. The names of some such books were "Peep of Day," "Precept Upon Precept." Then there are biographies of good men, missionaries, that are helpful to read. But all that we read of men's lives outside of Jesus Christ should be compared with the Bible before we pattern our life after them. No other man ever lived that was perfect in his life save Jesus Christ. Boys and girls should early learn this truth that they may not fall into the snares that often trap people that read.

II. **The Text, I Tim. 4:12-16.**—This text gives the advice of Paul to a young man about his life. Young people have just as much right to be an example as those that are older. It is important, too, that they "give attendance to reading." This reading, especially of the Bible, will make them useful in helping others in the ways that are true and good.

III. **Outline Study.**

1. Benefits of reading the Scriptures.
   - a. Makes our way prosperous if we observe.—Josh. 1:8.
   - b. Makes wise unto salvation through faith in Jesus Christ.—II Tim. 3:15.
   - c. Helps to make us workmen that need not be ashamed.—II Tim. 2:15.
   - d. Shows us how to cleanse our way.—Psa. 119:9.
2. Blessing of telling others.
   - a. Shine as the stars.—Dan. 12:3.
   - b. Save a soul from death.—Jas. 5:19, 20.
   - c. Rejoice when Jesus comes.—I Thes. 2:19, 20.

PERSONAL THOUGHT

Do I spend my time and opportunity in reading in a way that will bring profit to myself and blessing to others and glory to God?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Read.**
2. Tell the Story of Moses. Of Mary and Joseph. Of Daniel. Of the Angels and Shepherds.

For the Boys and Girls and Others—

It may be well to find out what they have been reading lately of religious books and missionary biographies. Assign to various ones the task of reviewing some phase of their reading. It might be well to give some some special book or portion to read and report to the meeting. Perhaps some of the younger ones could give the substance of some good article in the Words of Cheer or other papers to which they have access.

CHOOSING ASSOCIATES.—Prov. 13:20

Topic for October 22

MOTTO

"Evil communications corrupt good manners."

THE STUDY HOUR

I. **The Topic.**—An associate is one that is joined in certain partnerships with another which makes them equal in the things in which they are associated. There are some things that all of us can feel in common and can to some extent be associated in, provided, in that association, we do not violate some other principles and virtues of greater value. While the choosing of associates is a very vital subject for old and young, it is especially so to the young because they are in that formative period of life when things will shape their life for good or bad much more easily than the same influences will later.

We may be thrown into the society of those who are not living the kind of lives for which we stand and still not violate any principle or lower our standard of living. But when we deliberately choose the company of those who furnish evil standards and allow ourselves to partake of their manner of conduct, we thereby choose that which will make us like them. It is this deliberate choice of the evil standards of society that leads men downward. But on the other hand there is a possibility of us receiving those into our company whose lives hitherto have not been after our ideals but who, nevertheless, are reaching up for the higher things of life. These we can help by receiving into our company with hearty welcome. If this were not true, how could we ever reach up higher than what we are? God has graciously ordained a plan of redemption that we poor doomed souls defiled by sin and bound to evil habits, might be fitted to become partakers of the Divine nature.

On the same principles of repentance and desire for amendment in which God receives us though His Son, so we may receive those who come to Him regardless of their former life; that by the same grace which we have received, they may be led to the way of righteousness.

II. **The Text, Prov. 13:20.**—Here the great truth of the influence of associates upon each other is stated. If we walk with wise men we will be sharers with them in the wisdom which they possess. But if we associate with the foolish we will share with them the consequences of their folly.

III. **Outline Study.**

1. Principles of wise associates.
   a. The fear of God.—Prov. 28:28.
   b. Meditation in the testimonies of God.—Psa. 119:99.
   c. Obedience to God's law.—Psa. 119:100.
   d. Purity.—Jas. 3:17.
   e. Teachable.—Prov. 12:15.
2. Associates to beware of.
   a. Unbelievers.—II Cor. 6:14-18.
   b. Associates of darkness.—Eph. 5:11.
   c. Perverse teachers.—Acts 20:29-31.

PERSONAL THOUGHT

A good friend is one of the most valuable possessions a man has.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Company.**
2. Things that Make Us Good Company to Others.

For Young People—
1. Choosing Associates that Help Us.
2. How We May Become Associates to Others.
3. False Standards of Choosing Associates.

For Older People—
1. Helpful Associates of My Youth.
2. Damages that Cannot be Repaired.

CONVERSION—WHAT IS IT?—Acts 3:19

Topic for October 29

MOTTO

Now are ye light in the Lord.

THE STUDY HOUR

I. **The Topic.**—Conversion is a change. The life is changed. Not every change however, is called an evangelical conversion. A man may have changed in the process of development from childhood to manhood and still not be converted to God. We may even drop off certain bad habits to such an extent that everyone cries, "What a Change?" and still be a child of the devil. The great essential in conversion is the fact that God has come into the life. Where the devil in some way reigned before now God through Christ reigns in the heart and moves the life. "No man can serve two masters." While we are serving one master, he may do things that resemble the works of another master, but the fact remains nevertheless that he is not the other. So we are not servants of God as long as we still hold out allegiance to the devil. It is possible for the devil to counterfeit in ways that deceive some. They may be led to believe that they are as good as the one whose loyalty to God is genuine. But those who are truly converted to God will renounce all allegiance to the devil and will give their allegiance to the Lord. When this is done there is a marvelous change that takes place in the inner man. The Holy Spirit takes possession of the heart and mind and works out in the whole life to do the things that are pleasing to the new master. Property has changed hands now. The devil as a deceiver had possession before, but Jesus Christ has the right of His redeemed one now. With this new occupancy He is making new use of our life. Old rubbish and evil motives are replaced with useful material and good desires. This is real conversion.

II. **The Text, Acts 3:19, 15:3.**—In these passages there is a use made of the word convert with reference to two nationalities. The first refers to the Jews who were listening to Peter's sermon. They had taken an attitude of enmity toward Jesus Christ. Repentance was the first needful step and as they took this the transformation would surely follow when Jesus would take possession through the regenerating power of the Spirit.

The second text refers to the conversion of the Gentiles. They who before knew not God, but served gods made with hands, now were brought to the new life thru the preaching of the Gospel.

III. **Outline Study.**

1. The unconverted state.
   a. Walking according to the world.—Eph. 2:2.
   b. Fulfilling the desires of the flesh and mind.—Eph. 2:3; I Pet. 4:3.
2. The new life.
   a. A new allegiance.—II Cor. 5:15.
   b. A new creature.—II Cor. 5:17, 18.
   c. New fruit.—Gal. 5:22, 23.
   d. A new destiny.—Eph. 1:7-14.

PERSONAL THOUGHT

Do I know my Master and am I seeking to follow in His way?

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **New.**
2. The New Heart.

For Young People—
1. Conversion—What it is not.
2. Conversion—What it is.
3. Characteristics of the New Life.

For Older People—
1. Conditions for the Change.
2. False Substitutes.

SEED THOUGHTS

Conviction is waking up; conversion is getting up.—Bible Doctrine.

The first cause in real conversion is that the Holy Spirit convicts the person of sin, and the sinner under conviction seeks the pardoning grace of God.—Bible Doctrine.

SUGGESTED READING

Bible Doctrine. Pages 239-247.

MAKING LIFE WORTH WHILE

Topic for November 5

MOTTO

"Only let your conversation be as becometh the Gospel of Christ."

THE STUDY HOUR

I. **The Topic.**—There are three thoughts standing out in the topic before us, namely; life, time, and action. This life is a probation. It is given in time that it may be spent to some purpose. The working out of that purpose is either to make it what is worth while or to waste the time spent in the effort.

What is worth while anyway? Nothing is worth while that defeats the great ends of our being in the world. Those who have other ends in view however successful they may be in attaining those ends for the present, will at last find that they have miserably failed in making the time spent worth what it cost to spend it. We may set up wealth or fame or ease of pleasure, and invest the time and talent we possess in their attainment, and when we come to the end of life and sum up before the judge of all the earth what has been done, we will find that we are "wretched, and miserable, and poor, and blind, and naked."

Temporal things are worth while that are in harmony with the being God has given us, in the way of food and shelter and the necessary comforts of life, provided we then use the powers developed and saved in glorifying our Creator and filling our mission in life as outlined by Him.

Nothing is worth while that does not in some way contribute to the eternal interests of humanity. Therefore to make life worth while we must find out the purposes of our being and the plans of God in fulfilling those purposes. This end cannot be attained without recognizing the present depravity of man and the redemption which is in Christ Jesus, and our service in the world as related to Him.

II. **The Text, II Tim. 2.**—In this scripture Paul recognizes the great needs of the world in the present dispensation. He is instructing a young man to take up the Christian work with courage. He is not exhorted to be strong in himself

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THE SUNDAY SCHOOL

QUALIFICATIONS OF THE IDEAL TEACHER

Ida Ligo

Thruout the entire history of the human race, the teacher has played an important part. Socrates, Pestalozzi, Froebel, Arnold, John Hopkins, and, above all, Jesus Christ, are great teachers who have acted as interpreters of life and truth for the race.

—In the history of the Sunday school, even more than in that of the world, the teacher plays a great part. The efficiency of the Sunday school depends upon the efficiency of its teachers. The teacher makes or unmakes the Sunday school. What the Sunday school does for the boys and girls is in exact proportion to what the teacher does for them. When qualified teachers are secured then such problems, as attendance, interest, attention, the boy problem, and a host of others will be solved forever. The teacher is the key to them all.

The ideal Sunday school teacher has never existed and, from the nature of the case, can never exist but must ever be a figment of—the imagination. He would combine, in the right proportion, all the good qualities of all the good teachers that we have ever known, or ever heard of. However, even if the ideal teacher is non-existent yet every teacher worthy of the name has an ideal ever beckoning him on. Let us consider the physical, spiritual, intellectual and social qualifications of this ideal teacher.

Physical Qualifications

The ideal Sunday school teacher must be physically qualified for teaching. Perhaps this to many may seem an unnecessary requirement, yet a teacher who is not at his best physically is not at his best as a teacher. That which affects the body affects the entire personality. "Teaching is the communication of life from the living to the living." It is this influencing of life that makes personality such an important pedagogical asset. The high aim of the Sunday school—to teach the Word of God so that souls may be brought to Christ, that Christian character may be developed, and that service for God and man may be rendered—makes it imperative that every teacher make every effort to be at his or her best physically.

"When do you begin to make your physical preparation for Sunday?" was a question that startled some guilty ones at an institute for Sunday school teachers. Physical preparation for teaching should begin early on Saturday. Do you know that a headache, caused by improper food, late hours, or some harmful form of amusement, does have a very direct bearing upon the order of your Sunday school class? If your class is disorderly, inattentive, unresponsive or fails to benefit by your teaching, it is only fair for you to ask honestly and critically, Who is to blame for this state of affairs? Perhaps it is a fault which I can correct by being at my best physically when I come before my class on Sunday morning. It is a sin for a teacher to decrease his physical effectiveness by indulgence in bad habits, harmful amusements, improper food, worry, anger, or whatever it may be that is draining his physical resources. Pure air, sufficient time for sleep exercise, and proper food all add to the teacher's effectiveness. The wise teacher will regard it as a duty to be at his best physically. God has marvelously used physical defectives in carrying on His work, but is it not possible that God can use us much more if we are as nearly perfect physically as it is possible to be? "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price; glorify God therefore in your body."

Intellectual Qualifications

The ideal Sunday school teacher must be intellectually qualified for his task. Mere knowledge is by no mean all that is required of the teacher, yet it must be remembered that the larger the teacher's stores of knowledge are, the better prepared is he for his work and the more likely is it that he will be used by God.

The Sunday school teacher has a tested and approved text-book called the Bible which he **must** be thoroughly familiar with, for not even a genius can teach that which he does not know. Yet how many Sunday school teachers are attempting this impossible fact every Sunday? Surely the high aim of the Sunday school should make it worth while for its teachers to know the text-book used. A few weeks ago I had occasion to ask a group of eleven Sunday school teachers how many had read their Bibles through—not one of them had. Is it any wonder that our teachers have difficulty in holding attention, in arousing interest, when they themselves have no working knowledge of the text-book used? The ideal teacher knows his Bible and will not be satisfied until every one of his pupils knows it. The ideal teacher will also know what others have thought about the Bible and what has been written about it both favorable and the reverse, for thus he will be enabled to anticipate some of the questions which his pupils wish answered and be ready to reply to others satisfactorily when they are asked.

This general knowledge of and concerning the Bible will help the teacher in preparing the particular lesson of the day. Of course the ideal teacher would not think of coming to his class without especial preparation for teaching the selected portion of Scripture which is to be considered.

The ideal teacher will not teach the Bible for its own sake, but for the sake of those who are to be benefited by its truths. Hence it becomes most important that the teacher know those who sit under his instruction. If he is a teacher of children then he must understand the growth of the child mind; such knowledge will enable him to teach wisely, otherwise he will grope in the dark trying to find just what kind of truth is adapted to the child at the different stages, just what the difference is in the stories which appeal to a beginner and those which appeal to the junior. If he is a teacher of the adolescent period then he must know about the great changes taking place at this time, only by such knowledge will he have the wisdom and sympathy necessary in dealing with these pupils. Knowledge of the pupil enables the teacher to adapt the lesson to the needs of his class. He must know the home, and school surroundings of his pupils, also their spiritual conditions and needs.

Closely allied to the study of the Bible and the study of the pupils will be the study of pedagogy—or methods of teaching. It is considered desirable that the teachers in our public schools should be familiar with methods of teaching. Why not, then, for the teacher in Sunday school? What is the difference between the boy who leaves the public school on Friday afternoon and that same boy when he sits in school on Sunday? In what respect does any change take place in the high school adolescent between Thursday and Sunday? These are the same individuals, on the two days and, so far as their physical or mental makeup is concerned, they require the same kind of treatment at the hands of the teacher of religion.

The ideal teacher learns as much as possible of the world at large. He will know something about the great problems facing the world today, about those great social and economic questions with which our country is grappling. He will have an intelligent interest in the growth of missions. He will know that a new "Acts of the Apostles" is being written in India and China today by Christian missoinaries; such knowledge will add force and vividness to teaching. The pupil will realize that God is at work today as He has always been at work; he who knows most of God's working is best able to lead others in the study of God's book. The Sunday school is no place for the teacher who is too indifferent, or too lazy to equip himself properly to do his work. The business world will not tolerate him, why should the Sunday school?

Spiritual Qualifications

The ideal teacher must be spiritually qualified for his work. He must know Jesus Christ. For, primarily, the duty of every Sunday school teacher is to transform lives by bringing them into personal, intimate relationship with the Christ. The teacher cannot lead his pupils one step higher than the plane he has attained—the blind cannot lead the blind. The ideal teacher knows what it means for a life to be transformed, for victory to be attained over sin and gladly he will lead others to come and see and know the Christ whom he loves. The flame of his devotion will kindle an answering fire in the hearts and lives of his pupils.

The indwelling power of the Holy Spirit will make a teacher usable by God. Peter, the blasphemous denier of his Master was changed by the Spirit into the courageous apostle of Christ. Physical and intellectual power may be developed in many ways, but there is only one source of spiritual power. No physical development, no intellectual acquirement, no developed keenness will furnish one with spiritual power. God, God alone can equip one with the power that is needed for the communication of spiritual truth and the awakening of spiritual life. The ideal teacher will be mighty as a man of prayer. He will consider it a privilege to be a fellow-worker with God. Sunday school teachers magnify your office, talk of your privileges, think of the glorious results of your prayer, study and labor and look with confidence to the Source of power to supply all your needs.

"The teacher's life is the life of his teaching." "What you are speaks so loud that I cannot hear what you say," are maxims which sum up a great truth. The teacher must practice what he professes, he must remember that his most effective lesson is himself.

Social Qualifications

Last, but not least, we come to the teacher's social qualifications. He cannot hold himself aloof from the world in which his pupils live. He must have knowledge of those with whom his pupils associate whether in the home, in school, at places of business, in social life or in political life. The Master teacher was not a recluse. Neither by knowledge nor by gifts of expression, but by personal contact of heart with heart are scholars led upward to the best in thought and life.

The ideal teacher will be live and enthusiastic. Nothing begets interest so soon as an alert, interested teacher. He must be honest, sincere, unaffected in speech and manner, forgetting self for the sake of others.

Although the ideal may seem impossible of attainment yet with Browning we may say, "What I aspired to be and was not comforts me;" and again, "I can do all things through Christ who strengtheneth me;" for, I know Him, He is able.

Volant, Pa.

WORLD-WIDE SUNDAY SCHOOL NEWS

Sunday School Life in the Philippines

Cock-fighting and the Sunday school go on almost side by side in the Philippines, and at San Leonardo it happened that the owner and his rooster actually went to church during a Sunday school and evangelical institute. The man was converted, forthwith gave his rooster away, and was found at Sunday school the next morning at 8:30.

At one of the Sunday services at that institute a little girl in a red dress wanted to join. The pastor thought her too young. Her parents were opposed to the Evangelicals, but on Tuesday night the red dress was there beside her father and mother, and all three joined together. "A little child" still leads, the world over.

Imagine yourself for a day in the Island of Iloilo. Filipinos are doing the Sunday school extension work. After teaching at the children's Sunday school from seven to eight in the morning and attending the adult Sunday school, the pastor and some eight or ten others go to the houses of different members where they hold Sunday school classes for both children and adults who can not be reached by the central school. This is where the picture post cards from America come in as a means of attracting attendance and carrying the gospel message.

A Buddhist Sunday School Session

From Mr. H. E. Coleman, of Japan, comes an account of a Buddhist Sunday school which is imitating as nearly as possible the Christian Sunday schools of Japan.

"Two weeks ago I visited a Buddhist Sunday school in Tsukiji and found it quite interesting. They were teaching the children, sentence by sentence, some of the old Buddhist scriptures, of which I do not think they understood much. They had but two songs and these were very poorly practiced.

"There were about 250 children in a large room, and they were kept there for two hours with only five or ten minutes' intermission. The man who gave the first talk to the children spoke for at least forty-five minutes, giving them an historical talk about the Russo-Japanese war and the bravery of a few of the soldiers of that war. The children were good but of course did not pay very close attention. This was supposed to be a talk on loyalty but there was no religion in it. They then asked me to speak, and I told them of the largeness of the Sunday school work in America and of the importance of following up through the week what they learned there on Sunday. They have this school only twice a month."

The Heart of Islam

What is the far meaning of the revolt of the Arabs against Turkish domination and the passing of the sacred Moslem shrines of Mecca and Medina out of Turkish into Arab hands? Many are asking this significant question. Does it mean that the unity and cohesion of the Moslem world is on the wane and that the military power of Turkey, which has given the drive to the Moslem propaganda, can no longer be relied upon? And with the breaking of the Turkish military power, will not the pride of Islam be so humbled, that a day of new opportunity may dawn for Christianity in Moslem lands?

Many are thinking of these possibilities. In the Moslem Sunday school field, strong preparations are being made to meet the challenge of the new day that is surely dawning. At the heart of the Moslem educational world at Cairo, with its university of 10,000 students, a Sunday school missionary and his wife, Mr. and Mrs. Stephen Trowbridge, are manufacturing the munitions for the peaceful conquest of Islam by reaching Moslem childhood through the Sunday school. Thousands of parable stories in Arabic and of the lives of Livingstone and Hogg, eagerly read by Moslem children, are being distributed through the Sunday school, and the Sunday school attendance is doubling at many points. Teacher-training books in Arabic and pamphlets for workers are being printed and distributed. The Sunday school Committee is planning to issue a Boys' Own Magazine in Arabic to offset the stories of crime and other demoralizing literature for boys and girls which is being sold.

Mr. Trowbridge says: "Last Sunday I visited a Sunday school among the very poorest of the Coptic and Moslem people in the Boulac quarter of Cairo. The fifty or more who gathered for the Sunday school were among the dirtiest people I have ever seen in my life. It made one's heart yearn to help them. This Sunday school has been open only four weeks. There are three classes—for boys, girls, and women. On Sunday morning I

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FARM AND HOME

HOW BOYS MAKE MONEY

Money is a good thing if made honestly and spent wisely. It is much better to make one's own money than to ask for it, or do without.

Work and play are only relative terms. Work becomes play when we love work and enter into it with our whole hearts. Some men and women play all their lives because they are in love with their work and enjoy fully every moment of productive activity. They have a royally good time with their sleeves rolled up, while others in the same occupations consider their work drudgery. And the time will come when country-school children will learn in school how to grow pigs and calves, lambs and colts, and chickens and pigeons, as well as vegetables and flowers.

But the nice thing about gardening and farming for boys at home is that they can make some money for themselves while they are learning well these important things of life.

Last spring a year ago a ten-year-old neighbor boy was given 10 cents by his grandmother. He purchased a packet of good cucumber seed with his money and grew a nice patch of cucumbers for the local village market. His crop of cucumbers brought him a little over $6 in money, all of which his mother allowed him to keep and spend as he pleased.

With $1 of his money this boy purchased a few little things for himself, and with the other $5 he purchased a ewe lamb. By this spring his ewe lamb had grown into a mature mother sheep, and she gave birth to twin lambs. So now the boy has three sheep from his investment. The mother sheep is now worth $10, and the lambs are worth $5 each, making a total value of $20 he has earned with his 10 cents in a year and a half. Besides, he sold the wool this spring from the mother sheep for $2.45, which he has placed in the savings bank as the beginning of a bank account of his own.

This boy is now eleven years old. You ought to see him and hear him talk about his sheep and lambs. He has stacks of fun watching his lambs play in the hill pasture, and he is learning many valuable things about their nature and of animals in general. He is learning the live-stock business in the right way while he is young; he is making money as he learns.

Another neighbor boy had a stand of bees given to him a few days ago. At once he began to read about bees to learn how to handle his colony. He was successful from the start. New swarms came off in due time. He did his own carpenter work and made new stands to house the new colonies. He learned all about queens, supers, and the right way to handle and market surplus honey. Now he makes enough money each year from his bees to purchase his own clothing, books, and other things he needs, and last summer he purchased a fine bicycle with surplus earnings from his bee colonies. His parents allow him to keep and spend every dollar made from his bees. And, besides his bees, this boy has learned the trick of growing good celery.—Sel.

NOTHING TO DO

We were very much amused to receive a news bulletin which stated that the wheat is in the granaries and the hay is in the barn, and that the farmer has money in his pockets and "nothing to do."

The writer of this letter is evidently a more proficient student of rhetoric than of agriculture, and he probably can make a better living by his pen than with a pitchfork.

To the dairy farmer the busy time is just beginning. The cattle are about to be housed for the winter, and the problem of how to keep up and even increase the milk flow is no little one, and calls for hard work and much planning and study coupled with common sense. We would like to see our friend run a good sized dairy all winter, and when spring comes we warrant he will not say he has "nothing to do all winter."

The winter is the time of high priced eggs, and the farmer who has several flocks of chickens will find it takes a good bit of his time to take proper care of them, respond to good, careful treatment. The fruit grower must trim his orchards and carefully prune his berry and currant bushes, and many must spray during the dormant season. Manure must be drawn to the meadow that is to be turned under in the spring, and there are a thousand and one things to do with the pigs, sheep and horses aside from the regular chores. A year's supply of wood must be cut in the season of "nothing to do."

The most important of all the winter labor is the planning of next year's work. The winter is the time to think out every detail, and when all is decided and planned, begin to prepare accordingly. One of our neighbors has had every field in is farm surveyed and the acreage computed. If he decides to plant potatoes in a certain field it does not take him long to figure up the number of bushels of seed wanted, the amount of fertilizer required and the number of days it should take to plow and fit the piece. The next field is to be in oats. He easily ascertains the number of bushels required, and long before the frost is thinking of leaving, the seed oats are cleaned and bagged and ready to dump in the drill during the first sunny days of spring. So he goes on, field by field, until the whole year's work is planned, and he, like the general, knows where and when to direct his "army" to the best advantage.

We must look ahead and plan, but before we make definite plans we must be sure we are right. To make proper plans calls for an endless amount of study, but the farmer of today is equal to it and farmers' brains are more in evidence than ever before.

After all, isn't it a blessing we have "something to do," rather than "nothing to do?"—Practical Farmer.

DANGER IN CRAZED DISHES

Laws are being passed and enforced regulating the food products of our land, and preventing the refilling of certain bottles, and other retainers, for the protection of our health. We read much about the sanitary condition of our factories where foods and medicines are manufactured, but we have not heard any one protesting against one of the most dangerous practices to be found in the country.

Thousands of families, as well as restaurants and hotels, use dishes that are cracked and crazed to such an extent that small particles of foods, and especially the various liquids and acids from meats, vegetables and fruits are collected and become putrid and poisonous.

Pick up a plate that has become crazed. Smell it even after it has been thoroughly washed in the ordinary way, and notice the strong odor. The clay itself will not throw off a strong odor. It is the filth that has been absorbed, and which cannot well be removed. Place such a plate or dish in a hot oven, and then notice the stench arising from it. Examine the dish with a powerful magnifying glass and see the quantities of poison of different kinds that have been boiled out from the minute crevices in the ware.

Such carelessness will result in grave injury to the health of persons of all ages, but is more marked in little children whose bodies are more easily influenced by such poisons as accumulate in these almost invisible hiding places.

It pays to purchase and use the best grades of dishes. Certain good wares will not craze for years, while some of the so-called best grades will craze in a few weeks. It seems to depend much upon the quality of the clay and finish used. Some dishes do not crack until they are subjected to a strong heat such as can be found in a hot oven, while other grades will not craze when exposed to a high temperature. It pays to study the wares, as our health depends greatly on the genuine cleanliness of the dishes from which we eat our foods.

Let us have pure dishes as well as pure foods.—Sel.

SETTING FENCE POSTS

It is a common belief among farmers that a post will last longer if set in the ground the reverse of the way it grew in the tree; in other words, with the butt end up. Accordingly, one sees many posts, especially end and gate posts, with the small end down. The supposition is that sap in a tree is always ascending, or at least that it is easier for the sap to go up than down.

Consequently, it is argued, turning a post upside down tends to prevent the rise of water, helps to keep the wood dry and therefore renders it less liable to decay. As a matter of fact, sap or water will flow in either direction with equal facility, and the popular notion to the contrary is incorrect.

Careful experiments on the relative durability of post timbers have been made by the Ohio agricultural experimental station, and the above question was considered. One fence in particular contained 156 black locust posts, of which 86 were set with the top end up, 39 with the top end down and 31 did not show in what position they were set.

At the end of 20 years 30 posts, or 19 per cent., were decayed. Of this number 15 were top up, 13 top down, and 4 undetermined. In other words, one-third of those set top down rotted off, compared with only a little over one-sixth of those set top up. From this and numerous other observations the conclusion was reached "that there is no difference which end is put in the ground, except that the sounder or larger end should have the preference."

The decay of a post is mostly at the ground line, since it is there that the conditions of air and moisture are most favorable to the development of rot-causing fungi. Other things being equal, the larger the post the longer it will last.

Inverting a post often means putting the small end in the ground, and where this is done the time required to rot it off is less than where the big end is down. If both ends are equally sound, the larger should go in the ground. If one end is defective, it should be up, since the conditions above ground are much more favorable to durability than just at or below the ground line.—Sel.

"YOU HELP ME TO BE GOOD"

"You've been mother's good little girl today," a woman whispered as she bent to tuck her child into bed one night.

At once two warm, soft arms reached up and clutched her neck in a smothering embrace while the little one answered, "You help me to be good, mamma, 'cause you always have a smile on your face."

It was a more loving word than true. In that very instant the mother's remorseful thought recalled all too many times when her smile had not been "on." Yet she went down-stairs happy in the knowledge that sometimes, at least, her brightness of face had been an aid to the little daughter's following after righteousness.

Can the people who look into your face and mine say, "You help me to be good?" Blessed indeed are we if it be so.

Goodness, I fancy, is much like belief, which a wise man tells us "is not taught—it is caught." Surely, then, "Her smile helped me to be good" is an epitaph worthy to be placed alongside that classic "She always made home pleasant."

Most of us want to help other folks "to be good." Let's try harder after this to remember the smile or word of cheer which is sweetly impelling toward that end.—Sel.

COUNTRY VS. CITY SCHOOLING

The rural school problem looms up like a mountain in most places where no steps have yet been taken to solve it by consolidation. The pathetic figure of the little one-room country school with its few pupils of all ages is familiar to all. The other picture is also familiar—that of rural children attending grade and high school in towns and cities. The farmers should have their own graded high school right out in the country. The schools should come to them instead of their going to the distant city schools. The country is as much the place to teach agriculture as to practice it, just as the city is the place to teach the vocations that prevail only in cities.

The farm children deserve as good schooling as anybody, and can have it if the farmers are as willing to pay for it as are the city people who demand good schools. Did you ever hear of a city family sending their children out to the little one-room country school to get an education? But city children have been sent to the country to attend a good consolidated school that has its high school course.

There is but one thing standing between the country children and a good education, and that is the lack of appreciation on the part of the farmers in any school district, of what real education is. It may be prompted by selfishness or it may be due wholly to a misconception of what might be done by a change of system without much greater outlay of taxes. When the farmers are as willing to be taxed for good schools as are the city parents, they will have better schools than exist in the cities.—Practical Farmer.

PURE AIR IN THE COUNTRY

There is plenty of good air in the country because the farmers shut in their houses the bad air. This saying is supposed to be a joke, but certain reports of the number of deaths from consumption in the country make it a grim joke.

The Dayton Board of Health reports twenty-two deaths from tuberculosis during March, and no deaths from other contagious diseases. But it is found that tuberculosis is more prevalent in the country than in the city. The health officers think this is due to the fact that farmers, and more farmers' wives, weaken their constitution by over-work and then sleep in unventilated rooms.

When I was a youth in the country it was generally believed that night air was injurious to weak lungs, and it was entirely excluded from the sleeping-rooms. the most detrimental thing that could be done. Economy in fuel is another reason for poorly ventilated bedrooms. Some persons cannot see any reason in burning fuel to warm a house and then at night opening the bedroom windows and letting the cold in. Consequently throughout the winter months the people sleep in closed rooms, and by the end of the winter those predisposed to consumption are ready to die. There is pure air in the country, but if it is shut out of the sleeping-room at night the people are missing it nearly one-third of the time.—Selected.

MODERN HOME COMFORTS

These days city real estate men are a busy lot opening up outlying residence additions. Even in cities of forty to fifty thousand population there is a pronounced and growing interest in getting homes outside of the closely built-up areas. Home plots of one to five acres are also much more in demand than formerly. The city man can hardly expect to possess even a modest suburban home equipped with modern improvements for an expenditure of less than three to five thousand dollars. Many of these city homes are no whit better than countless farm homes, except for being equipped with running water, electric light, and sewage system. The city resident has become accustomed to these conveniences, and even though far less financially able to meet the additional expense than many farmers, he puts improvements in and assumes the debt.

Not only would the women of the farm home be great gainers by the change, but the farm men-folk would also quickly become appreciative of the new comforts after a short experience in pushing buttons and turning levers and switches for light, water, and other conveniences.

Can anyone explain who better deserves these labor savers than the farm workers who feed the world?—Sel.

CURRENT EVENTS

The Threatened Railroad Strike.—Perhaps the chief topic of interest and discussion the latter part of August was the threatened strike of railroad employees. Early in August the representatives of the men reported that a large majority of them favored a strike unless their demands were met. Their principal demand was for an eight-hour day with the same wage as for a ten-hour day and time and a half for overtime. The railroads refused to grant the demands. When the men and the railroads failed to come to an agreement and a strike loomed on the horizon, President Wilson took a hand in the matter and negotiations were transferred from New York to Washington. Unable to bring the opposing parties together he called on Congress to enact legislation establishing the eight-hour day. This legislation was hastily enacted and the bill signed by the President on Sept. 3, the day before the strike was to go into effect. This legislation granted the demand of the men for an eight-hour day, but left the question of wages for arbitration, and the strike order was canceled. The railroads announced that they would test the constitutionality of the law. The men say if the railroads attack the law they will order a strike. There is considerable difference of opinion as to the action of the President. Some severely censure him for yielding to the demand of a small body of railroad employees thus setting aside the principle of arbitration, and placing an extra burden on the public who must pay thru increased traffic rates the increase of wages of the men. Others highly laud him for thus averting a strike and for his courage to take drastic action in the matter and preventing a strike which would have been a great national disaster. The railroads were making preparations for a strike by placing a boycott on freight that would not reach its destination before the time set for the strike, and by making provision to operate trains by men who were on the pension lists and others not involved in the controversy. As the time for the strike approached there was growing evidence that many who were counted on to strike would refuse to do so when it came to a test. The railroads promised to stand by the men who remained loyal, and warned those who did not that they would forfeit their pension privileges. Those men who only had a year or two to serve until they were eligible to be placed on the pension list naturally would hesitate to take action whereby they would forfeit this privilege. Temporarily, at least the threatened strike is averted. What the future has in store remains to be seen.

Japan in China.—Japan sees her opportunity to reap a rich harvest and establish herself firmly in the Far East while Europe is absorbed in a death struggle at home. In 1915 Japan demanded some concessions from China which were granted. Since then she has been strengthening her influence there. Recently a clash took place between Chinese and Japanese soldiers in China in which Japan suffered a number of casualities. As a result Japan is demanding further concessions from China and also making some demands. The demands made are as follows:

"Punishment of the commanding Chinese officer involved in the trouble. Dismissal, with punishment, of other officers involved. Instructions to Chinese troops in Inner Mongolia and South Manchuria not to interfere in any way with Japanese troops or civilians, and to publish this fact broadly. Recognition of 'special interests' for Japanese in Inner Mongolia and South Manchuria, comprising powers of police and administration, preference in loans and in the selection of all foreign advisers, etc."

The following four concessions China is to grant Japan without demand:

"The Chinese army in South Manchuria and Eastern Mongolia to employ Japanese military advisers. Chinese schools and colleges to have Japanese military inspectors. Formal apologies from officials responsible for trouble between the troops. Monetary compensation to families of Japanese killed, the amounts to be settled by later negotiations.

China is not in a position to offer serious resistance and the only recourse in order to avoid military occupation by the Japanese is to submit. The attitude and action of Japan is causing considerable anxiety to officials of our government. The demands made by Japan virtually destroy Chinese sovereignty in the provinces affected. These demands it is feared violate the American policy of the integrity of China. None of the European powers is expected to offer objection to the demands of Japan because of conditions at home. Japan is virtually demanding control of affairs in China and excluding all others. Japan needs the vast resources of China and is evidently seeking to make herself secure while China is helpless and unconscious of her tremendous latent power.

Entrance of the Fifteenth Nation.—When Roumania decided to cast her lot with the enemies of Germany she was the fifteenth nation to become involved in this gigantic struggle. Soon after the war began it was announced that Roumania would remain neutral until she felt certain of the outcome of the war and then cast her lot with the winning side and have a share in the spoils. Both sides to the conflict labored hard to gain her support or have her maintain her neutrality rather than side in with the enemy. The action of Roumania was unexpected by Germany and her allies, it is said. King Ferdinand is of German descent and his sympathies are said to be with Germany, but the people demanded that Roumania participate in the war in the hope of securing Transylvania, a part of the Austria-Hungarian empire, which contains many Roumanians. The two principal reasons given by a leading statesman of Roumania for her entrance in the war are: to realize her national aspirations; and to shorten the war. A study of the map of the Balkan region will show the new danger threatening the Central Powers. The entrance of Roumania makes it possible for Russian forces to come thru that country and attack Austria and Bulgaria and seriously threaten Turkey. The purpose of the enemies of Germany is to cut Bulgaria and Turkey off from communication with Germany, in which case they would soon be crushed. The action of Roumania has also influenced Greece who may also enter the war against Germany. The Balkan region will be the center of interest for awhile as the Central Powers realize the need of maintaining communications with Bulgaria and Turkey. Some desperate fighting is taking place in this region. If the large Allied army in Saloniki launches an offensive from the south and the Russians and Roumanians attack from the north Germany and her allies will have a big task to hold them in check and at the same time hold the enemy in check on the other battle lines.

The War.—The month just passed has been marked by some of the most desperate and extensive fighting since the beginning of the war. On all the fronts the enemies have brought pressure to bear upon the Central Powers. The offensive was taken by England and France on the western front where the Germans in the Somme district have been gradually forced back. The fighting here has been of a desperate character and marked with great ferociousness. At this writing (Sept. 12) Germany is still on the defensive and losing ground. On the eastern front the Russians are waging a vigorous offensive against the Germans and Austrians and have succeeded in regaining considerable territory. Their drive for the strategical city of Lemberg has received a severe check. In the Balkan States Germany and Bulgaria have taken the offensive against Roumania and succeeded in capturing several strongly fortified Roumanian positions. Their advance into Roumania, however, is endangered by large forces of Russians who are threatening their line of communication. Fighting continues on the Italian front, but no event of importance from this front has been reported since the capture of Goriza reported in the last issue. Several Zeppelin air-raids were made on England in which some civilians lost their lives and some property damage resulted. One airship was brought down by the daring attack of an aeroplane. There are no signs of an early peace Some familiar with the situation have expressed an opinion that the war would not end until some time during 1918.

A National Child-Labor Law.—The Democratic Congress, it is generally conceded deserves credit for the passage of a Child-labor law. The Senate passed the bill by a vote of 52 to 12. The twelve votes against it were all from the South except the two cast by the senators from Pennsylvania. The votes against it were not all cast because the men were in favor of child labor, but because they considered the question one for states to deal with separately. The strongest opposition came from southern cotton mill owners who employ large numbers of children, and their principal argument, it is said, was because it interfered with their dividends. Some opposed it also because they considered it unconstitutional. "Under the bill it is to become illegal, one year after its approval, for the products of any mine or quarry that employs children under sixteen years of age to enter interstate commerce, and for the products of any mill, cannery, workshop, or manufacturing establishment that employs children under fourteen years of age to enter interstate commerce. Products of industrial establishments that employ children between the ages of fourteen and sixteen years more than eight hours a day six days a week, or earlier than six o'clock in the morning or later than seven o'clock in the evening, are also excluded."

Epidemic of Infantile Paralysis.—Since early in July an epidemic of infantile paraylsis has been raging in New York City, and since then has been spreading into neighboring states and middle western states. Some drastic measures have been taken to check it and prevent its spread. Some states prohibit children under sixteen years from infected states to enter the borders of the state. The health Commissioner of Pennslyvania has issued an order to the effect that all public, parochial, and Sunday schools are to be closed until Septemer 29. All children sixteen years and under are not allowed to assemble in any public gathering. Orders have been issued to keep a close watch on inter-state passenger traffic to prevent spreading of the disease. Last year only 5 per cent. of the cases proved fatal, while this year thus far 20 per cent. Leading pathologists and bacteriologists of the country have been enlisted to make a study of the disease. Comparatively little is known about it, the manner in which it is spread and how to treat it. The germ, if it is a germ disease, has not yet been isolated and no remedy has been discovered. Many of the cases that do not prove fatal leave its victim paralyzed in limb and a cripple for life.

Mexico.—Reports from Mexico and the border record nothing of special interest. Villa and his bandits are pursued by federal troops and several clashes have taken place, but Villa according to last reports is still at large. A rumor is current that in several of the states a strong opposition to Carranza is developing. On September 6 the Mexican and American commissioners, of whom mention was made in the preceding issue, began their work at New London, Connecticut. The American commissioners are Franklin K. Lane, Judge Geodge Gray, and John R. Mott. At this conference the difficulties now existing between the two countries will be considered and efforts will be made to come to a mutual understanding upon which future relations between the two countries can be founded. The American troops are still in Mexico. Some of the National Guard along the border have been recalled. A large number of the Guard are held at the mobilization camps, where they are being trained. The troops along the border are also being drilled.

For Preparedness.—Our last Congress voted in favor of preparedness when it passed bills providing for a larger army and navy. The appropriations made for these purposes and coast defense amounts to a grand total of over $637,000,000. The army bill calls for $267,600,000 for getting the new army of 216,000 men under way. The naval bill provides for a three-years building program which calls for 157 vessels. To complete this building program another half billion dollars has to be provided by Congress in the next two years. The program calls for ten battleships, six battle cruisers, ten scout cruisers, fifty destroyers, sixty-eight submarines and various other minor vessels. During the four years the Democrats have been in power they spent nearly twice as much for naval purposes as the Republicans did in the twelve preceding years.

Americans in British Army.—Between 16,000 and 20,000 Americans are said to be enlisted in the Britsh army. Each of these men took an oath of allegiance to the king of England, his heirs and successors with a promise to defend the king and his successors against all enemies and render strict obedience to the king and the officers set over them. According to a law passed by the United States in 1907 an American citizen loses his citizenship when he has been naturalized in any foreign state, "or when he has taken an oath of allegiance to any foreign state." According to this law the Americans serving in the British army are no longer citizens of this country. To definitely settle the question of the real status of these soldiers a test case is to be made of one who enlisted in the army and was later released. Minors who have enlisted are held as not bound by their oath.

INTERESTING FACTS AND NEWS ITEMS

During the past fiscal year the population of the United States has been increased only a little over 169,000 by immigration; the smallest increase recorded in the past eighteen years. The war in Europe accounts for this marked decrease.

Postmaster General Burleson announces that plans are under way to reduce the present five-cent postage to South American countries to a two-cent basis. The South American countries generally are not willing to reduce their rate, but it is thot that if the United States takes the lead they will follow. It is thot that a reduction in postage would bring with it some business advantages.

In the fiscal year of 1915, 1,088 ships passed thru the Panama Canal. During the last fiscal year only 787 vessels passed thru the canal. The slides of earth into the canal are responsible for this decrease.

The number of Indians in the United States is about 333,000. It is estimated that the total number of Indians in America north of Mexico when the whites first came was 1,140,000, or more than three times the present number.

An ancient palace, 180 by 100 feet, containing some twenty rooms, was recently unearthed in Egypt. Many vessels, vases and other relics were found. The palace is supposed to have been the home of the Pharaoh mentioned in the book of Exodus.

"Scientific men say that farmers and fruit-growers in this country suffer an annual loss amounting to a total of one billion dollars as a result of the reckless and useless slaughter of insectiverous birds in the past thirty years. They assert that there is nothing that can take the place of birds in destroying certain harmful insects, such as the cotton boll weevil, the chinch bug, the Hessian fly, etc."

The Government recently opened bids for 14,000 tombstones, submitted in response to notices issued by the War Department.

"An order was recently put into effect in Memphis, Tenn., requiring every unmarried man in the city to undertake to provide for the maintenance of at least one baby whose parents are unable to properly care for it. The plan is said to be prov-

(Concluded on page 702)

MISCELLANEOUS

THE CIGARETTE AND CRIME

The cigarette and crime are intimately associated. Practically all the youthful criminals are victims of the cigarette habit. The association is so common that judges of the juvenile court and others who have most to do with youthful criminals have been forced to conclude that the cigarette is the leading causative factory of youthful criminalty. The victim of the cigarette habit is a drug fiend as certainly as is the one addicted to the use of cocaine or heroin. Cigarettes are used solely because of the drug effect obtained, which, in fact, is very similar to that derived from these other drugs, and the one is about as difficult to give up as the other. The cigarette produces in the boy not merely a criminal tendency, but what may be more properly termed a moral and criminal insanity—a condition in which the disposition toward theft and murder becomes almost irresistible. He could not, if he would, be anything but what he is, so long as this habit controls him. His moral sense of what is right is unreliable. As an illustration of this, I will cite the case of a boy who was bright, promising, and exceptionally obedient up to the age of eleven years. At the age of twelve a change in his disposition and habits was observed, the cause being unsuspected by his parents. He became nervous, irritable, deceptive, disrespectful to his mother, coarse in conversation and conduct, careless in his dress, and slouchy in his gait. Petty thefts were discovered several times and unmistakably traced to him, but these always met with a firm denial, until almost forced to admit them. When rounded up in this manner, he would appear very repentant, and would promise to do better, and then shortly begin cutting some coarse jokes, talking flippantly, apparently forgetful of what has taken place. The boy had a good home and was well provided for. It was not until he stole a large sum of money that the discovery was made by the parents that he was a cigarette addict. By this time he had unmistakably developed a sense of moral insanity. By being deprived of cigarettes for a couple of months through a severe illness a change for better took place in his disposition. Nearly every one of the youthful automobile bandits and criminals that have terrorized our large cities the past few years, both in America and Europe, I have discovered by careful inquiry, are cigarette fiends. To this there is no exception that I have been able to discover. The cigarette habit, being a drug addiction just as is opium, the children of cigarette addicts are more apt to be defective physically, mentally and morally than children of parents who are nonsmokers. The unstable nervous system and weakened will power of such boys naturally makes easy victims to drug habits. The youthful criminals of today are not merely victims of this cigarette habit, but usually are the sons of cigarette or tobacco addicts.—Our Boys.

THE DRUNKARD'S SOLILIQUY

Backward, turn backward, O Time, in your flight,
And make me a man again, just for tonight;
Let me shake off these vile rags that I wear,
Cleanse me from all this foul stain that I bear;
Oh, let me stand where I stood long ago,
Freed from these sorrows, unknown to this woe;
Freed from a life that is cursing my soul
Unto death while the years of eternity roll.

Backward, turn backward, O fast flowing stream!
Would that my life could prove only a dream!
Let me forget the black sins of the past;
Let me undo all the folly so fast;
Let me live over the dark life that is gone,
Bring back the dark, wasted years that are flown,
Backward, turn backward, O Time in your flight!
And make me a man again just for tonight.

Yes, back! turn backward, ye swift rolling years
Why does your memory bring forth these hot tears?
Why comes this vision of life lost in sin?
Why am I thinking of what might have been?
Where is my home, once so happy and bright?
Where is the grace whose own presence was light?
Where are the children who climbed on my knee?
Back, flowing tide, bring them once more to me!

Yet the tide rushes on, this wild flight of years
And the days only deepen my sorrows and fears.
I call, but no answer comes back to me now,
Naught but an echo, as weak as my vow.
For 'neath the sad cypress tree, low in the sod,
Lies the body whose soul had gone back to God,
And out of the silence no child voices come,
As in days long ago in my sweet, happy home.

Backward? Nay time rushes onward and on;
'Tis the dream that comes back of the days that are gone;
I yielded my strength when I could have been strong;
I would fly, but, alas, I had lingered too long!
The hell-hound had seized me—my will was not mine,
Destruction was born in the sparkling of wine!
So, in weakness, I totter in gloom to the grave,
A sovereign in birth, but in dying—a slave.

Sel.

WHY TURKS BEAT DONKEYS

In his article on his recent journey to Babylon, in Harper's Magazine, William Warfield tells a legend prevailing among the natives by which they justify beating of donkeys, but not horses.

We stopped to change our mules, he says. In the roadway before the khan sat a group of Arabs. A servant supplied them with little cups of tea from a rude samovar. We saluted them, and, taking our places in the circle, we were served in turn. Someone in the dark doorway was thumping away on a drum. A boy came out of the khan beating a poor lame donkey covered with fly-infested sores. I turned to one of my neighbors: "Is it not cruel for that boy to beat a lame ass in that way?"

"Effendim, it is the will of God!"

"But you do not allow horses or camels to be beaten thus."

"Effendim, the donkey is not like the horse, nor yet is he like the camel. The reason is this: Upon a certain day the donkeys went before Allah and complained that they were grieviously beaten by men, so that life was a greater burden than they could bear. Then said Allah: 'I cannot make men cease from beating you. It is no sin, neither does it cause them any great loss. But I will help you. I will give you a thick hide that however much you are beaten you shall not suffer.'

"So," said my informant, "it is of no consequence if men beat an ass. So thick a skin did Allah give him that after he dies men use it in the making of drums, and the donkey continues to be beaten after death."—Pathfinder.

FACTS AND NEWS ITEMS

(Continued from page 700)

ing a great success; little ones are provided with many advantages which were formerly denied them. The bachelors seem to enjoy looking after their little charges."

A meteorite estimated to weigh 20 tons fell some time ago in Brazil.

The widows of the late President of China, Yuan Shi Kai, about 20 in number, recently moved their belongings from the palace in Peking to their permanent home in southern China. It is said that 35 trains were required to transfer the property.

Prohibition in Argentina, South America, is still treated as a sort of joke. However a prohibition bill has recently been introduced in one of the provinces.

Vienna reports some remarkable results from the treatment of tuberculosis and bone diseases by the rays of the sun. It is said the proper exposure of the body to the sun's rays produce satisfactory results in many cases where ordinary medical treatment is of no avail.

England already has nearly 40,000 war widows, which far exceeds the estimates made at the beginning of the conflict. At the present rate of fighting done by the British army this number will be greatly increased ere the war comes to an end. The Government has made provisions for supplying each of the widows with a pension.

Alaska is each year proving a more profitable investment for the United States. During the last fiscal year about $67,000,000 worth of products were received from that territory. Copper imports totaled $26,500,000; canned salmon, $18,000,000; gold, $16,200,000 and silver $760,000.

The United States cruiser Memphis, formerly the Tennessee, was driven upon the rocks in the harbor of Santo Domingo City by a sudden storm. Forty of her crew lost their lives and a number were injured. It is believed the vessel will be a total loss.

During the first half of 1916 the petroleum marketed in the United States amounted to 140,000,000 barrels.

Our trade with Latin America in the last fiscal year exceeded the $1,000,000,000 mark, an increase of fifty per cent. since 1913. Exports amounted to $410,000,000 and imports $750,000,000. In 1900 our whole trade with South and Central America was only $278,000,000.

India is the source for natural indigo. During the last twenty-five years Germany has been supplying the world's market with a composition indigo. Since Germany has withdrawn this product as a result of the war the indigo industry is being revived in India.

Europe is consuming large quantities of American meat. During 1914 455,000,000 pounds were exported, the following year 885,000,000, and in the last fiscal year ending June 30, 1,339,000,000 pounds were shipped.

On September 11 the second disaster occurred in the attempt to erect the world's largest bridge across the St. Lawrence near Qubec, when the center span, weighing 5,000 tons, was being raised to its position. The span sank in 200 feet of water, taking the lives of a number of men. The span was built on pontoons and towed to the bridge where it was placed on huge hydraulic jacks to be raised to its position 150 feet above the river. After it had been raised only 15 feet it suddenly collapsed. In 1907 part of the structure collapsed before it was completed taking a toll of seventy lives.

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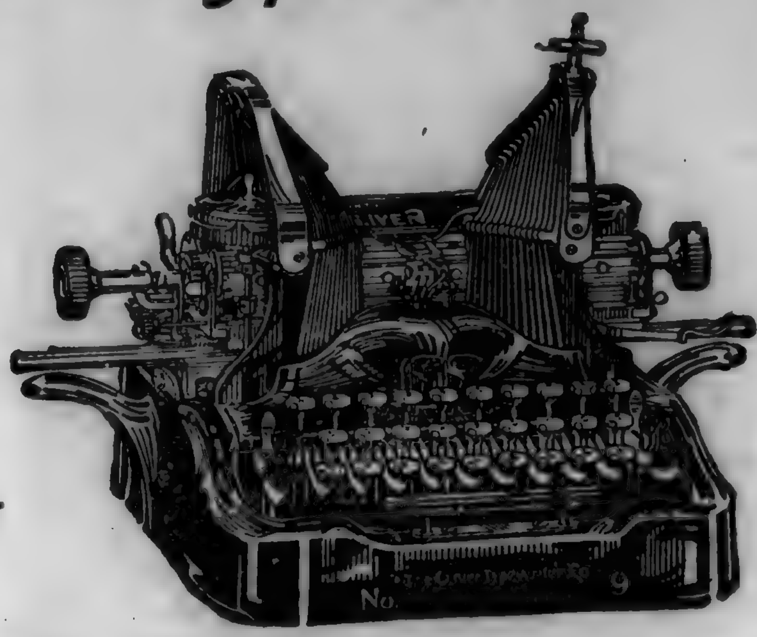

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MAKING LIFE WORTH WHILE

(Continued from page 694)

but to be strong in the grace which is in Christ Jesus. In order to attain that which is worth while he must avoid entanglements that would defeat the calling wherewith God has called him. As we look for the key notes in this passage we find it in such words as, "Endure," "Consider," "Remember," "Study," "Flee," "Avoid."

III. Outline Study.

1. What is worth while?
   a. Things that are eternal.—II Cor. 4:17, 18; Col. 3:1, 2.
   b. Whatever glorifies God.—I Cor. 10:31; Col. 3:17.
   c. Whatever is profitable to others.—Phil. 2:4-11.
2. Steps in making life worth while.
   a. Surrendering all to the Lord.—Luke 14:26-33.
   b. Following the guidance of the Word and Spirit.—Col. 1:9123.
   c. Spending our service with the Church.—Eph. 2:19-22.

PERSONAL THOUGHT

Are our lives brought into such a relation to Christ that the things we are doing really are counted by Him as worth while?

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Glorify.**
2. Living the Life that Counts for Jesus.

For Young People—
1. Life Destinies.
2. The Purpose of Our Creation.
3. The Need of the Spirit-led Life.

For Older People—
1. Things that Count for Eternity.
2. Earthly Work Sanctified to Eternal Ends.

Two Conversions are necessary:

1. To Christ, as a Savior from sin.
2. To missions, as an antidote from selfishness. —Sheldon Dibble.

"INTO ALL THE WORLD"

(Continued from page 676)

I can send a dozen workers!"

The maid was almost as much excited as her companion. "And there are so many places just waiting, and crying out for workers—"

"Yes, yes! We'll select the neediest ones first, and you must help me. You must tell me everything you know! I used to think I wanted to work for Africa alone, but you have taught me differently."

"Send your first worker to Africa," suggested her companion.

"Yes, and I can do it this very day!" the girl cried, her pale cheeks growing pink with excitement. "Help me to the desk, won't you; I'll telegraph money to the Board, and **I'll** have a missionary proxy before tomorrow." With trembling hands the message was written to a New York banking house, and the girl was helped back to the couch. "Go to the telegraph office and send it yourself," she implored. "This is the King's business."

The maid closed the door softly as she sped upon her errand of love, and the girl on the couch breathed fervently: "O, Father, I thank Thee that I am not a useless vessel. I thank Thee, oh, I thank Thee that I can go into all the world."—Sunday School Times.

SUNDAY SCHOOL NEWS

(Continued from page 696)

preached for the first time in Arabic at a church service following the Sunday school in the Mahmasha district of Cairo. It was hard work for me, but I think the people understood. I am so glad to be able to express myself somewhat in Arabic, for it brings me so much closer to the people. All the Copts in Egypt use the Arabic language and are thus accessible with the Sunday school literature we are using."

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THE BEST VALUES IN LIFE

(Continued from page 688)

2. The constancy of the heavenly treasures.—v. 20.
3. The joy of eternal possessions.—v. 21.
4. The pleasure of realized anticipations, having the eye centered on the one object that endures, instead of upon things which perish.—vv. 22, 23.

II. Life's Service.—vv. 24-32.

1. The folly of divided and opposite interests.—v. 24.
2. Serving the Master of the soul life and not the body.
   a. Life is more than meat and raiment.—vv. 25, 26.
   b. Life is beyond human control.—v. 27.
   c. Food and raiment is as valuable and free to birds, flowers, and grass as to men, and therefore are unworthy of man's thought or concern.—vv. 28-32.
   d. Man's highest interests lie in his seeking the interests of the kingdom of heaven and its righteousness.—v. 32.

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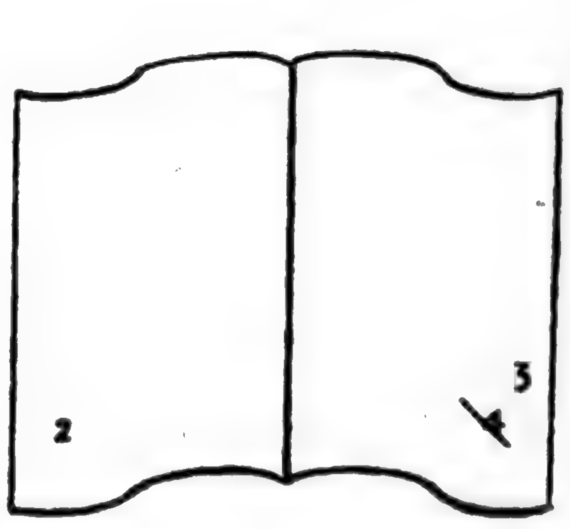

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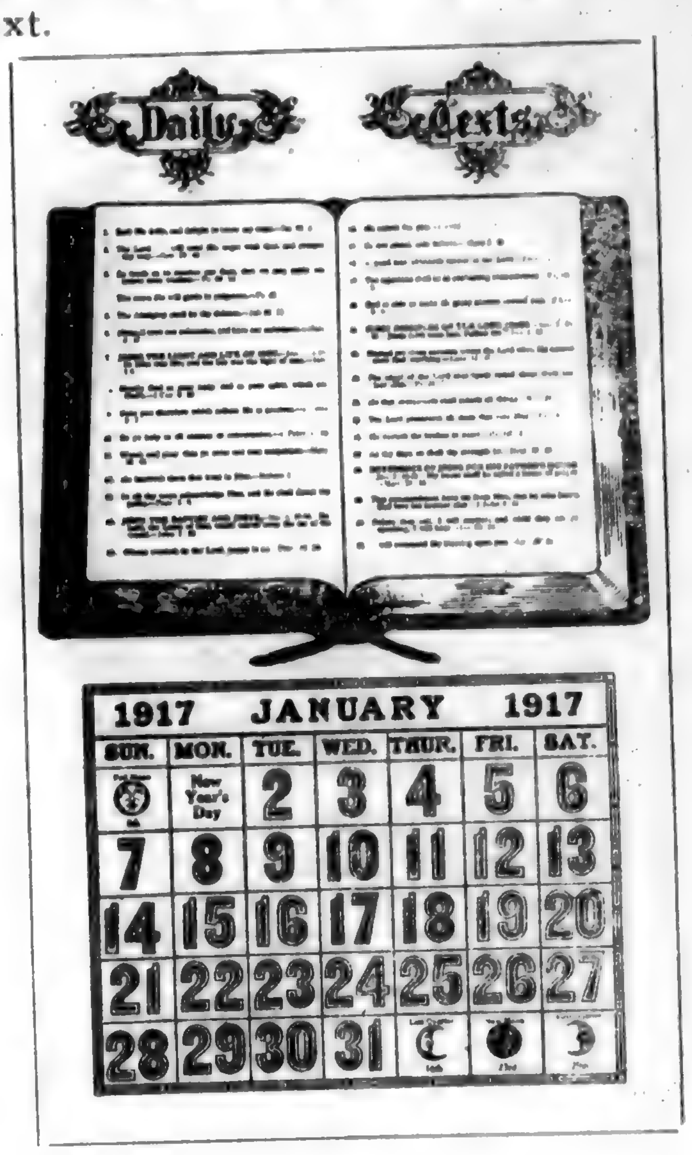

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1917		JANUARY				1917
SUN.	MON.	TUE.	WED.	THUR.	FRI.	SAT.
	New Year's Day	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

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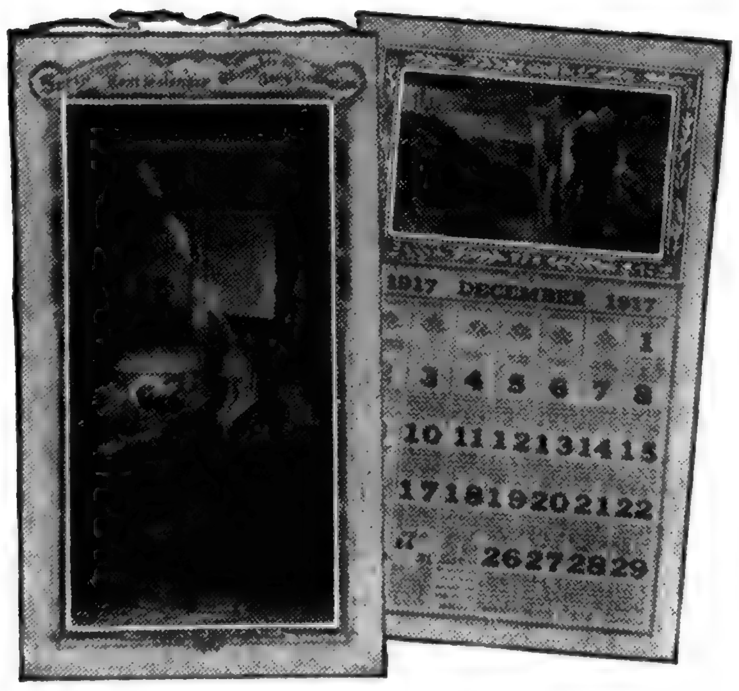

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MENNONITE PUB. HOUSE,
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CHRISTIAN MONITOR

NOVEMBER, 1916

THE MENNONITE SANITARIUM, LA JUNTA, COLO.

(See page 722)

SELECT READING

THE FACE IN THE LOOKING GLASS

A missionary in Africa, reading one hot summer afternoon, was startled by an eager voice, saying in broken English, "Lady, tell poor black girl about the good God, of whom you've come over the sea to teach," and the face was upturned to the missionary with a wistful, yearning look.

The lady looked curiously at the figure before her. Imagine, if you can, a little squat figure with filthy rags of clothing hanging on it, face and hands encrusted with dirt, and the unkempt, matted hair hanging down all around so thickly as really to give one the idea of a wild creature of the woods.

And yet within the dark heart of this heathen child was a deep longing, so real and so earnest that she had overcome fear and timidity, and had come from her unclean dwelling to know more from the lips of the missionaries of the Lord and Savior of whom she heard rumors, from those who had come under their teaching.

The missionary said, "Come to me tomorrow at this time, and you shall know what you wish." She looked her thanks, and then, like a veritable thing of the woods, bounded away, and was quickly out of sight. The missionary sat there lost in thot, and soon from her heart came the cry, "O God, give me the soul of this poor child; teach me what I shall say to her, help me that I may reach her understanding."

The next day the missionary awaited her coming. At length she saw the little form slowly and timidly approaching, and could see that the child was surprised and disappointed at not seeing her beneath the veranda. She sent the native servant forth to meet the child, and tell her that her mistress was within and awaited her there.

The lady heard a loud, piercing scream, and the girl rushed breathless into her presence, nearly fainting with terror, and at length gasped, "Why didn't you tell me?" as she pointed to the stairs up which she had just come. Then slowly she explained, when the missionary had soothed away her fear, that she had seen in the room below, as she passed thru, a terrible looking wild beast, which approached her and seemed ready to spring upon her. "But there's no wild beast there," said the lady. "You surely are mistaken."

"No, no," pleaded the girl, "don't go," as the missionary descended the stairs to ascertain the cause of the child's terror; but finding she still went down, the child, for fear of being left alone, followed her. "Where?" said the missionary on reaching the room, and looking around, "where is that which so frightened you?"

"There, there," said the girl, pointing to the mirror, wherein were reflected her own face and form.

"But that's yourself there," she said, "and not a wild animal at all."

"Me!" was the surprised answer.

"Yes, that's your own face there."

The child wonderingly drew near and gazed at her form in the glass; and when the truth dawned upon her, said, slowly, "Dirty, horrible, ugly," and then, turning to the missionary, "I'd like to be clean, lady." When soon afterward, trim and clean, with the long unkempt hair nicely braided up, and in the place of the rags of clothing, a pretty dress that the mission people had given her, the girl again stood before the mirror, she drew herself up, and with a pleased, beaming face kept repeating, "Clean now, pretty now."

"Yes," said the lady, who was an amused spectator of it all, "but only outside." Then drawing the child gently toward her, she told her, with love in her tones, of the spiritual deformity and defilement; to all of which the child listened with earnest attention. When the missionary had ceased speaking, the girl, with tears in her eyes, said the old words, "I'd like to be clean, lady."

A few days had passed, and the girl had had many long and happy talks with the missionary, when one afternoon she cautiously, almost with awe in her face, crept up the staircase once again, and stood in front of the glass which had before been such a source of terror to her. The missionary, with joy and thankfulness to God in her heart for the wondrous way in which He had brought this little one to Himself, watched. Looking at her face and figure, now so bright and clean, she repeated: "Clean, pretty, neat," and then, while heaven itself seemed to be reflected in the sweet face, "and cleansed inside, too." My little tale is told. Have you caught its meaning? Have you seen yourselves in God's looking-glass—His Word? Have you been cleansed?—Sel.

TREE BLANKETS

Blankets grow on trees in Ecuador; and while the idea of an all-wool, fresh-from-the-forest bed covering might give insomnia and a backache to the child of civilization who likes to snuggle comfortably under several layers of down and wool, the natives find it all right, as, in fact, it is.

When an Ecuador Indian wants a blanket he hunts up a remajagua tree and cuts from it a five-foot section of the peculiarly soft, thick bark. This is dampened and beaten until the flexibility of the sheet is much increased. The rough, gray exterior is next peeled off and the sheet dried in the sun. The result is a blanket, soft, light and fairly warm, of an attractive cream color. It may be rolled into a compact bundle without hurt, and with ordinary usage will last for several years.—Harper's Weekly.

"DON'T TALK—DO IT"

Tony was the very raggedest, dirtiest little fellow you can possibly imagine; one found it hard to believe that soap and water had ever touched his face and hands.

Little Maggie McCray, who sat next to him in school, and was always as neat and clean as could be, considered him one of the greatest trials of her life.

Every morning Miss Dale, the teacher, gave the scholars a little talk about their behavior in general and cleanliness in particular. And every morning at the close of her talk, Tony, his face fairly beaming, would say with great fervor; "I'll be clean tomorrow, Miss Dale, I'll be clean tomorrow."

One day, when, if possible, he was dirtier than ever, Maggie turned to him in disgust when he made his usual promise, "Don't talk, Tony, do it," she said, sharply.

Poor little Tony is by no means the only one who needs this advice. How many of us are wont to content ourselves with talking of the great things we will do—tomorrow. Is there a duty to be done, is there a kindness we might do, is there a hard task awaiting us? "Don't talk—do it."

Opportunity, it is said, is baldheaded, and is not apt to tarry by the way.

A man was once offered a farm in South America for a suit of clothes. At first the property did not appear very valuable to him; it was but a heap of rocks, he said. But some one told him that valuable diamonds had been found in that vicinity in just such seemingly worthless land, and he began to wonder if he had not better take it after all. But he had thought there was no need of haste, he talked of buying it tomorrow, and the result was somebody was three minutes ahead of him and he lost a valuable diamond mine.—Young Evangelist.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. VIII SCOTTDALE, PA., NOVEMBER, 1916 No. 11

WHAT UNCLE JACK SAID

It was a warm evening. The three Outram children with their father and mother were seated upon the rose-embowered porch of their Uncle Jack's California bungalow. Uncle Jack was Mrs. Outram's favorite brother, whom she had not seen since he left their Ohio home for California three years previous. Being employed by the government as ranger, his home was on the edge of the San Gabriel National Forest in the charming little village of Sierra Madre. Just as they had arrived that morning from Los Angeles, he had departed upon his fine black horse, and had not returned until dark.

While Uncle Jack was absent, the Outram family with their Aunt Constance had climbed up to the Halfway House, where they had enjoyed a generous lunch beside a laughing mountain brook, and a long rest under the pines, and had returned again to the village. Very much charmed with wild and beautiful mountains, and curious as to the nature of Uncle Jack's occupation, they deluged him with questions as soon as he returned. "I never knew there was such a thing as a forest-ranger until you got this job," said Ernest. "And why does Uncle Sam want forests of his own, anyway?"

"Well, he didn't have any until within the last fifteen years," replied Uncle Jack. "America always had splendid forests, but for a long, long time nothing was done to save them. Greedy lumbermen cut and slashed until vast tracts were left barren and ugly; and careless campers started fires that devastated still larger areas. The warnings of wise men were unheeded, until at last it was found that after the guardian trees whose roots had held back the waters, were gone, destructive floods followed. The raging torrents rushed to the sea, carrying with them much of the soil, and destroying farms and cities in their path. Later in the season when beneath the burning summer sun the parched earth was panting for water, there was none to be had. The rivers, with headwaters left unprotected, had run dry; and the air, uncooled by the moist breath of the millions of leaves that had once fluttered in the forests, was like a blast from a furnace. Many kinds of birds, too, had become scarce, and others were not seen at all.

"But nothing much was done about it until after our war with Spain, when Uncle Sam, seeing the splendid results of government forestry in the Philippines, decided to try his hand at the same kind of work. So he began the reservation of certain well-wooded regions in the public lands, and the purchasing of other woodland that had passed into private ownership. Just recently he has paid ten million dollars for four million acres in the Appalachian Mountains."

"How much forest land is there now?" asked Lowell. "There are one hundred sixty-five national forests," answered Uncle Jack, "which if all put together would be larger than any state except Texas and California. Most of these are in the mountains, where they afford protection to the watersheds. Two of the finest forests are in Alaska."

"You haven't told us what they need rangers for," reminded Merna. "Why, of course, such valuable property can not be left unguarded. The old idea was that the trees belonged to any one who could get hold of them by any means, but the new idea is that they are the heritage of all the people to be carefully kept for succeeding generations. Yet it is not necessary that they should be kept untouched, for they can be made useful in many ways without harm, and even with benefit to the forests."

"Of what use are they," said Lowell, "except to hold back the water and to have picnics in?" "For one thing they furnish a great deal of lumber," replied Uncle Jack. "Oh, I thought Uncle Sam would not let the trees be cut!" exclaimed Ernest. "The forest needs thinning," was the answer, "just as your onion patch does. The ranger is really a kind of farmer who cuts down the dead trees, and harvests others which can be removed to the advantage of the forest. Mines get their timbers and railroads get their ties from the government.

"Another use is for pasturage, of which there is very little elsewhere during the Western summers. Hundreds of thousands of cattle and sheep are turned into Uncle Sam's woods every year. A few years back range wars, caused by the scarcity of feed, were common, but now by paying a small sum per head, excellent feeding-grounds are obtained."

"Is any one allowed to live inside the forests?" inquired Mr. Outram. "Oh, yes, permits are sold to erect hotels, club-houses, saw-mills, apiaries, power-houses, canneries and other buildings. Those who comply with the homestead and mining laws can become owners of farms and mines the same as elsewhere. Besides this, the rangers open roads and trails, and even build bridges, which make the woodlands accessible. There are twenty-five thousand miles of roads, trails and fire-breaks in the national forests."

"What is a fire-break?" Merna wanted to know. "Did you notice that broad light-colored strip across the face of the mountain? That is a fire-break—a strip forty feet wide that must be kept free from weeds, bushes and trees. This is no light task, and with keeping the roads and trails in repair, employs many hours of the ranger's time."

"How did you come to get this job?" asked Mrs. Outram. "I know you said something about taking forestry work in college, but I thought it was only advanced botany. Of course, knowing that you were always so fond of all growing things and of outdoors in general, I am not surprised that you chose this work.'

"Well, besides the training I took in college, it was required that I pass a strict physical examinations, as strict as that given to soldiers." "Huh, I guess you didn't have much trouble passing it," said Ernest with a look of admiration at Uncle Jack's figure. "No, thanks to good habits and an outdoor life, I got a very good rating. There are about five thousand of us rangers in the United States, each patrolling a district about six miles square. Two rangers usually camp together on the dividing line of their districts. Rifles, ammunition and lots of food are the essential equipment. We report at stated times to a forest superintendent, who is under a higher official, and the whole under the secretary of agriculture."

"Don't you ever have a vacation?" asked Lowell with pity in his voice. "Oh, yes, in the winter we have a long vacation, as the heavy rains prevent any danger from fires. For, after all, our main business is to detect fires, and fight them until they are conquered. For this purpose we are provided with lookout stations, and many miles of telephone wire. We use the telephone to summon help. Any man called upon to fight fire must obey. Afterward the government will pay him for his work."

(Concluded on page 735)

EDITORIALS

THE FARMER'S SERVANTS:—The American people are slowly beginning to realize the economic value of birds. A healthy public sentiment is being created and fostered which augurs well for the future of our feathered friends. We are learning that there is a delicate balance in nature and that the destruction of birds destroys that balance. Where there is an abundance of bird life destructive pests can make little progress. The most valuable asset of the farmer and horticulturist in combatting the destructive pests that attack field and orchard are the birds. Even birds generally considered enemies of the farmer, such as some hawks and owls, are found to be working to his interest and contributing to his profits, even tho they may take occasional toll in the form of a domestic fowl that may stray too far from home. Birds deserve our protection and attention. That farmer makes a good investment who erects bird-houses and in other ways seeks to attract birds. As the winter season approaches the farmers will do well to make provision for the feeding of the birds that spent the winter with us so that none will starve and his force of workers be decreased. We desire to call attention to the article dealing with the value of birds appearing in the Farm and Home Department of this number. Read it carefully and then resolve to do all you can to protect the birds.

SEEKING RECOGNITION:—There are some Christians who entertain fears lest their friends or Church will not recognize their real worth and therefore fail to get into positions in Christian service commensurate with their abilities. Some are worried for fear their present work will not receive the recognition it merits. Some young people sometimes feel that the Church is negligent and too slow in placing them, and others like them, into positions of responsibility. How selfish! how small the vision! how distorted the conception of Christian service when one seeks for personal recognition!

In speaking on this point some one has said: "When one is in Him, how silly and inordinate it is to waste any time or strength in trying to get 'recognized.' And what joy it is to try and get Him recognized. My experience is that the closer I live to Him, the more it is a matter of indifference whether I personally get credit from fellow-workers for things accomplished or not."

The supreme aim of the believer should be to "lift up" Christ—to make Him known. This being our passion we are "dead to self" and hence not concerned about our own recognition. Our recognition is in His hands and is assured if we only strive to make Him known to others.

GIVE THANKS:—The Apostle Paul tells us to give thanks "in everything," for "all men," and for "all things." This is a very comprehensive statement. No one but the true believer can give thanks as here enjoined by the Word. It may appear difficult when a great sorrow or misfortune is experienced to then be thankful for the same. Nevertheless it is possible. It is the truly thankful life that is the truly happy life. The one that recognizes his dependence upon God and that all blessings, temporal and spiritual, come from Him, and is truly thankful for the same and rejoices in the goodness of the Giver, is living a full and truly blessed life. Perhaps one reason why our lives are not always full of joy and power is because we are not really thankful for what we daily receive. A thankful life is a life of praise; and a life of praise is a life of power. If you find the joy in your life diminishing stop a moment and count your many blessings and render heart-felt thanks to the Master and your joy will soon be overflowing. Not only at this season, but daily we have abundant reasons to be thankful for mercies received. "In everything give thanks."

WORKING AT LONG RANGE:—In war it sometimes is most desirable to work at long range because there is not so much danger of being hurt. But when it comes to editorial work this does not always hold true. The Editor is working this number at long range and the results are not very gratifying to himself and possibly not to his victims—the readers. The November Monitor is not on schedule time. It is late. The Editor spent the first eighteen days of October on a trip that took him into a number of the Middle Western states, and at this writing (Oct. 19) is putting the finishing touches on the editorials in the state of Indiana. We regret this delay but under the circumstances it could not be avoided. We ask your forbearance. We expect to get the next issue in the mails on time as we soon expect to be working at short range again.

ON THE INCREASE:—It is with gratitude that we record the fact that the Christian Monitor subscription list is increasing. Many are taking advantage of the special offer now in force. We welcome these new readers into the enlarging circle of Christian Monitor readers. The Christian Monitor is finding an entrance into many homes, but many more are the homes into which it should be accorded the privilege of an entrance. This is especially true of homes having young people. We solicit the help and co-operation of our readers in making our special offer known to their friends and to solicit their subscriptions. Send for sample copies. We repeat the offer:

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CHRISTIAN LIFE

THINGS THAT MAKE LIFE WORTH WHILE

Alta Mae Eby

I hear some one say, "I am tired of living. There are only disappointments and sorrows here below. I am tired of life, it is full of failures." I do not believe it's that that is tiring you, my dear friend, but sin; the burden of sin is weighing you down.

The Christian, and only the Christian, truly enjoys the journey of life. In Christ Jesus we enjoy many things that make life worth while.

We often hear the expression, "Anticipation is greater than realization." I do not believe that this is true with all things, and especially the anticipation of our heavenly home is not greater than the realization will be. But we do know there is great pleasure, real joy and inspiration in anticipating future glory when we go to be with Jesus in our mansions above. How happy is the student in anticipation of spending the summer months at home! How happy is the child in anticipation of a day to be spent in the woods! And we are happy in the knowledge of some material possession which we are to acquire in the future. Our heavenly home will be beautiful, and God made man to rejoice in the presence of the beautiful, yet we do not anticipate so joyfully the mansion as we do the privilege of sharing heaven with our Lord. This anticipation the sinner does not know, then how could he be happy, for this above all makes life worth while for me.

The Christian is happier in his work than the sinner. Each labors for a master. Life is not a drag when you labor for a master you love and the Christian's "yoke is easy, his burden is light." We have found it so. If we live for self we may grow weary of life, but in Christ Jesus' service life is very interesting. All the Christian's daily duties are gladly done for Christ's sake. To secure Christ's smile of approval upon one's daily toil is worth while even if we should receive no other reward.

Christian friend, if your joy is not complete; if your life is not full in Christ, perhaps you are not laboring at the work which Christ would have you do. There are many tasks upon which He does not smile and then, too, there is only one work in which you may be fully contented and happy. We should pray God to open our eyes to His plan for us.

There is great pleasure in sharing our lives with our fellowmen. Christ says, "Inasmuch as ye have done it unto one of these my brethren ye have done it unto me." We give of our possessions, of our sympathy, our love. Others are helped and made happy. We give to the world the best we have and the best (joy) comes back to us. Few of us are as happy as was the widow who gave her all, but life is worth while when it is shared. Christ puts within our hearts this desire to share our life with others. Our love for Jesus and our joy in Him prompts us to tell others of Him and oh, what joy in winning souls from the downward way! We would give them the best we have. "It is more blessed to give than to receive."

Many people, even Christians, are weary of life because of continual defeat. They do not succeed in anything. They cannot do what they would. Life is full of worries and the "blues" color all things for them. But in Christ Jesus it is our privilege to live the victorious life. This life here below is a continual warfare, but with Christ there is not continual defeat. With Him we are victorious and the battle is a pleasure if victory is sure. "If God be for us who can be against us?" "I can do all things through Christ which strengtheneth me."

The privilege of prayer makes life worth while. "There is naught can give me comfort like a little talk with Him." If there is trouble anywhere we take it to Him in prayer. If we are tempted we can go to Him. If friends forsake us we can go to Jesus for comfort. If our problems are too hard for us to solve we ask Him for the solution. We plead with Him in behalf of our unsaved or weak or sick brother. We bow before Him with praise. We adore Him, our loving Lord. The times spent thus with God are real times of refreshing. Life cannot become tiresome if we take advantage of this grand privilege to commune with Him. Communion with Christ is another joy the sinner cannot have.

Aside from our heavenly friend we have many friends here below, and friends make life worth while. To love is a joy and to be loved brings no less joy. Christian friendship adds much to life. The secret of having friends is to be a friend.

Growth in Christ adds much to the enjoyment of life. There is always something new. The depth of the riches of love in Christ Jesus can never be fully sounded while we journey here. Each day we come to know Him better as we read the Word and commune with Him. Each day our joy becomes more full. Each victory helps us to win some other. We cannot become tired of such an interesting life.

Intellectual growth is also a pleasure and help make life worth while. I find that many who are discouraged with life and are discontented do not have an education. Many of us must be helped and trained to appreciate the beauty and wonder of God's creation. Perhaps we have eyes that see not and ears that hear not. These can be made to serve us. And we must learn how to toil so that we can labor with pleasure. An education will help us to a knowledge of the values of life, to an appreciation of these values and will help us control them. To be able to do this makes life worth while. The happiness of many a one is marred simply because he or she does not have first things first. I thank God and my teachers in school for what they have done in helping me to appreciate life as I do. The marketable idea in education does not bring enjoyment. The return for money invested may not be material, but material things more often mar our happiness than increase it. We cannot expect to be happy with our mind on earthly things and we dare not lay up earthly treasures. We are happy in thinking heavenly thots and in laying up treasures in heaven.

The ability to do one work well is a pleasure. A jack-of-all-trades is often discontented with life. God has given us all one work to do and a talent for that work. Perhaps if you would discover your latent power and learn to do something well you would enjoy life more. I believe all boys and girls should have an education that they may learn to know themselves in work.

I think of several friends who are discouraged with life and the cause of their discouragement is not a lack of vocation but a lack of avocation. Many Christians are not as happy as they might be because they don't take time to be holy. They don't take time to read, to sing, to play, to refresh the body, the mind, and above all the soul. God gives us all the same time. One man takes some to be holy and is happy. Another labors for material gain all day and this gain brings little joy. God has given man an emotional nature which must be cultivated if he is to enjoy life to the full. We only learn to appreciate the beautiful, the pure, the good, the true, the lovely by associating with them. We should look upon the handicraft of God, listen to good music, associate with men of God thru personal contact and thru books. All these things help to make life worth while.

In Christ Jesus life is worth while and heaven begins here below. I have mentioned only some of the things that help make life worth while. Christian friends can testify to others. But if life is dull and uninteresting for you, try the heavenly plan. There is real joy in Christ.

Hesston, Kans.

PRAY FOR THE CHORISTER

Dan W. Driver

The success of our congregational singing as practiced by the Mennonite Church in general depends almost wholly upon the chorister. Upon his ability to sing the music technically correct the congregation must depend if the song is to be sung smoothly and the composers' idea expressed in the kind of rhythm and harmony he has used in the song's make-up. It remains for him also to help the congregation interpret the meaning of the poet and composer by giving them the proper tempo, degree of power and general spirit of the song. The Spirit's power working in him pervades the whole assembly and makes for the singing with the "spirit and the understanding"—in other words the successful rendition of a song.

In speaking of successful singing I mean that kind of singing that reaches the hearts of people and brings to them definite religious convictions. In bringing this condition about we can employ no surer means than to unite the vitally powerful forces of prayer and song. This fact is illustrated by one of Sankey's experiences while singing for Moody. The evangelist had just closed one of his powerful appeals to the unsaved, and, turning to his chorister, asked him for an appropriate song. Sankey's attention was at once drawn to the poem, "The Ninety and Nine," which he had found in a paper a few days previous and clipped. He sang the lines to a melody that was spontaneous with an improvised accompaniment, but the effect was marvelous. He reached the hearts of his hearers and his song was a success, thru prayer.

The intimate relation the chorister holds to the successful service makes him merit the prayers of the congregation. Often a wisely chosen selection at the beginning of a meeting is the means of putting the congregation in a correct frame of mind for the service. The selection may be in keeping with the particular day, as Christmas or Easter; it may harmonize with the season of the year as, summer and autumn when it may spiritualize the harvest time; or it may be an invitation or special appeal to the unsaved during a revival meeting. There are many other applications we may make that are not so easily understood as the ones mentioned; for, we may use during a young people's meeting those songs that are brimming over with youthful vigor and enthusiasm and tend to inspire the active life. For children we may use songs that are rhythmical and entirely singable and whose idea, as expressed by the words, is a story simply told and easily understood by the child mind. For elderly people we may more fittingly use the songs that speak of the decaying life and give glimpses of the future state of man. To meet these conditions effectively the chorister must have divine aid, and that aid will only come thru definite prayer for him.

He merits the prayers of the congregation also because of the complex nature of the musical conceptions of those making up the usual assembly. One style of song may be very uplifting to one individual while to another in the same audience the song may seem "draggy" or spiritless. For the chorister to know the general taste of the different members of the congregation and to select songs accordingly with the purpose in view of giving all an inspirational song is no small task.

He needs definite prayer in order to overcome some faults he may possess. Occasionally one may be too timid to really lead the congregation. It is quite generally customary for the chorister to occupy a seat in the front part of the church and lead the music in a sitting posture with his back to the entire audience. Unless gifted with a basso profundo voice he can only start the selection and then meekly submit to the tempo chosen by the audience. At such times he needs the necessary boldness to arise and face his congregation and by some visible means give them the correct tempo. The writer knows of instances where the music is "draggy" and it remains so because of the chorister's timidity.

A chorister that is too bold is an object of pity and should be a subject of prayer. By his attitude he loses the respect of the congregation and as boldness is often associated with lack of ability, confidence in him is also lost. Distrust and lack of confidence will generally have a very bad effect upon a body of singers. Even if they sing at all it is only saying words and making noise, not real singing. The aim should be to strike the happy medium between the two qualities of timidity and boldness. Happy would be that chorister who could maintain that perfect relation to the congregation! The ideal may never be realized but prayer is the only means to be used that will ever help him approach it.

Waynesboro, Va.

WAYS AND MEANS FOR IMPROVING THE MUSIC OF THE MENNONITE CHURCH

Ed Miller

The subject of this article is one that deserves our closest attention. The importance of singing as a part of worship in the regular services is being recognized more and more. The art of good singing has not received much attention in the Mennonite Church in years gone by, although the Church today enjoys the reputation of having the best-spirited, soul-stirring music of any denomination. The work of training and teaching, until of recent years, has been done without official attention by the Church. People who had a talent or a desire for music have attended singing classes in school houses, or sometimes in the church building without the recognition of the Church as a body. In some instances the art of note reading and singing according to written music was even discouraged by some of the Church fathers. This however was not general and today the need of good music is recognized almost everywhere.

To give ways and means for improving our music it will be necessary to some extent to notice what particular features of the music that need to be improved. It is admitted by this title that there is room for improvement. First of all, the Church should give official attention to the matter of teaching and training our young people to sing. A teacher may conduct a singing class in your community. The Church does not oppose it, neither does she sanction it, that is, the Church has nothing to say in the matter. She then has not the privilege of directing the kind of music which shall be taught or the ideals which shall be upheld. If the church directs the work, secures the teacher, encourages the members to attend, and finances the work, there will be more efficiency and the work will be better safeguarded.

The employment of home talent, wherever possible, should be encouraged. If you have in your congregation a brother who has a talent for music, encourage him in it, help him to develop that talent, and allow him to use it for the good of the congregation. With a teacher in the congregation the work becomes more permanent than by occasionally calling in an outsider for a few weeks at a time. There are comparatively few members of the Mennonite Church who make the teaching of music a profession. There are however many who have a talent for music and have improved the talent and are able to properly teach the art of singing. You may have different choristers and encourage any who are able to lead in singing, but there should be one who understands the theory of music and has the ability to teach others, who will lead and direct the work. Even then it is best to occasionally employ a professional teacher who will give new ideas and new life to the work. By always having the same leader there is danger that a congregation will follow a certain path until that path becomes a rut. By an occasional change there will be a variety of ideas.

A good leader is not necessarily one who can sing very beautifully himself, but rather one who can cause others to take an interest in the song, one who can make them enter into the spirit of the song, and produce the best that is within them. A good teacher will give attention to voice and the production of proper tones, and if one with a low voice insists on singing tenor the teacher will correct such an error. A good leader will also cultivate a taste for the best music. You find very few professional singers who enjoy singing the light trivial songs, with words that are meaningless and with tunes that have more rattle than melody and more noise than harmony. The people will learn to appreciate the heavier type of hymns; the hymns that will uplift the soul and give the singing a heavenly atmosphere; the hymns that will draw your minds from things earthly and carnal, and fill you with a deep reverence for God; the hymns whose words and tune blend in a way that produces a pure holy sentiment. But to have a proper appreciation of this class of music, there must be a leader, a director, one who is able to discern between the good and the ordinary; one who can tell at first sight or first hearing whether the song is worth learning. Some congregations may not have any one with a special talent for music, or rather may not have any who have developed the talent. Such congregations need to be helped by others, and much real mission work may be done by helping the weaker congregations in their singing.

It is important also that the minister pay attention to the singing. There was a time when the announcement of a hymn meant the reading of the entire hymn, and then reading a line at a time and the congregation would sing a line at a time. Later this method was not used but the entire hymn was read and then about two lines of the first stanza were repeated and the minister announced, "Please sing without lining." Today we are in the other extreme. In most instances the number only is announced, while in some instances the minister asks, "Has any one a selection to sing?" After waiting a few minutes, while different ones are paging through their hymn books, some one announces a number. This is hardly the ideal way of conducting this part of worship. In most cases it is best for the minister to make his own selections, but there are exceptions to this rule.

The songs should be in line and harmony with the subject. They need not be directly upon the subject but should convey similar thoughts that there may be a concentration of thought. A good hymn of praise is in place in any religious service. More praise hymns should be used. In some congregations if the minister made all the selections he would often select a song that the congregation can not sing. In other congregations where there is a good chorister, he will always find a hymn suitable to the subject, and it is therefore not necessary for the minister to make all the selections. In every instance the minister should give more recognition to the song than simply "Two hundred sixty-nine," or "Three hundred ninety-seven." He should have something to say concerning at least one of the songs during the service. He should call special attention to some particular thot contained in the song. He may know something of the origin of the song and in a few words could state in an effective manner something that will draw the people's attention to that which they are about to sing. A simple reading, in a formal, practical manner, of every hymn becomes monotonous and does not interest the congregation.

It is well to use more frequently the old standard hymns; those that father and mother, grandfather and grandmother, enjoy to sing. There is something about these old hymns that has caused them to live through a few centuries, and that same something will cause them to continue to live and be used. They are appreciated alike by the professional and the one who may know nothing of the theory of music. They call forth the best emotions of the soul and fill one with a real spirit of worship.

A few years ago the writer conducted a class in the home congregation, using for practice the Church Hymnal. The heavier and hymn type of songs were used. The use of such hymns provided a means of teaching the proper expression of thought and furnished a grade of harmonies seldom found in the lighter songs. The result was that the singers were made to appreciate more deeply the better grade of music, and today the real church hymns are used in the church services in that congregation more than ever before.

In teaching the old hymns let us remember that most of them have been handed down to us by those who sang by ear. That is, they have learned the hymns by hearing them rather than by reading the music. This method admitted many errors in the tunes. Slurs have been introduced where they do not belong, the time or rhythm was not always correct, and in many instances the hymn has suffered the loss of its effectiveness. There is a difference between singing in a mechanical manner and singing correctly. You can not sing a hymn any better than to sing it correctly, but it is possible to give every note the proper pitch and the correct length of time, and yet sing in a mechanical way that does not bring out the expression of thought contained in the hymn, and the spirit of the hymn is lost.

The music of the church will never receive the attention that it deserves until we recognize more fully that singing is a part of worship. If you want to have your services to be interesting, edifying, and inviting to others, give attention to your singing. Teach and train your boys and girls to sing while young. As they grow older give them more and heavier training and you will be well repaid for the time and money thus spent. We spend much money for the education of our children, but there is comparatively little spent for their training in the art of singing the songs of the Church.

To summarize: Let the Church give official attention to her music. Use the talent you have in your congregation. Help and encourage those with talent to develop it. Employ the teacher who understands the art, and encourage him to be employed by the Church rather than to seek employment outside the Church. Learn to appreciate the best in music. Go back to the good old hymns. Use of the easier songs to interest the children. Ministers, give attention to the singing in every service. Learn to sing correctly, whatever is worth doing is worth doing well. Teach the children, teach the older ones. Use your singing as a part of worship. Sing with the spirit and the understanding also. Carefully follow these suggestions and our music will be improved.

Springs, Pa.

THE GLASS THAT WILL NOT BREAK

If an automobile truck ran amuck, in a city street, and plunging up the curb threw the chauffeur head first into a plate glass window, one would expect a sanguinary accident. If the glass of the window gave beneath the force of the impact, and then, snapping back into place like a rubber band on which the tension had been released, deposited the victim on the sidewalk, it would seem a miracle.

A kind of glass has been invented, however, which, it is claimed, will make this sort of occurrence entirely possible. A German manufacturer of explosives, Dr. Eichengruen, has produced this new substance, which has all of the good qualities of plate glass, with the addition of a high co-efficient of elasticity, which makes it non-splintering. Sheets of the material may be bent forward and back many times without sign of breaking; blocks of it may be hammered without developing flaws; it may be molded in plates, rods, and tubes, and can be colored the same as stained glass.

These qualities should make the new material highly desirable for automobile wind-shields, car windows, and all places where ordinary glass is liable to fracture. The end of the present war will undoubtedly see its quick adoption by American manufacturers.—Illustrated World.

MISSIONS

NOTES AND COMMENTS

Can it be Said of You?—"In Paraguay, South America, the natives have given our missionaries a name of a beautiful significance — 'Men-who-go-by-the-measure-of-the-Book.' Does not that describe a genuine Christian? He is trying to live by the Bible standard. A life which bears no resemblance to Christ's life, in its strivings if not in its attainments, has no right to be called a Christian life. The Roman censors would not permit the wicked son of Africanus to wear a ring on which his fathers' likeness was engraved, for, 'they declared, he who is unlike the father's person is unworthy to wear the father's picture.' So there are many nominal Christians who are unworthy of bearing the name." If all professed followers of the Master would allow His likeness to be reproduced in their lives what a marvelous transfiguration would take place! Christ has promised to make His abode with each believer, which implies that He longs to relive His life in each follower of His.

"Away from Rome."—In some of the German-speakng countries an "Away from Rome" movement has been in progress for a number of years. It is reported that in 1915, 482 Catholics in Saxony passed over to Protestantism; while in Bohemia 875 Catholics came into Protestant churches. The number of Protestants in Italy has nearly doubled in the period from 1901 to 1911. The number in 1911 was given at 123,253. As men become more enlightened and think and reason for themselves they will naturally begin to question some of the practices and forms of Catholicism. In those countries dominated by Rome for centuries and where progress is being made since the power of Catholicism has been curbed, there is a growing contempt for Romanism, and the tendency is to drift into skepticism and infidelity. Much intercessory praying needs to be done in behalf of Catholic countries so that Christ may be made known.

Paganism in Germany.—It is reported that Prof. Harnack, the rationalist critic, has published an edition of his "Essence of Christianity" for the special use of the soldiers in the trenches. The nature of the production may be inferred from this statement taken from the preface: "To be German means to have friendly arms outstretched for all mankind. It means that in your hearts there is to be only one great love—the love of Fatherland." The love of State is to supercede that of God. Some one in commenting on this says, "This was the first commandment of pagan Rome, but not of Christ." Here we have evidence how far scholarship and reason divorced from faith in the Bible will revert and degenerate to the low plane of heathenism and paganism. The trend of the unregenerate man, however cultured, is always and ever downward. Nothing but the acceptance of the finished work of Christ on the cross can arrest this downward tendency. The great need of all ages is to preach Christ.

Church of Rome at Its Worst.—A missionary bishop who has been laboring in South America and who has had opportunities to study conditions at first hand describes conditions thus:

"There is, unfortunately, no question as to the debased moral atmosphere of Latin American lands, and it is impossible not to hold the Church largely responsible. There is no Christian, nor partially Christian, public opinion. Integrity and clean living are not expected. Honor and truth are exceptional. There is a general lax attitude of tolerance toward everything, including vice. . . . . Among the mass of the educated men faith is dead. Religion is a matter of custom, not conviction. The tone of the universities, which, of course, includes all the leading and professional men of the future, is frankly unchristian. It causes astonishment if any educated man is a true believer."

Here we find the logical fruits of such a religio-politcal systems as Romanism. The chief passion of Rome does not seem to be the spiritual welfare of humanity, but that the governing class, which is self-perpetuating, may secure religious and political control of the nations and thus have great honor, and to gather unto itself great riches. What is the purpose of Rome in keeping her subjects in ignorance and away from the Bible if she is intensely interested in their spiritual welfare? We shudder when we think that North America would be in a similar plight if early in her history Rome would have had the opportunity that she had in South America. Romanism stands for intellectual slavery, which always means moral and spiritual decadence.

Pioneer Work in China.—A missionary of the China-Inland Mission who is doing evangelistic and colporteur work in China along the edges of Tibet, reports some of his activities for 1915 as follows:

"The year 1915 in essentials has been better than any previous one, as the following table shows:

	1914	1915
Tibetan books,	853	2,130
Tibetan tracts,	2,621	500
Chinese books,	3,920	3,922
Chinese Tracts,	5,943	11,564
Total	13,337	18,116

"I have been on the road nine months out of the twelve and traversed more than three thousand miles on foot and about fifteen hundred on horseback. The fiery little revolution of Ch'enpu San left me unhurt, but the midnight snows of the famous Tapao Shan nearly froze me to death. A trip to Batang via Kanze and Derge to settle up Mission affairs took four months. Robbers were met on two occasions and in the last encounter my escort had a dumdum put through his garment near a vital spot. But, as already stated, my work was in the Min and Kin valleys, where I wandered again and again over the same high passes and through the same sun-scorched ravine or fog-soaked valleys. . . . I am quite sure the Chinese literature is valued, for, apart from finding Scriptures of another decade in lonely, out-of-the-way hamlets, I heard a man in charge of a street bookstall asking six times the price of a new one for a very mutilated copy of Acts. But are they read? Yea, verily! For instance, not so long ago, when passing through a mountain village, an old man was seen reading a much-used, dog-eared copy of Mark. Again, in another mountain village a Buddhist priest who had been reading a Christian poster on Immortality quite excitedly drew my attention to it. 'I say, teacher! have you seen this?' he said. 'It is splendid.'"

CHRISTIANS CLASSIFIED

Someone has said there are three classes of Christians, shirkers, jerkers and workers. Shirkers are those who are ever saying, "I pray Thee have me excused." Their number is legion.

Jerkers are those who have touches of enthusiasm and occasionally throw themselves against the collar, give a few pulls and stop.

Workers are those who are busy for the King three hundred and sixty-five days in the year, who never consider their work done until God calls them from labor to reward.

The shirkers are a multitude, the jerkers are many, but the workers are all too few. Fellow Sunday school worker, to which class do you belong?—Sel.

CUSTOMS AND SUPERSTITIONS OF THE JABA TRIBE OF NIGERIA, WEST AFRICA

F. E. Hein

The Jaba tribe, like many others in this country, have peculiar customs and superstitions which are nearly all associated in some way or other with their religion, and thru fear of death are all their life time subject to bondage.

They believe in all sorts of evil spirits and do a great many things to appease the wrath of these spirits. They have men who act as priests or mediums, and these often demand sacrifices to be brought to them which they claim to give to the spirits, but in reality they appropriate all these gifts for their own use. Usually they demand grain, vegetables, chickens, and goats. But the idea of sprinkling blood upon certain objects is lacking in their ceremonies, but they sprinkle a mixture of flour and water on stone slabs which are set up before their places of worship and also at the entrances of the towns and compounds. They also sprinkle it on the sides of their granaries which are made of mud and resemble a huge jug 6 to 8 feet in diameter and 8 to 10 feet high. I have not been able to find out why they do these things for they do not seem to know either. They usually say our fathers did so and that is why we do so too.

Furthermore they believe that the spirits of the dead dwell in certain trees and should a person fell one of these trees he would be liable to die in consequence. I did not know this at first and when I needed wood for any purpose I used to go and cut down any tree that suited me. But one day the chief came to me and begged me not to fell any more of those trees because the priests were afraid that something might happen to the people of the town. They made out that the reason I did not die was because I was a white man and could not die, for they had never heard of a white man dying and so they thought he was immortal. They were rather surprised when I told them that white men die too. But they then made out that I was affiliated with the spirits and consequently they would do me no harm even if I cut down the trees in which they dwelt.

They believe also that the spirits of certain persons after death dwell in leopards and crested cranes, and should one of these be killed some one in the tribe would die in consequence. One night a leopard broke into a goat stable near my compound. The natives heard the goats bleating and shouted, scareing the leopard away. They ran after him and declared that the leopard turned into a man, so they tried to catch the man, but he disappeared. The next day they demanded of the Chief that he send detectives out and try and find the man and make him pay for the goat that was killed by him while in the form of a leopard, but the Chief only laughed at them and said it was impossible for a leopard to change into a man and vice versa.

The women in the Jaba tribe have things very much their own way, and so in order to keep them in subjection they have what they call a "dodo," which is nothing more than a man covered with green leaves with a big red hood on his head, and his face all covered except the eyes where there is an opening into which is fastened a tube made of a gourd thru which he can look. In each hand he holds a switch and thus he comes marching along shouting in a weird way. As soon as the women hear this shout they throw everything and run for dear life, for they are told that if they should see him they will die. Then this would-be spirit comes to the houses and threatens the women with all sorts of threats if they run away from their husbands. Sometimes he makes a public example of one of them by thrashing her and cutting her skin with a knife in many places so that the others who see her will fear and stay at home with their husbands. Some of the women are very heartless and will run away and leave infants which are only a few weeks old which usually die for lack of proper care.

Their religious worship consists mostly of dancing or marching around a big stone slab in front of one of their places of worship keeping time with their feet to the beating of a big drum, singing and shouting and beating the air with clubs as though they were trying to drive away the evil spirits. During the dry season of 1913-1914 they kept this kind of ceremony up for seven months. Every night they gathered at about 8 o'clock and kept at it until 6 A. M. At the end of the seventh month they had a big feast eating and drinking to excess and playing and dancing and having a general good time.

Funeral ceremonies are carried on as follows: If a person dies no one is allowed to wail out loud until the following morning at daybreak. Then a loud wailing begins and friends and neighbors gather at the house and take part in the wailing while the priests act as undertakers preparing the body for burial by wrapping it in a grass mat. At about 8 A. M. they gather in an open space in the town, form a circle around a drummer, and begin marching round and round, keeping time with their feet to the drumming. The women in the meantime weep and wail to such an extent that it is heart-breaking to listen to it. Surely they weep as those who have no hope. This public wailing continues all day and part of the next. At about noon of the second day the corpse, carried on the heads of three or four natives, is brought for burial. The grave is usually dug inside of a hut and made as follows: First they dig a round hole about four feet in diameter and about two feet deep. Then in the center of this hole they dig a small hole about two feet in diameter and about four feet deep and at the bottom of this they mine under to one side making a space large enough to receive the corpse in a horizontal position. While the corpse is being buried the friends who are standing around the hut break out in such terrible wailing that one would almost think the judgment day had come. Thus they pass away from heathen darkness into eternal darkness without God and without hope. Dear reader, have you done all you can to bring the Gospel to the heathen?

Zungeru, Nigeria, West Africa.

MEDICAL MISSION WORK

How Make it a Strong Evangelical Agency?

C. D. Esch

There is little doubt in the minds of most Christian people that medical work, or the work of healing and careing for the sick, is one of the best means of spreading the Gospel. The founder of Christianity, who is our example in all good works, used this very means to reach many souls with His message. He had power and personal influence enough to draw large multitudes who came for no other reason than to hear the gracious words He spoke, and yet it is expressly stated the multitudes followed Him because they saw the work He did in healing the sick. When He sent out His disciples He told them to preach, also to heal the sick and help those in distress. This they did as they went. The great Apostle Paul had time to spend in healing the sick and thus spread the fame of his Master. He was often accompanied by Luke the physician and we have reason to believe that Luke used his knowledge to good advantage while touring with Paul.

In modern times mission work has been the means of opening more doors to effective evangelistic work in places where people were opposed to the spreading of the Gospel than any other one agency. In opening a new field one of the strong points in favor of the missionary in the minds of the heathen native is expressed thus, "If the missionary comes we will get help when we are sick."

Then, also, medical work is an effectual evangelistic agency in that it takes the missionary into places where he would otherwise not get the opportunity of going, or perhaps would not go on account of work elsewhere even if he could go. To illustrate: A few years ago two men came from a small isolated village twenty miles in the jungle calling for help. With great difficulty I made the long journey. When I got there I did what I could to save the patient who was already at the point of death and who soon passed away. However the people were very grateful for my sympathy and efforts, and there was an opportunity for evangelistic work that would not likely have presented itself to anyone else but the medical missionary, since the evangelist in the face of other and more promising fields would not likely have touched that village for a long time to come. Even if he had he would not have gotten the hearing that the medical man did and will every time he chances to come that way. Then there are many homes that are closed to all others but the medical missionary.

It also brings the missionary in contact with people under conditions which afford opportunities to do effective work in that the one he deals with is dealt with personally and in a condition to appreciate the sympathy of the missionary. He has time to think and is possibly face to face with death, in a position to appreciate the prayers of the missionary for his recovery and blessing.

But to make medical work a strong evangelistic agency requires time and attention—IT MUST BE WORKED. The opportunities presented must be taken advantage of. Everything moves slow in this country and the one who really wants to influence the native in a permanent way must never be in a hurry. What I mean is this, when the missionary calls on a patient, either in a hospital ward or at home, whom he expects to influence for Christianity he must take time to sit down and talk. Even if there may not be much to talk about or perhaps the patient is not in a condition to do much talking, the time spent sitting is what counts for much. For the degree of your friendship is measured by the amount of time you spend "sitting" at the home of your friend.

Now the reader will readily realize that when a missionary is burdened down with building work that involves the expenditure of thousands of dollars, has all the responsibility of looking after one or two institutions, has to see and prescribe daily for forty or more patients, perform the operations that come, under adverse circumstances, make numerous calls, etc., etc., that one soon finds he can not spend much time "sitting." And just here is where he fails. When he is called to a home and he wants to improve the opportunity presented he is confronted with the multitude of other duties and people that are demanding a share of his time and attention, and he is not able to ignore them either. He then gets into the habit of dividing his time among the duties pressing upon him and the result often is that he does the work of prescribing and more urgent things, and the preaching and evangelistic work is left to a native evangelist, which to be sure is better than nothing but must necessarily be much less effective than if the missionary would do it himself. If he decides to put it off till all else is done and he thinks he will visit and speak to his patients in the evening, when evening comes he finds himself worn out and depressed, so that if he does go and visit his patients he is in no position to do them the good he ought to. The evangelistic part of the medical missionary's work should have at least one-half of the BEST PART of his life and not simply have to take what is left after all else has been attended to.

When the National Council of Missions met in Calcutta under the direction of Dr. Mott a few years ago, after a thorough consideration of the work of the medical missionary as an evangelistic agency, one of the recommendations concerning the work was somewhat as follows: That every Mission Hospital that is of any size —of at least twenty-five beds—should not have less than two qualified missionary doctors and one missionary nurse on the staff; the missionaries to have no other obligations outside of the work in the hospital and the evangelical work connected with it; and that it be also advisable for a missionary evangelist to continually follow up those places opened by the medical missionary which he is unable to work as he ought.

Are we aware of what this means? It means that the number of workers must be greatly increased; not only doubled, but more than TREBLED. Workers with thoro preparation and with one object and passion in their lives, viz., a passion for the souls of the lost and compassion for the suffering; workers that will not be discouraged with the slowness of the Orient nor with the hardness of heathenism, and who will persevere in the cause in hand, are needed. Men and women that will in all their lives reflect the image of their Lord so plainly that even the stupid, ignorant, superstitious Oriental cannot help but see His image and feel His presence who alone is able to save their souls and bodies, are in demand.

Where workers and means have been available to pursue the work as above recommended results have been forthcoming. We find that medical mission work has given to the Indian Church some of the best and most effectual native workers it has today. The future of this work will depend largely upon the way the Home Church will solve the matter of supplying means and workers to properly do the work.

Dhamtari, C. P., India.

Aug. 26, 1916.

WHY SO LONG IN COMING?

In Johnson's book about Mexico is a most thrilling story bearing on the subject of missions and bringing up the touching inquiry as to the disciples of Christ, "Why so long in coming?"

The story, as condensed in the following narrative, tells us that many years ago, when Mexico was almost wholly without the Bible, a Mexican gentleman of large property and influence had in his possession a wooden image called "San Roman," which was said to have been found floating in the ocean, and which he seemed to think was almost divine in its influence. His estate was named after it and he built for it a church in which it was worshiped. When the season was dry they prayed to it for rain, and in sickness or trouble they prayed to it for relief.

The planter of San Roman could neither read nor write, nor could any one on his large estate.

One day when he was in Matamoros on business a gentleman showed him a Book which he said was the "Word of God."

He had never before heard of it and asked if it was a letter, or history, or what; and he became so interested about it that he offered its owner twenty silver dollars for it, which, however, were declined, for the owner valued it as a priceless treasure and would not part with it. But the planter was not to be put off. "You," he said, "can get another copy and I cannot. I never heard till now that God had sent any Message to this world, but since He has I must have It. Take the twenty dollars and give me the Book."

It was finally given to him, and with it he started for home. On the way he stopped at the house of a friend and urged him to come with him and read the wonderful Story he had bought.

"I have a strange Book," he said, "and I want you to go with me and read it to me and my family," adding with a solemn air, "It is the Word of God to man!"

The two rode on to San Roman. As soon as they reached the place the planter ordered the great bell of the plantation to be rung, and called all the hands from every part of his large estate to hear some wonderful and important news. After a few words of explanation the planter turned to his friend and said, "Now begin at the beginning of the Book and read on until we all understand its message."

The reader began with the first chapter of Matthew and soon came to the verse which says that "Jesus shall save His people from their sins;" then he went on with the story of the wise men and the baptism of Christ, and His feeding the five thousand and healing the sick, and even raising the dead, and so on to the end of the Gospel.

The people became deeply interested in the new and wonderful Story. As they heard of the betrayal of Christ murmurs of sorrow ran through the crowd, and when Christ was crucified they all bowed their heads and wept.

But as the narrative went on, and the Savior arose from the grave, and talked with His disciples and ascended on high, saying to His disciples, "Let not your heart be troubled, neither let it be afraid. Ye heard how I said to you, 'I go away and I come again to you and lo, I am with you alway, even unto the end,'" the planter arose and said: "There is one thing I am most glad to hear, and that is the last words of Jesus, when He tells His disciples to go into all the world and tell these glad tidings to every creature. Now," he said, "some of these disciples will come here to San Roman and will tell us all about this Good News and teach us, as Jesus taught them. They will soon be here, I am sure, as Christ told them. In the meantime we must learn to read this wonderful Book, that we may do what He commands us to do. The disciples have been long in coming to us, but the world is large, you know, and though there may be some delay they will certainly come, for **Jesus** has told them to do so."

They began to learn to read the precious Book, and from time to time it was read to all on the plantation, where, as of old in Judea, "it was heard gladly." Year after year they met on the Lord's Day, till at last a Christian settlement was formed and flourished where the wooden image had once been worshiped.

At length the planter heard of a man in Matamoros "who talked like the Book," and at once went in search of him, when he found that all Matamoros was stirred with his teaching.

It was with difficulty that the man could be persuaded to go so far into the country. But the planter was earnest and would not be denied—go he must and he did go and preach to the people at San Roman.

Once more the great bell was rung and the people came crowding together to hear the Gospel, which had now become the Word of Life to them. When the sermon was over the planter had a question to ask. "Sir," he said, "you have not told us why you were **so long** in coming to us. Christ told you to go and preach this Message to every creature. How long was that?"

"Two thousand years," replied the missionary, awed by the look of surprise which his host turned upon him.

"Two thousand years! And what have the disciples been doing, that long ago they did not tell all the nations, as Christ told them to do, especially when He said to them, 'I will be always with you?'"

"Ah!" said the missionary, sadly, "they ought everywhere to have spread the glad Story, but for long years the church has been **asleep** over her duty! But you have now heard the Divine Message, and let us pray that the Holy Spirit may so work in the hearts of God's people that their love and faith and zeal shall carry the Message of Salvation not only through Mexico but to the uttermost part of the earth!"

"Why, oh why, are they so slow in coming?"

This was the touching inquiry of the planter, and is it not sounding to the church from every heathen nation? From every hamlet and village of the unevangelized world comes the wail, sad and low, "Why didn't you tell us sooner, O ye who know the gospel truths? Why didn't you let us know the Savior atoned for all the world! You say you are Christ's disciples, and yet His very last command is disobeyed by you. 'Tis indeed a wonderful Story—He loved the whole world so. He expected you to tell it. Why didn't you let us know?"

"Go ye into all the world and preach My Gospel to every creature." The command still sounds from the lips of the ascended Redeemer.

When will the church, as one man, rise to the work which Christ has commanded? Why so long in coming?—Selected.

THE INCREASE OF ONE BIBLE

About twenty-three years ago, shortly after the mission plant of the Southern Presbyterian Church was removed from Campinas and established in Lavras, one of the boys who came with us from Campinas was sent out to sell or distribute gratuitously Bible and Testaments to any one who would accept them. He left a Bible with an old gentleman whose home was near Lavras, little dreaming what the Book was destined to accomplish. The gentleman who bought the Bible began to read and study it, and with no other teacher than the best of all teachers—the Holy Spirit—he found in its pages the way of life. He did not make any public profession of faith, but Dr. Gammon and others who conversed with him, felt sure that he had accepted Christ and was a converted man. He was sick and infirm, and as he drew near his end, and was removed to the home of his sister, the wife of a wealthy farmer in the neighborhood of Sao Joao Nepomuceno, the story of whose life I propose to relate.

"Like a Romance"

The biography of this old gentleman reads like a romance, and makes the reader feel the truth of the saying that "truth is stranger than fiction." His mother, being a widow when he was an infant in the arms, married again. The new husband proposing to put the little one out of the way, she became alarmed, and gave the child to his god-mother, who brought him up as her own, and left him when grown to manhood in comfortable circumstances. By industry and the application of solid business principles, the one-time waif became one of the richest and most highly respected farmers of that section. In due time he married, and long before his death he saw his sons and daughters settled around him on their own farms, all in prosperous circumstances, and all men and women of solid worth.

The young men of the family first heard the Gospel story from the Rev. Edward Pereira, now pastor of the principal church in the city of Sao Paulo, and one of the delegates to the Panama Congress. Some of them heard the word gladly and were inclined to accept the new religion, as it was called. But the father, who ruled his family with patriarchal authority, protested absolutely against any change of faith, and the children yielded obedience.

The Bible's Silent Work

Now let us return to the Bible left by the young student with the sick man. He took the book with him to his sister's home, and dying there, left it to do its silent work. The old patriarch, seeing the unknown book on the table took it up and began to read, and this he continued to do day after day, becoming more and more interested in the wondrous story, but by no means as yet disposed to accept its teachings as the rule of his life. One of his neighbors noticing one day the well-used Bible lying on the table picked it up, and turning the pages, asked if it was a good book. The reply was well worth noting. "Yes," said the old gentleman, "it is a good book and certainly a very interesting one; but if you wish and propose to die in the Romish Church you would better not meddle with it."

That section around Nepomuceno was hard ground, and for a time there seemed to be no way of breaking it up for the sowing of the living seed. The first time Dr. Gammon went there he was not permitted to deliver his message, and when he left the people sent up sky-rockets, a characteristically Brazilian way of showing their joy.

But all this time the influence was working. After the girl's school was well established the patriarch decided to trust two of his favorite grand-daughters to be educated, for he was far too intelligent a man not to recognize that education with us meant something very different from what was given in the Romish schools. The girls soon forgot to be homesick; they were bright and intelligent and made fine progress. The grandfather made frequent visits to the school, each time leaving with more of his prejudices laid low. Dr. Gammon and other members of the Mission were invited to his house, and friendly relations were established with all the numerous connections. Any and all of the homes were open for the preaching of the Word, the neighbors and the farm laborers being invited to attend.

The way being thus opened up, one after another of the grandchildren, boys and girls, entered the school, and without stopping to count accurately, I think we must have had the privilege of teaching thirty or forty descendants of our patriarch.

The youngest son, perhaps his father's favorite, was the first to take his stand for Christ. He met with some opposition, but finally won the consent of his father, and he and his young wife were baptized, and with their little children received into the Church. Dr. Chester said about this young man that he was as full as he could hold of the gospel. One after another of the sons and daughters entered the fold, and their example was followed by a goodly number of friends and neighbors, so that now the Church of Nepomuceno is one of the largest in our field. Last of all the patriarch surrendered, and during the remaining years of his life he bore faithful testimony to the power of the gospel to transform and beautify the life.

For some years before his death he was a confirmed invalid, confined to his bed, but his faith and Christian courage never failed. I have heard from an eye-witness of the closing scene of this remarkable life that it was one never to be forgotten. All the members of the large family being assembled around his bed of death, which really seemed more like a throne of triumph, the night was spent in prayer and praise, the old gentleman calling now for a prayer and for some favorite hymn, until about dawn he fell asleep to awake amid the glories of the home above.—Missionary Witness.

THE ORIGIN OF PAPACY

Rome boasts of her antiquity and claims that she was founded by Christ and the apostles and was governed by them and their lawful successors. The Church of Rome did not exist in those days, nor for several centuries afterward. Between the Christian churches in Jerusalem, Corinth, and other places, and the present Church of Rome there is no semblance. They differ in doctrine, worship, and government. In all the writings of Christ and His apostles there is no reference to the rites and ceremonies which are embodied in the creed of Pius IV, and which are now the distinguishing features of the Romish Church. In the primitive church rulers were invariably chosen by the people—the members of the church—before they were ordained, whereas in the Romish Church the laity have no voice at all in her government. The pope is chosen by the college of cardinals, and he in turn, more or less directly, nominates the cardinals and all the bishops and clergy.

Romanism is a growth. She did not come into being all at once, and for this reason it is difficult to fix the date of her beginning. Creed, ritual and government are things that have developed. Germs of error and superstition that entered gradually into the Christian Church soon gave evidence of life, going on from century to century until they have given us the dogmas of Mariolatry and Infallibility—two that are not a century old.

Romanism is a borrower from old-time oriental faiths. From them has come her asceticism and penances. The dominating principle of the sources from which she has drawn is that there are but two forces, viz: good and evil—the good is in mind or spirit and the evil in matter. To combat evil means the renouncing of the world. Adopting it means eventually monasticism, celebacy, penances and the host of austerities that have been enjoined by the Church of Rome.—Sel.

FIERY FACTS ABOUT SOUTH AMERICA

The son of a missionary in South America said that in Rio Bamba, Ecuador, he had seen men in the public plaza offering babies for sale at two sucres (about one dollar) each. In Guayaquil there were many found on the Cathedral steps or in front of the hospital with white skins, evidently from good families. They have also been offered for sale in Guayaquil. One lady paid fifteen sucres for one, and a missionary bought one for two sucres.

Rev. Mr. Pulling of South America, who has spent eleven years as a Bible colporteur in that country and has traveled entirely through the continent in all Latin countries except Paraguay, says he has visited at least 500 towns with a population of from 1,000 to 15,000 without any missionary work whatever being done.

The pure Indian population is variously estimated at 6,000,000 to 15,000,000.

In the month of May, 1911, the following statistics appeared in the Press of Santiago, Chile: The number of births registered in that city were 845. Of these 363 were illegitimate while 482 were legitimate. This shows that almost forty-three per cent. were illegitimate, and Santiago is recognized as the most modern city on the western coast of South America.

The number of negroes in Brazil is given at about 4,000,000.

In Callao, Peru, of the births reported, 70 per cent. are illegitimate and a large per cent. of the births are not reported at all.

South America is twice the size of Europe, three times the size of China, sixty times the size of the British Isles.

In Argentina, Brazil, Bolivia, and Paraguay the population is illiterate to the extent of 50, 60, 80, and 90 per cent., respectively.

Fifty years ago, Japan was a pagan nation, but today there are three times as many teachers, and three times as many pupils in the schools of Japan as in the schools of all South America.

In all South America there are about 43,000 school teachers. In the state of New York there are 40,000 teachers. In all South America there are about 2,000,000 in school. In New York there are 1,500,000. The city of New York paid in 1912, $30,379,000. for educational purposes, which is more than was paid by all the continent of South America.

South America has been called Christian and civilized for four hundred years.—Sel.

"Defeated men are the only ones who succeed—read history."

OLD MEXICO BECOMING NEW

"Old Mexico" is becoming **"New Mexico."** Old customs and old ways of thinking are surely passing away. Democratic institutions, with all the errors and excesses of their earlier stages of development, are slowly taking shape. Also a new idea of the American people and of the American government is slowly coming into the mind of the Mexican people. New conditions in Mexico demand a readjustment of mission work there. To attempt to build along the old lines in these times would be a fatal mistake, condemning the work to a state of permanent inefficiency.

Two old facts are being realized. The first is that Mexico is at heart not Roman Catholic. Evidence of this is seen in the way that nominal Roman Catholics entered the churches in the past two years burning confessionals and expatriating priests. These are facts known to all. The Carranza forces are accused of having maltreated priests and nuns. No Christian will justify any such abuse of men and women because of their religion, but it reveals the attitude of very many Mexicans toward the Roman Catholic Church as an institution. In one of the important seaport towns an old and experienced evangelical missionary said that it disgusted him to hear it said that Mexico is Roman Catholic. He said that the large part of the Mexican population, which is Indian, are still clinging to their weird Indian worship, and in many cases not speaking any of the languages of civilized nations. The other testimony came from a Catholic, a man of culture who represented himself as a teacher of prominence in one of the Roman Catholic schools of the country. In speaking of the effect of Roman Catholicism on the various countries and on Mexico in particular, he denied emphatically that Mexico is Roman Catholic. This condition calls for energetic and intelligent missionary effort on the part of the whole Christian Church.

Another fact is that, for better or for worse, the United States and Mexico are neighbors. God has made it so, and it is for us to recognize conditions as they are. As far as missionary effort has been concerned in the past decade, we have been better neighbors of the West Africans than of the people at our own door. If we continue to neglect our duty along these lines, we surely shall continue to pay for our neglect as we have had to pay in the past few years. Fortunately, this neglected fact is dawning upon the American intelligence, and calls for an enthusiastic and intelligent campaign for a Christian Mexico.—Presbyterian Leaflet.

"Those who see God's hand in everything can best leave everything in God's hands."

NOTES

Warning Against Colporteurs

In a newspaper published in an interior town in Brazil appeared an article purporting to describe some colporteurs, whom it called "heretic pedlars."

"For some days past two strange individuals have been going about the city. Their mission is to sell heretical books, false Bibles, and other literature which tends to lead Catholics from their faith and induce them to embrace the errors of Protestantism. They go from door to door insistently troubling all whom they meet. These booksellers are not ministers; they are nothing but the servants of such. Ordinarily, they are ignorant and incapable of the most simple doctrinal discussion, and it is not rare to find them rough and abusive. All Catholics should avoid meeting them, and never accept their books, much less buy them. It would mean the helping on of the heresy and the strengthening of the enemies of our faith; it would be an act of apostasy. To subscribe to their journals, buy their books—wicked and immoral publications that they are—are things that good and honorable man or woman should not do, otherwise they pass as a wicked person or a fool. Those who, through ignorance, have bought books from these pedlars should cast them into the fire."—Sel.

The Gospel in San Salvador

Mr. William Keech is, apart from his immediate associates, **the only evangelical worker in the Republic of San Salvador.** This little state has lately been subdivided into dioceses and new bishoprics created. The bishop who effected this improvement has been given a cardinal's hat for his ecclesiastical services. But the Salvadoreans have not heard any more of the Gospel as a consequence of the multiplication of bishops. One of their new shepherds, the bishop of the eastern diocese, recently greatly incensed his flock by substituting for a solid gold image belonging to the church a reproduction, gold in color only. He was stoned in the streets and the people of his diocesan capital appealed to the Baptist evangelist for religious instruction. For a whole week Mr. Keech held crowded meetings, attended by the most intelligent class in the community, in a hall of a workmen's society. The bishop returned to head off this evangelical invasion. He had to be escorted in his movements by a squad of soldiery.

Twenty persons having been converted on one of the coffee estates near Quezaltepeque, a preaching station was established there. This challenge was answered by processions of women praying furiously to the Virgin, the confiscation of tracts wherever possible, and finally by forcible interference on the part of a priest who entered the preaching hall and pulled listeners out of the building. The result of his procedure has been a complaint to the governor on the part of leading families of the city and a letter from the governor ordering the priest to leave immediately.—Sel.

Open Doors in Colombia

"We are profoundly thankful," writes Rev. T. E. Barber, "for the change that is taking place in all parts of the country in the attitude of the people toward the Gospel. Since the first of last March (1915) I have made three long itinerating trips and one short one, visiting many towns, and in all parts I found the same eagerness to hear the Word and to ask questions. Two and three years ago in those same towns, many being important centers, it seemed impossible to get an opportunity to speak to the people. We thought we were doing well if we were able to sell a few Bibles and have a few personal conversations about Christ and His Word, but in these recent journeys I have spoken to crowds in the streets, in the stores, in the public squares, in halls, clubs, private homes and in shops, and have seldom been molested in the least; always the best of attention was shown on the part of the listeners. As one of our colporteurs recently wrote me: 'Truly the seed is good and does bring forth fruit." —Sel.

An Evangelical Colony in Brazil

Over twenty years ago Mr. F. C. Glass, of the South American Evangelical Union, visited Santa Cruz, Goyaz, Brazil, held two meetings and sold a few Scriptures. A copy fell into the hands of a stranger from the Gamelleira District who read it, became interested, began preaching from it and led eleven of his neighbors to God. On Mr. Glass' return later, meetings were held and 45 persons were baptized, among them Jose Pereira, a large landowner of Gamelleira, who offered a large tract of land for Christian colonization. This was legally made over to the mission, fenced, and provided with houses, and a church building to accommodate 300 people. Alcohol and tobacco were barred from the community. Senor Ricardo was installed as pastor and for some years has engaged in itinerating evangelization through the whole surrounding region. Already there are numbers of scattered Christians about, as well as a body of some 150 in the colony itself. To minister to their Christian growth, summer conventions for Bible study have been held during the last three years. At that of June, 1915, between four and five hundred persons were in attendance, and before the meetings closed 20 unconverted persons had been added to the Church. The village was crowded with happy guests; all the farmhouses in the neighborhood were filled to overflowing with men and women eager for Bible study and prayer.—Record of Christian Work.

Five Years' Work in Brazil

The first communion service of the Presbyterian congregation at Rio Negro, Brazil, was held on Sunday morning, August 15th, the fruit of five years of work in that city. Rev. C. A. Carriel writes of the significance of the occasion:

"You who have always lived where the church spire was seen among the buildings of the town when you came to it, and you who work in fields where men accept the Gospel by thousands, perhaps can not conceive of the impressive experience of partaking of the Lord's Supper, for the first time, when your church has ten memberse, and has just received by profession half of its number. Our dear Latin brethren, who give vent to their feelings, had difficulty in keeping back tears of joy. We all thought of the first meeting in Rio Negro five years before. We had scattered handbills and given personal invitations; we did not know who would come, nor what would happen. When it was time to begin, no one was there, and very few encouraged our first efforts. But God did, and the events of these recent days have given the missionary a new conception."—Sel.

"Saint Good Jesus of the Pardons"

A few miles from the town of Atibaia, in the State of S. Paulo, Brazil, there is a small, out-of-the-way village, where every year the Roman Catholic Church holds one of its most celebrated festivals in this part of the country. It is said that once upon a time an image of Jesus was discovered in a bamboo grove there and put by the priest in the church at Nazareth, near-by. But it did not want to stay there, so miraculously went back to the bamboo grove at night. Then they put it in the church at Atibaia, but it wouldn't stay there either. So the priest announced that the only thing to be done was to build a church at the place where the image wanted to stay. The church was built, then one or two houses, and now after many years the place has grown up into a village.

But far more rapidly than the village, has grown the fame of the miraculous image, or saint, as they call it. From far and near the pilgrims attend and go thru all sorts of idolatrous practices of fulfilment of vows. The oddest and most significant thing to a believer in Christ about the worship of this image is the name by which the peoole call it. "Saint Good Jesus of the Pardons." This is in itself a revelation of the ignorance of the people and an appeal for much knowledge of the real nature of Christ.—Christian Observer.

The following extracts from missionary letters give a faint glimpse of the encouraging progress in many mission fields. The pressure on mission boards for larger appropriations and more missionaries is tremendous:

BIBLE STUDY

MIRIAM

"And there went a man of the house of Levi, and took to wife a daughter of Levi." This is the beginning of the record of the most remarkable family in all Israel. In other parts of the Scripture the record is more complete, but in no place is there seen any attempt to laud his family above any other in the nation among which were many remarkable characters. This family of Levi was an obscure one, the only outstanding feature being that of their conduct at the time of the great oppression set against Israel in the land of Egypt. The faith in their hearts, which gave them three children whose character made them the most prominent in the history of the greatest nation of all time, exalted them to the highest place among all the families of Israel in the land of Egypt.

Miriam was likely the oldest of the children of Amram and Jochebed. Aaron was the elder of the two boys, her brothers. Her name was indicative of the sorrows of her people in the great distress of their bondage and in the hopelessness of their condition. "Sorrow"—it was their portion and their prospect. Clouds hung over them and reached to their utmost horizon, the deep darkness of four hundred years of sojourn in Egypt, and their condition growing more dismal each succeeding year. No Moses had appeared. The bones of Joseph, expressive of the nation's hopes, still lay in their sepulchre; and more pyramids were beginning to point their way to the towering ascendency of Egypt's glory and her crushing power over her suffering subjects. The slime pits of the Nile were furnishing bricks for Egypt and graves for Israel. The family life of the Lord's people furnished them their joys, the promises of God furnished them their strength and courage, but their language was filled with their present sorrows. Their children received the heritage of parental grief; they named her "Miriam."

Whether Aaron was present to welcome his little sister, "Sorrow," into the world, or whether she was present to greet him is uncertain. But even he, by his name, suggested the needs of the people. He was called, "A mountain of strength." There was pity for the weak and those unable to bear the hardships of the slavery in that land, and the wish of the parents was, that if their sons must serve in bondage, they should be strong and the better able to endure it. The "strong man rejoices to run a race." It is significant that the two eldest children of Amram received names from their parents. Aaron and Miriam were born before the days of the edict to destroy every male child born of the Jews. The greatest distress had not yet come to them. Moses was born in the days of Israel's newest grief.

Miriam's love had grown during the days of the concealment of her little brother. Only three months had passed by, but it was no longer possible to hide away the goodly little child. It was no mother's secret that there was made a little basket and that it was prepared to float the little brother among the rushes of the river Nile. On that eventful morning, very early, the mother had gone out with her precious and strange burden. She may have been accustomed to bearing baskets filled with slime for the brick makers. Her strength may have been taxed to exhaustion by the continued toil. But at this moment she bore a heavier burden on her heart, if not in her basket. Had any watchful sentry seen the woman bearing her slime covered basket would he have suspected the nature of its contents? There, among the rushes, Jochebed placed the little basket, kissed the little face bathed with her bitterest tears, closed the covering and went swiftly and silently away to mourn with other bereft mothers in Israel while she toiled among the slaves. No mother would dare to be seen, even afar off, watching near where a Hebrew child was placed under circumstances obviously intended to save its life when the King had commanded that it should be destroyed. But the maid who remained to watch what would become of the child would not so easily be suspected, as she may have been only one of many children who played along the banks of the river; but Miriam was alone the bearer of the secret of what was hidden among the flags not far from the scene of their plays. Her love went out to that little basket constantly. Her eyes were alert to the events transpiring there. She watched the flags as they stood silent, or waved regularly and unanimously under the soft morning breezes. She watched for any local disturbance which might have been occasioned by the moving of that solitary craft or by the approach of one of Egypt's crocodile gods coming to feast on one of God's sons. But her fears must have abated as no alarm was raised from this direction. Yet, she remained at her post of duty. Little "Sorrow" was watching her savior.

What new pang of terror filled Miriam's heart as she beheld approaching the spot of the child's concealment the daughter of Pharaoh with her retinue of servants. Would Pharaoh save the son of a Hebrew? Would his household show mercy to any of the little sons of the Hebrews? If Miriam could run quickly to her mother with the news that Pharaoh's daughter was coming to where the little child lay and secure a little advice what a comfort it would be to Miriam. But there was no time to run away She must stay and see what will become of the child. Whether she will be the witness of his death, or of his life, she knew not. Like the little group at Calvary, she must stand afar off and see what will be done to him—the one whom she loves more than all in the world. She beheld no display of anger. She saw interest, inquisitiveness, attention, pleasure. Pharaoh's daughter takes the child in her own arms, its life is assured; it is time to act. What motherly instinct was possessed by this little maid that she should know that the heart of the daughter of Pharaoh had been overwhelmed with love for the babe of a Hebrew slave? But Miriam understood it and approached the interested circle ready to share in this loving demonstration around the slime covered basket. No heart was warmer than her own; no smiles sweeter than hers; no hands more eager to touch and no feet more ready to serve. There was no one in the company who knew better than she the greatest need of the newly named Moses. "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" Who could care better for the child than his own mother? She came a living and sympathizing sister and trusted daughter to care for the little babe, but she went forth a royal messenger with unlimited power to call a nurse of the Hebrew women. By royal decree Jochebed was brought to receive and nurse her own child for the daughter of Pharaoh. Miriam knew not that she was an instrument in the hands of God, acting with the simplicity of childhood, but guided by the wisdom from above to protect and save the child whom God had chosen to be her savior and the deliverer of his people from the hands of the household of Pharaoh. This was the deed which reveals the tenderness, thoughtfulness and power which marked Miriam as a queen among her own people.

Nothing more is known of Miriam's life until after the crossing of the Red Sea. What her lot had been after she had grown to womanhood is not known. For forty years she had watched the increasing glory of the little babe whom she had helped to save. He had gained rank and honor and glory in the kingdom of Egypt. He stood in a position next to the king because he was the adopted son of the king's daughter. Did Miriam think that perhaps, some day, her brother would be in a position to reward her for the kindness she had shown him in his infancy? She, too, may have become a mother whose children were doomed to slavery. She had saved her brother, but how could she have saved her own children? Did her hopes rise when she learned that Moses had slain an Egyptian who was found beating a Jewish slave? Did she take courage because Moses remembered his own suffering brethren? Or, did she fear like her brethren who doubted his sincerity and thought him as ready to slay his own kindred as the Egyptians? The silence continues through another period of forty years, when Miriam was perhaps a grandmother whose children of the second generation were entering the hard toil of increasing bondage. The hopes of Miriam were, undoubtedly, buried as deeply in her sorrows as were those of all Israel. When Moses returned with a message of deliverance from the God of their fathers they doubted and asked only that the severity of their bondage be not increased. It is certain that Miriam was ready to appreciate the deliverance that was brought about by the hand of Moses. She would appreciate the power of God and the leadership of her brother in the wonderful deliverance which was brought about. There had come into her life a spirit of dependence and trust which characterizes womankind and is the chief feature of the relation of the Church to her Brother, Christ.

The voice of Miriam is heard in the wilderness. It was sweet in the days of her childhood, in its innocence and purity. It was true in its expressions of love and good will. What treasures are hidden and lost by the scourge of sin and bondage! Beauty and pleasure and joy and purity are spoiled and silenced and lost in the progression of bondage and oppression in the course of sin's experience. Miriam cannot be appreciated until she is set at liberty. Her voice is heard in the wilderness, but is heard in a new-found sweetness and power. In her childhood it soothed a babe, comforted a mother and aided a princess; in her womanhood and in her liberty there was a new and grander note, a warmer and larger sympathy and a greater power which echoed the loftiest sentiments of praise to God, cheered the despondent and moved a mighty multitude. The song of Miriam was the response of a heart that was filled with the spirit of appreciation. She had done nothing to bring about so great a deliverance. She was one of the multitude. But, there was one present who had wrought great wonders by the hand of his God. She was in a position to appreciate him and to follow in the praises of God whom he served and adored. What she sang was not much compared with the song of her brother Moses. But the praise was greater in proportion. Moses sang the praise of God as he understood Him. He told of the glory of God as none else could, but Miriam's song was its echo; it was the overflowing praise of the multitude as they were moved to feel the great deliverance. She felt the glory of her brother, and she felt the blessedness of the deliverance from the power of those who then lay in the depth of the sea. For the second time she saw her brother saved from the waters and by the waters and on this occasion she was saved with him.

It was not a youthful Miriam who led Israel in this time of worship. She was past eighty years of age, able to understand and appreciate what was done. It is the power of appreciation which adds value to character. Failure in this brings a sense of dishonor and remorse. Only a few years more of the wilderness life made somewhat of a change in the experience of Miriam. She inclined to the assumption of power. Only by the severest rebuke on the part of God was she able to see and appreciate the place which she was called to occupy among her own people. She was a prophetess, was able to lead in praise, was able to understand the things of God, but, the government was to rest upon the shoulders of those whom God had chosen for Himself. Moses was the leader, Aaron was the priest, and that was sufficient because God had so ordained it. To men belonged the position of government. It was a divine appointment as well as a divine symbol. Those men were humble because they recognized the presence of God and his angel over them. They acted in the authority of Him who was greater than they. Miriam's assumption was a rebellion against authority. Her songs of praise were changed to a cry of pain and remorse. Her praises were changed to petitions. She must humble herself before God and man. For another time Moses must become her savior and was such to her. Her voice was heard no more in the records of Israel. There is a time when we shall be silent and listen to those who are more worthy. The queenliness of Miriam is again apparent in that she desired great things but was content to learn her duties and privileges and be content in the full enjoyment of that which belonged to her and was become her place and rank.

The last paragraph concerning Miriam reads like an epitaph upon the place which may yet hold all that is earthly of Israel's first prophetess. In the wilderness of Sin she died and was buried. There was no ceremony such as marked the death of the two brothers. She passed away unnoticed further. She was numbered with all those who died in the wilderness because of unbelief, but not in unbelief. She had accepted Israel's hope, she had experienced Israel's redemption. She submitted to Israel's Deliverer and High Priest. She rejoiced in Israel's coming glory. Her praises among Israel live today and we rejoice in her faith and loyalty. Her voice is still heard and may her character and faith live constantly in those who seek to live as the queen of the Christ of Glory.

The Workers' Column

ISRAEL'S FIRST PROPHETESS

November 12

I. Miriam, the sister of Aaron the Priest. —Ex. 15:20.
II. A leader of the women.—Ex. 15:20.
III. Expressed the joy of Israel's deliverance from bondage.—Ex. 15:20, 21.
IV. She beheld and rejoiced in the deliverance wrought by her brother's hand.
V. She responded to and participated in the joy of her brother's deliverance.—Ex. 15:1-19.
VI. She loved and cherished her brother deliverer in the days of his childhood and rejection.—Ex. 2:1-8.
VII. She needed the intercession of her brother deliverer.—Num. 12.
VIII. The only woman whose death and burial during the wilderness period is recorded.—Num. 20:1.

Miriam is especially a type of the believers in their relation to Christ.

ISRAEL'S FIRST THANKSGIVING

November 19

I. **The Law Concerning the Thanksgiving for the First-fruits given at Mt. Sinai.**—All first-ffuits to be given to the Lord.—Ex. 23:19.
II. **Three Harvest Feasts to be Observed.** —Ex. 23:14-19.
III. **The Manner of Offering the First of the Harvest.**—Lev. 2:12-16.
   1. Not to be wholly burnt on the altar. —v. 12.
   2. The first new ears of grain to be offered.
   3. To be dried by the fire, parched and beaten into meal.—v. 14.
   4. To be anointed with oil and frankincense placed upon it.—v. 15.
   5. A handful to be burned on the altar with all the frankincense.—v. 16.
   6. The balance to be kept by the priest for his own use.—v. 16.
IV. **The Offering of the First Bread of the Land Commanded.—Num. 15: 17-21.**
V. **The Occasion of the First Thank-offering in Israel.—Josh. 5:1-12.**
   1. At the observance of the first Passover.—v. 10.
   2. They ate new parched corn.—v. 11. (According to the law for first fruits.)
   3. The time of first fruits, the manna ceased.

GOD'S CHOICE FOR MISSIONARIES

November 26

- I. **God's choice for Moses Who Hesitated in going to Egypt.** Moses thought himself incapable of the service required.
  - 1. God's commission to Moses.—Ex. 3: 7-10.
    - a. Israel was to be delivered from Egypt.—vv. 7, 8.
    - b. Israel was to supplant other great nations in Canaan.—v. 8.
    - c. Moses was required to stand before Pharaoh.—vv. 9, 10.
  - 2. Moses' excuses.—God's declarations.
    - a. Who am I?—v. 11.—I will be with thee.—v. 12.
    - b. Who is the God of Israel?—v. 13. —I Am That I Am.—v. 13.
    - c. The people will not believe me.—4:1.—The signs for the people. 4:2-9.
    - d. I am slow of speech.—4:10.—I will be thy mouth.—4:12.
    - e. Send whom thou shouldest send.—Marg., 4:13.—Aaron shall be thy spokesman.—4:16.
  - 3. Moses' success under God's help.—Deut. 34:10-12.
- II. **God's Choice for Paul, Who Would Have Chosen a Field for Himself According to His Own Opinion as to His Fitness.**
  - 1. Paul had come to Jerusalem to worship and to serve the Lord.—Acts 22:17.
  - 2. He was told by the Lord to depart quickly because the Jews would not receive his testimony.—22:18.
  - 3. Paul asserted his credentials for having influence with the Jews.—22: 19, 20.
    - a. He had imprisoned and beaten believers in every synagogue.
    - b. He had consented to the death of Stephen.
    - c. He was present at Stephen's death and kept the raiment of those who stoned him.
  - 4. The field chosen for Paul, far hence among the Gentiles.—22:21.
  - 5. Paul's success in ministering to the Gentiles to whom God had sent him.—Eph. 3:1-12.

(Concluded on page 734)

ELEMENTARY STUDIES IN PROPHECY

IV. Unfulfilled Prophecy

J. A. Ressler.

In all that has preceded we have tried to make only one point: Where there is the fulfilment of prophecy recorded in the Bible, the fulfilment was literal. We have failed to find a single example of spiritual or figurative fulfilment recorded in the Bible which in itself completes the sense in which the prophecy was made. But the great problem still remains, "How shall we treat those utterances, evidently prophetic, whose fulfilment is not recorded in the Bible?"

On the answer to this question opinion is divided. Some explain all prophetic utterances by calling them poetical. If they were fulfilled, it was a coincidence. If not fulfilled, it was just pure poetry. Some, while admitting that the prophecies recorded are, in the main, literally fulfilled, point to some supposed fulfilments of prophecy which seem to be other than literal. This class limits the literal fulfilment of prophecy almost entirely to the times of the Bible, and most of the prophecy not fulfilled in those days is, by them, supposed to have its fulfilment in some mystical sense, either purely figurative or else spiritual.

In these two classes are found many shades of opinion, from that of those who deny all miracle and all revelation or inspiration in Biblical literature, to those who are strictly orthodox in their intentions, but who, having never inquired into the subject of prophecy with sufficient care to be able to form any definite opinion, look with suspicion on those who have a definite conviction as to what prophecy means. It is for the honest inquirer into the subject that these lines have been written. There is no attempt to meet argument for argument's sake. Life is too short for quibbling. With a look upward for divine help, and a prayer for divine guidance, we now try to state as clearly as possible the view of a third class, who take the Bible as meaning what it says, and who believe that all prophecies whether uttered in plain, literal language, or in figurative language, or given in types, has either been literally fulfilled or will be literally fulfilled in the future. No attempt will be made to cover the entire field of prophecy, but for the present the inquiry shall be confined to some of the prophecies regarding the Jews and some of those regarding the Messiah.

These two subjects are interwoven and interlinked to a very large extent, and to treat them fully would involve other subjects, such as God's attitude toward Gentile nations and the place of the Church in divine prophecy, but we shall try to center our attention upon these two lines. The importance of the prophecies regarding the Jews and those concerning the Redeemer gives them a place of preeminence in the mind and heart of every lover of the truth as it is in Christ Jesus. Some people would minimize the importance of the prophecies regarding the Jews. But they are all important to the Christian. It is very important that every Christian should know whether those glorious promises to the Jews in regard to an earthly kingdom have already been literally fulfilled, are going to be literally fulfilled, or are to be considered as spiritually pointing to the Church in her existence on the earth or to the Church in her existence in the hereafter.

It is also all important that every Christian know about these things—and especially should every Christian teacher know about them—because of the many false doctrines that are afloat on every side in regard to prophetic teaching. The one who has never studied prophecy is an easy prey to the smooth-tongued emmisary of Satan who comes with a ready knowledge of much of the Bible on prophetic subjects, who quotes a great deal of truth, but who, at the moment he sees his opportunity, turns the channel of thought into the line of his own particular heresy.

Seventh Day Adventism has in it much that is true—just enough to catch the attention of the lover of truth and gain a bit of his confidence—but it is saturated also with falsehood from the very pit. Russellism also has in it a great deal of truth, especially along prophetic lines, but its main inspiration is from that deep gulf of perdition the existence of which it denies.

"And what shall I more say? For time would fail me to tell of" Mormonism, Dowieism, Millerism, and a hundred other "isms," all of which have just enough truth to make them attractive to the spiritually inclined, and enough of falsehood to condemn them to the abyss of perdition.

With all these false teachings afloat on every hand, it is idle to say that the subject of prophecy is not important or that it is too hard for the average Bible student. It is not too hard for the emissaries of Satan to use nor too unimportant for them to notice, so it is essential that the lover of true Christianity knows his Bible sufficiently to give a reason for the hope that is within him, and to meet the various heresies with the truth as it is in God's Word.

When God said to Abraham (Gen. 13:15, 16), "All the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered," He meant the literal land of Canaan and the literal descendants of Abraham. The seed of Abraham has its typical meaning also and the land of Canaan is also typical of the land of eternal rest for all true believers. But the typical meaning in the case of Israel and their land no more destroys their literal meaning than does the typical meaning destroy the literal in the cases of Isaac, Joseph, Hagar, Sarah, Egypt, the Exodus, and the wilderness journey. To use the typical meaning of the above passage to deny its literal fulfilment is to destroy the meaning of language. If such license is to be taken in interpreting the Word of God, there will be nothing left in it to accept or to reject—it becomes a vague mass of words with no more significance to it than the Koran or the Vedas.

Passing by the further promises of God to Abraham regarding his posterity, and the additional promises to Isaac and to Jacob, let us look at the thirtieth chapter of Deuteronomy. Moses has told the people of Israel of the blessings that will come to them if they are obedient to the commands of the Lord and the curses that will fall upon them if they are disobedient. Then he begins this chapter with prophecy: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers."

This is very plain language. The people referred to by the word "thee" is Israel, the land referred to as theirs is Canaan or Palestine, and the nations referred to are Gentile—non-Israelite—nations. Has this prophecy been fulfilled? If so, how?

The history of the Israelite nation is given in the Bible quite fully up to a certain point. They possessed the land of Canaan, they fell into disobedience and idolatry, they were carried away into captivity. The northern kingdom of the ten tribes is still in dispersion. A remnant of the tribe of Judah returned to Jerusalem and for a short time were semi-independent under the Maccabees. They were brought into subjection to the Romans, and in the days of our Savior on earth they rejected Him. Their capital was destroyed and the remaining Jews were scattered abroad and to this day they are to be found in every nation under heaven. This is a very literal fulfilment of part of the prophecy given through Moses in the concluding chapters of Deuteronomy, especially of the passage referred to above. This much is a very strong confirmation of the rule that recorded fulfilments are literal. How shall we understand the remaining portions of that prophecy—the part that refers to the gathering together again of the people of Israel?

Moses is not alone in referring to this gathering. In Isaiah 11:11, 12 we read: "And it shall come to pass in that day, that the Lord will set his hand again the second time to recover the remnant of his people, which shall be left, * * * and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." This very evidently refers to the same event as the prophecy of Moses regarding the regathering of the people to their own land.

It is equally clear that Jeremiah refers to the same thing when in 23:7, 8 he says, "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I have driven them; and they shall dwell in their own land."

A number of other passages refer to this event.

There are several ways in which these passages, which agree so very well in every particular, may be explained or interpreted. The unbelieving critic says that the prophets were dreamers and patriots and wished to spur their nation to a stiffer and firmer resistance of their enemies by pointing them to a glorious future. They were mistaken, says the critic, and the glorious promises from Moses to Malachi were never and will never be fulfilled. We dismiss this view as being unworthy of a Christian's time and patience.

There are some who would have these prophecies fulfilled in the return of the Jewish remnant to Jerusalem under Zerubbabel. Such a view is mainly remarkable for its absurdity. It is true that this return from the captivity may be typical of the great return spoken of by the prophets, just as other events are typical of greater events, but that any one should think seriously of the return of the Jewish remnant as the fulfilment of the prophecies referred to above is ridiculous. In the first place, the Jews who returned to Jerusalem did so under the permission of a foreign ruler. They were not a free people except for a short time, and then their independence was disputed continually by adjoining nations. After the captivity there never was anything like the condition described by the prophecies referring to the regathering. Second, the occupation of Palestine by the Jews was only partial. The ten tribes were not represented in the return. Ezekiel 48 includes the twelve tribes in the restored nation. Third, the occupation of Palestine by the Jews was temporary. The year A. D. 70 marked a dispersion more thorough than any that had preceded it. The terms of the prophecies require that they shall occupy it forever. Fourth, the blessings accompanying the restoration of the remnant were so meager that they could never be understood to fulfil the promises God gave to the fathers. To do so would be mockery.

A third view "spiritualizes" all these prophecies, and claims to have them fulfilled in the Church of Jesus Christ.

(To be continued)

EDUCATIONAL

THE CARE OF PATIENTS AT THE LA JUNTA MENNONITE SANITARIUM

Emma Eby

In this article we shall mention only the tubercular part of our work here.

Upon the arrival of the patient his history and record are taken. The patient is provided with a copy of the rules of the Institution, a sputum cup, and paper napkins. If the patient has come a great distance he is usually put to bed for a rest. After a day or two, if the temperature keeps below 99½ degrees, he is allowed to be about during the day, go to the dining room to his meals, and rest at least one hour after each meal on his bed, or on his reclining chair outside the building, the doctor's instruction always being, "Get as much fresh air as possible."

The sputum cups we use are a tin frame or holder with a spring lid. The inside is fitted with a waterproof paper filler which is changed by each patient morning and evening at 8 A. M. and 4 P. M. They are removed to the furnace room and burned at once by some one appointed for that purpose.

Not long since a former patient came to spend a day with us. As we saw him sitting with the other patients we remarked, "Does it seem natural to be here again?"

"O yes," he replied, "especially the cup which the Superintendent gave me as I entered. I haven't seen any since I left." Every one looked amazed and he said, "Well, so long as I was on my own place, it was my own affair."

"But," said another patient, "suppose we would have wanted to come and visit you wouldn't there have been a lot of germs flying around in the air?" When he left he wanted a package of fillers and a tin holder, which were supplied, and we hope he has learned this time what he failed to do the other time, not to be selfish and more careful. Not only those who are tubercular, but any one about the place who expectorates uses the cups, as it is the most sanitary way of disposing of expectoration.

The milk and egg diet, so much advocated for tubercular patients some years ago, has given very little results. Patients coming sometimes say they have been on a milk and egg diet, intimating that they think they should continue the same. While milk and eggs do have a very prominent place in the diet of the sick, it has been our experience that when used almost exclusively for any length of time the patient tires of them, and the diet thereby is limited. We now use them only moderately with the general diet.

Our diet at 7 A. M., 12 M., and 5 P. M., is very general, consisting of roast-beef, steak, eggs, milk, cheese, fish, ham, and bacon, all kinds of soup, fruit and vegetables. We have chicken once a week thruout the year if we can get them and ice cream once a week during the summer.

At 10 A. M. and 2 P. M. a choice glass of butter-milk, a raw egg, or apples, are served to those who care for them. Our butter and milk are fresh from our own dairy and are first class.

A great many of our patients come to us in the last stage of the disease. Some of them being told that they have bronchitis and if they change to a western climate they will get well. Others come for the care they need and as a protection to the family at home, this we believe is a wise precaution especially where there are small children.

The temperatures of our patients are taken at 8 A. M. and 4 P. M. When the temperature ranges from 96 degrees in the morning to 102-3 in the evening the condition is critical and with few exceptions the most we can do is to make the patient as comfortable as possible, the different symptoms being treated as they arise.

Those patients coming in the early stages of the disease nearly always do well. Some of them gaining over three to four pounds a week, with a gradual decrease of their cough and expectoration, and a healing of infected areas of the lungs. Our experience with the various form of vaccines, tuberculines, etc., have not been a decided success.

We have lately installed the Shepard Treatment and apparently it is giving splendid results. We believe it to be the greatest discovery yet made along this line. This treatment has been in use at the Ft. Lyon Naval Sanitarium, near Las-Animas, Colo., for about two years, and is pronounced by Dr. Barber (one of the leading tubercular specialists in the employ of the Government) a decided success.

The treatment consists of the use of a spirometer and inhaler. The spirometer expands the lungs, and an inhalation of chemicals follows. The chemicals thus reaching all parts of the lung act as a germicide. After this the patient inhales medicated oxygen for ten or fifteen minutes which is healing to the lungs. The treatment is not unpleasant to take. Patients as a rule make very rapid gains while taking the treatment, two of our patients actually gained twenty-five pounds in one month. The treatments are given morning and evening.

La Junta, Colo.

"KEEP THE DOOR OF MY LIPS." HOW?

W. H. H. Shelley

This article is a compilation of the opinions of well known men on the liquor question. It contains much ammunition for the one opposed to this great evil. It is by education that the sentiment against an evil can be increased. The unanswerable facts given in this article should strengthen our purpose to stand firmly against this destructive evil that is threatening our boys and girls. We should testify against it and use every legitimate means to destroy it. We may not all agree with the convictions of the author as to the best method of dealing with this evil. Whatever our personal convictions may be on this point let us not be uncertain in our testimony against the traffic, both in word and deed.—Editor.

David, who was always sensitively conscious of his own insufficiency except as he felt God's special presence and guidance, and who through the medium of his inimitable Psalms rhapsodized not only his own soul experiences, but interpreted human life generally in relation to God, must have been deeply stung with a sense of some subtle temptation and fearful of impending evil when he wrote his 141st Psalm, opening with the words, "Lord, I cry unto thee; make haste unto me; give ear unto my voice," following with the petition, "Set a watch, O Lord, before my mouth; keep the door of my lips; keep me from the snares which they have laid for me, and the gins of the workers of iniquity," and closing with both a prayer and prophecy of righteous vengeance, "let the wicked fall into their own nets."

The Psalmist called upon God especially that He should set a watch of guardian angels before the way of his mouth and make the door of his lips impenetrable against the forces of evil. "Death and life are in the power of the tongue," says Solomon the sage, and in the words of our Lord's brother, Saint James, the mouth holds "a world of iniquity," while the first transgression of divine law resulted from the temptation to take and eat that which was forbidden and prohibited in the first law of God.

It is necessary not only that our lips shall be guarded against that which proceeds from within, but also that which shall be admitted to the processes of the body; and while as, in the spirit of David, we individually need a watch to be set before us, and to pray always lest we enter into temptation, it is also ordained of the Creator that each shall be his brother's keeper, thus making it incumbent that we seek to remove, rather than place before him, snares in the way of life. The committee which prepared the scheme of lessons for Sunday school study had this purpose in view when they designated two in the course as "temperance lessons;" however, in this advanced day in Christian thought and civilization, the word "temperance" is a misnomer in its relation to the liquor traffic or any other correlative evil. One can not play or trifle with a venomous snake without being stung to death by its poisoned fangs, nor can one compromise with the forces of evil if he would be a true and loyal subject of the King of Righteousness. The true application of the word "temperance" is, the proper use of things needful to sustain and develop life, whereas the command concerning that which is evil is, neither to touch, taste nor handle. The modern watchword in the deadly war which is on against King Alcohol is "prohibition," and is of similar significance to the battle cry of "abolition" of the conquering host against the African slave power a half century ago. The White Slave traffic has been prohibited by Congressional enforcement, why not likewise the traffic which breeds and feeds every vice under the sun? It is the business of the State to promote the highest welfare of its citizens and protect them against known evil and destructive forces from within and without.

James Webster, Catholic priest, says: "Whatever is harmful to many and useful to none, can and ought to be probihited; therefore, the prohibition of the alcohol beverage traffic must be right. If you want to be rid of cobwebs, kill the spider; if you want to be rid of criminals, kill the saloon."

Many reasons, justifications and excuses have been advanced either timidly or brazenly, for the existence of this iniquitous traffic, and I shall here have time to consider but a few:

1. It has been justified on the ground of being a necessary temptation to be overcome in building up a strong character. But, no distinction is made as to the nature of temptation, whether that temptation shall be pure in itself, or whether it shall be a snare of the devil laid in the pathway of life. But, those who say we shall preserve the evil as an ever-present source of temptation are ever eager in advocacy and support of laws which will prohibit the existence of saloons within a certain distance of their residence of school or place of worship, in order that their property may be enhanced, and that the children of that section may not be tainted and contaminated by the presence of, or in passing by this pestiferous institution. O, consistency, art thou still a jewel lingering in that breast! Following are a few excerpts from unanswerable arguments against the plea of temptation:

At a liquor dealers' convention at Columbus, Ohio, a delegate is reported to have addressed himself thus to his compeers:

"The success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die; and if there is no new appetite created, our counters will be empty, as well as our coffers. The open field for the creation of appetite is among the boys. After men have grown, and their habits are formed, they seldom change in this regard; and I make the suggestion, gentlemen, that nickels expended in treats to the boys now will return in dollars to your tills after the appetite has been formed."

T. De Witt Talmage: "Compromise with it; You had better compromise with the panther in his jungle; with the cyclone in its flight; with an Egyptian plague as it blotches an empire; with Apollyon, for whom this evil is recruiting officer, quartermaster, and commander in chief."

P. J. O'Callaghan, President of the Catholic Total Abstinence Union of America: "We believe the saloon is a proximate occasion of sin for so many thousands that it seems to us not only the right of citizens to eliminate it, but rather their duty to extirpate it wherever possible."

John Mitchell, former president of the United Mine Workers of America: "I believe that liquor has contributed more to the moral, intellectual and material deterioration of the people and has brought more misery to defenseless women and children than has any other agency in the history of mankind."

W. H. Osborne, Commissioner of Internal Revenue "The greatest benefit of removing the saloon is to young men who never drank."

From Report of the Chicago Grand Jury for July, 1914: "We find that a large percentage of those charged with crime are from seventeen to twenty-five years old, and that in nearly every case they drank malt or alcoholic liquor before or during the commission of the crimes for which they were indicted. We seriously question the wisdom of the state entering into a partnership with these interests for the sake of an apparent profit (through the license system), but which is really a dreadful economic loss, and through this partnership feeding drink to these boys with one hand while with the other hand it metes out punishment for wrongs in which the State is really a participant."

Cardinal Gibbons: "It has caused little children to be hungry and cold, and to be reared without the knowledge of God. It has broken up more homes and wrecked more lives than any other curse on the face of the earth."

Abraham Lincoln: "The liquor traffic is a cancer in society, eating out the vitals and threatening its destruction, and all efforts to regulate it will not only prove abortive, but will aggravate the evil. There must be no more effort to regulate the cancer; it must be eradicated, not a root must be left."

W. J. Bryan: "The saloon is the bureau of information for every sort of crime. It is the first place that a policeman looks for crime, and the last place he would go to look for virtue."

Tolstoi: "Does nothing but harm."

Bismarck: "Stupefies and besots."

Henry Grady: "It defies the law when it cannot coerce suffrage."

Joseph Cook: "The liquor traffic, like the slave trade or piracy, cannot be mended, and therefore must be actually ended."

2. The perpetuation of the liquor traffic is also defended by some people upon the plea of personal liberty, which, James Hay, Jr., of Virginia, says, is an "argument for murder and a motto for anarchists; the cry of the coward and the refuge of the rascal." For the good of all, many merely selfish interests must be surrendered. Prohibition is written in large letters everywhere, from Creation down through the Ten Commandments and upon the statute books of our day. "Thou shalt" and "Thou shalt not" are the laws of God and man. In the presence of a special scourge or pestilence sweeping the land, of what force and effect is the plea of "personal liberty?" We shall quote a few of the world's men of progressive thought and of authority with reference to this permanent pestilence which has been and is in our midst:

Associate Justice John M. Harlan of the United States Supreme Court: "If, consistently with the Constitution of the United States, a State can protect her sound cattle by prohibiting altogether the introduction within her limits of diseased cattle, she ought not be deemed disloyal to the Constitution when she seeks by similar legislation to protect her people and their homes against the introduction of articles which are regarded by her citizens as 'laden with infection' more dangerous to the public than diseased cattle."

John Wesley: "Poisoner's general, driving men to hell like sheep."

Cardinal Manning: "A public, permanent and ubiquitous agency of degradation."

Theodore Roosevelt: "A business that tends to lawlessness on the part of the one who conducts it and to criminality on the part of those who patronize it."

Dr. Howard Kelly: "Alcohol is one of the most destructive poisons which can be introduced into the system."

Sir Wilfred Lawson: "The devil in solution."

Robert Hall: "Distilled damnation."

John B. Lennon, Treasurer, American Federation of Labor: "Who can deny that the liquor traffic is driving women to work in factories and in workshops who ought not to be there? The trades union movement is opposed to child labor, yet who can deny that the liquor traffic is driving into industrial life boys and girls who should be in the school or upon the playground? The saloon is the enemy of the people for whom we work."

Col. Robert G. Ingersoll: "Alcohol kills peace, ruins morals, blights confidence, slays reputations, and laughs at its ruin. It does all that and more; it murders the soul. It is the devil's best friend and God's worst enemy."

Sully-Pludhomme, French scientist: "All in all, in my opinion, alcohol in all its forms is fitted to animalize people in all grades of society."

King Christian X. of Denmark, January 1, 1915: "Few if any of my actions since I became king have given me more satisfaction than that of signing the prohibition law for Iceland, and if the Parliament of Denmark will pass a similar law I shall be more than willing yet to approve."

Matthew Woods, M. D.: "Decreases strength."

The Rosanoffs: "Impairs every human faculty."

Sir Victory Horsley, former Physician to Her majesty, Queen Victoria of England: "Propagates tuberculosis and cancer."

Judge Samuel R. Artman: "The State cannot, under the guise of a license, delegate to the saloon busines a legal existence, because to hold that it can is to hold that it has the right to create misery and crime, the right to make murderers, the right to produce idiots and lunatics and to furnish subjects for the hangman's gallows."

In its decision upholding the May-Mott-Lewis law which prohibits keeping intoxicants in social clubs, the Supreme Court of Mississippi quoted the following: "Whiskey is a good thing in its place. There is nothing like it for preserving a man when he is dead. If you want to keep a dead man put him in whiskey; if you want to kill a live man put whiskey in him."

United States Senator Cummins: "The saloon must go. Sobriety must be the rule of conduct for the future. One of the vital problems before the people is the elimination of the saloon."

Former Senator Beveridge: "I now view it (the liquor traffic) as the most important issue before the American people today."

Wall Street Journal "Eight years is about the time the United States of America, in the opinion of tens of thousands of people, will continue to exist before it becomes absolutely Prohibition territory?"

Governor William T. Haines of Maine: "Uninfluenced by party politics, there has never been a time since 1858 when there has been a doubt that the people were in favor of what is popularly known as the 'Maine Law.'"

Carnegie Steel Company, Youngstown Branch, approved by C. A. Dinkey, President of company: "Hereafter all promotions of whatsoever character will be made only from the ranks of those who do not indulge in intoxicating drink. The heads of departments and their foremen will be expected to observe this rule in advancing their men."

3. Were it not for the revenues that are divided from the manufacture and sale of alcoholic beverages—amounting now to about $220,000,000 annually—I doubt very sincerely if any nation would tolerate the traffic a single month. This vast sum in dollars has a tendency to blind the eyes to the real facts, namely, that while this amount is collected in revenues the American people are spending—worse than wasting— annually approximately $2,500,000,000; nor is it calculated in the equation that the $220,000,000 collected in revenue, together with the greatly increased taxation as a result of the traffic, all is inevitably taken up in maintaining penal, charitable and reformatory institutions, courts of justice, many additional police and other officers of the law. Abundant proof is available, not only that, instead of promoting the welfare of a nation it is a serious drain upon its material resources and its upbuilding, but that it is more destructive of life than all the wars of Christian centuries. Following are a few brief quotations from authoritative sources:

United States Supreme Court: "If a loss of the revenue should accrue to the United States from a diminished consumption of ardent spirits, she will be a gainer a thousand-fold in the health, wealth, and happiness of her people."

Saturday Evening Post, February 20, 1915, Russian Minister of Finance: "Heads of large concerns employing labor have said they would pay in cold cash the sums that were necessary to cover the deficit in revenue ($200,000,000 annually) from the larger incomes they derived by reason of the increased capacity of their employees."

Washington Star, December 26, 1914: "A miracle has happened in Russia—a miracle that has put bread in cup-boards of the poor, fires on the hearths, reformed the wife beater, lifted a people from sullenness and despair to happiness and self-respect."

Henry Ward Beecher: "Drink is a greater destroying force than all physical evils combined."

David Lloyd-George, former Chancellor of the Exchequer, England: "Drink is doing us more damage than all the German submarines put together. We are fighting Germany, Austria and drink, and so far as I can see the greatest of these deadly foes is drink. I have a growing conviction, based on accumulating evidence, that nothing but root-and-branch methods would be of the slightest avail in dealing with the evil."

William E. Gladstone, former Premier of England: "The ravages of drink are greater than those of war, pestilence, and famine combined."

Lord Bacon: "All the crimes on earth do not destroy so many of the human race, nor alienate so much property, as intemperance."

Dr. C. W. Saleeby, Fellow of the Royal Society of England: "No fewer than 12,500 widows are made every year in Great Britain by deaths from alcohol."

Field-Marshal Lord Wolseley: "Drink kills more than all our newest weapons of war."

Sir Thomas Lipton: "Cork-screws have sunk more people than cork jackets ever saved."

Lord Chesterfield: "Artist in human slaughter."

William McKinley: "The most ruinous and degrading of all human pursuits."

John Ruskin: "The most criminal and artistic method of assassination ever invented by the bravoes of any age or nation."

Richmond P. Hobson: "The Army War College, investigating into the destructivenes of war, estimates that 2,700,000 men were killed and wounded during all the wars from 500 B. C. to 1912. Taking the white race throughout the world, alcohol kills five times more annually than were killed in all the wars during 2,300 years, or is ten thousand times more destructive than all wars combined. Clearly the state has not only the clear right but the bounden duty to take up arms and expel the foe."

Charles Darwin: "No war, no plague of humanity—cholera, tuberculosis, or famine—has made so many victims, has caused so much poverty, suffering, and death, as the use of alcohol."

Handbook of Modern Facts about Alcohol: "The Titanic carried down 1503 persons. Phelps estimates that alcohol carries off directly or indirectly 65,897 adults annually. This means 1503 men and women every eight days the year round," sacrificed annually in this country.

Quotations from British war poster: "It has been proved by the most careful scientific experiments, and completely confirmed by actual experience in athletics and war as attested by Field-Marshall Lord Roberts, Field-Marshal Lord Wolseley, and many other army leaders, that alcohol or drink slows the power to see signals; confuses prompt judgment; spoils accurate shooting; hastens fatigue, lessens resistance to disease and exposure; increase shocks from wounds."

Secretary Daniels of the Navy, July 1, 1914: "The use or introduction for drinking purposes of alcoholic liquors on board of any naval vessel, or within any navy yard or station, is strictly prohibited, and commanding officers will be held directly responsible for the enforcement of this order."

Governor Locks Craig: "North Carolina has never known in all her history a period of greater prosperity than that thru which she has passed since Prohibition was adopted; every line of business has prospered."

Governor Lee Cruce: "Prohibition in Oklahoma has resulted in fewer homicides and other grave criminal offences; has brought happiness, better clothing and more wholesome food; from every standpoint it pays."

Governor H. D. Hatfield: "Our anticipations have been more than realized, and West Virginia expects to make itself the ideal Prohibition state in the Union. Grocery bills, rentals and other necessary items of expense are being paid promptly by the hundreds of men who formerly drank and gambled their earnings while wives and children went hungry."

Governor L. B. Hanna: "We have had Prohibition in North Dakota since statehood, and it has been a success. It has done an infinite amount of good for the young men of our state."

Governor Earl Brewer: "As to the effects of Prohibition in Mississippi, I take pleasure in saying this law is as well enforced as any law on our statute books. The effect has been to reduce crime and to cause money which formerly went for whiskey to be spent in the purchase of the necessities and some of the luxuries."

Governor Arthur Capper: "Kansas has the lowest death rate in the world, the lowest percentage of illiteracy in the United States, largely as the result of its thirty years of prohibition."

Governor George A. Carlson, when signing the state-wide Prohibition enforcement act, March 3, 1915: "No law with greater possibilities for good has been written so far in Colorado history than the prohibitory law which I have just approved. When enforced, this law will stop a heavy drain on the taxpayer; it will add much in safety to every home where boys and girls are growing up. Colorado people will never feel again that the waste and anger and all the pain and madness occasioned by this great vice are necessary for them to live or to be either happy or prosperous."

Mayor W. W. Bennett, Rockford, Ill.: "We could use the $53,000 revenue that we formerly received each year from our 53 saloons, but the citizens of Rockford have learned a great lesson—that it does not pay to spend a million dollars so that $53,000 saloon licenses may be collected."

Emperor William of Germany: "We must henceforth in every connection free ourselves from this evil."

Lukens Iron and Steel Company: "The employer by law is made liable for accidents to employees; so, as a matter of self-protection, we are opposed to the sale of liquor at Coatesville. Since the removal of the saloons at Coatesville, Pa., the accidents in the mills of the town have decreased 40 per cent."

Samuel Gompers, President American Federation of Labor: "The time has come when the saloon and the labor movement must be divorced."

James Simpson, Toronto, Canada: "The labor leaders of Toronto are alive to the menace which the saloon is to the progress of the workingman. When the Toronto Labor Temple was founded a clause was put in its constitution prohibiting intoxicating liquor from the premises."

Lord Chief Justice Alverstone of England, 1909: "I have no hesitation in saying that 90 per cent. of the crime of this country is caused by indulgence in strong drink."

The Anti-Saloon League of America, Columbus Convention, November, 1915: "We declare our settled conviction that license and regulation are inadequate to exterminate the liquor traffic. The license system, instead of eliminating the evils of the traffic, has become its last and strongest fortress. The liquor traffic is national in its organization, character and influence. It is a federal evil; a national menace, too powerful for state authority, requires national jurisdiction. This nation cannot endure if it continues to exchange public morals for public money. The morals of the nation are more valuable than any revenue this traffic can yield."

What, then, shall and can we do toward the destruction of an institution so universally condemned? First, we can pray, as did David, that the Lord shall "set a watch before us" as individuals and as a nation and keep us "from the snares which they have laid and the gins of the workers of iniquity." Second, we can loyally support our national and state administrations in the creation of public sentiment and the securing of definite action in the matter of the prohibition of the liquor traffic from further debauchery, consistently using whatever power and influence we may have, in the energy of the Holy Spirit, to crystalize the best thought of the people, through national, state and municipal campaigns, into legislative enactment and judicial and executive orders and enforcement, and, thus doing, may each become, and so sustained, a quickening soul and living organism within our nation and community, and not a dead body in faith and practice. The Detroit Times is quoted as saying that it "cannot make out how the liquor advertising press can be the handmaid of civilization and the barmaid of the brewer and distiller," and what is true of the press must also be said of any individual or representative supporter of Satan's chief stronghold.

That nation alone is properly prepared to rise in grandeur and poise to substantial achievement and be enduring under God, where each performs the part unerringly dictated by his conscience as attuned to the Spirit of the Almighty.

"Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat," saith the Lord.

Washington, D. C.

A BOOK THAT HAS BEEN OF GREAT HELP TO ME

Imitation of Christ, by Thomas Kempis.—In the book, "Imitation of Christ," we find rare comfort and counsel covering each mood of our many sided lives. No matter in what mood I will find just the right scripture verse with the theme developed to meet my practical every day life. The undercurrent of the whole book is the humbleness of man in relation to Christ, yet throughout, the goal of Christ's perfections are aimed at, while our duties to man and God are plainly told.

If any one will read this book an unconscious comparison will be made between their own lives and the life which Christ lived upon earth instead of using some friend or acquaintance as a guide or example.

While we may feel our spiritual lives are nearly perfect we cannot but feel the nothingness of man except through the grace of God. The admonitions in the chapters on, "Resisting Temptation," "Of Works done out of Charity," "Of the Love of Jesus Above All Things," "Of Humble Obedience after the Example of Christ," are well developed themes on scripture verses. Again other chapters contain a collection of verses upon one subject.

The author, Thomas Kempis, seems to have portrayed the Christian life, as defined by James and lived by Christ and yet makes us feel we can through the grace of God live such a life.

Marion Charlton,
Hesston, Kans.

The Christian's Secret of a Happy Life, by Hannah Whital Smith.

This book has been of so great value to me that I wish to recommend it to others. I first read it during my early Christian experiences and its influences continue.

The author endeavors to lead Christian professors to become professors of the heavenly inheritance. Rich fields, into which the average Christian scarcely looks, are brought near. It is our Maker's purpose that we should enjoy "the life hid with Christ in God." The scriptural plan of salvation provides for the believer's "fulness of joy forevermore."

The book comprises twenty-eight chapters and is divided into three parts:

Part I. **The Life.** Here the deeper Christian life is shown by the Scriptures to be every believer's birth-right. Man's

(Concluded on page 735)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

Have the months come and gone without our thoughtful consideration of our life and its problems? Our last Sunday's topic ought to have spurred us to earnest thought. If we are making life worth while we ought to be making our Young People's Meetings more serviceable to all who attend. Do they get formal or dry to us? Did you ever consider how much you could do to help it by not being that way yourself when you come to the meeting? We need not be so very spectacular to be alive and help to liven up a meeting. The main thing is to be wide awake and prayerful. Thoughts that really help will come flooding to us as we give ourselves to the topic in hand. Give them in a natural, helpful, kindly way, and ere you are aware the meetings will get out of their formal grind.

There is much for earnest meditation in the topics this month. We have the character of Miriam before us. It ought to be especially interesting to the girls. It is equally edifying to all. The Thanksgiving topics bring our minds again to God's goodness toward all. The Mission topic is South America. We have not considered this in our meeting for a few years. But those people have been living in that land just the same whether we thought of them or not. God wants us to be interested in the people that need a Savior. If we consider as we should all His fields it will help us to be careful not to waste our life in things that do not profit. It will help us to choose our life work.

The Topic Committee has had a meeting during the month of August. They have selected the topics for 1917. Our prayers go out that these topics may serve the young people well in their meetings and be fruitful in saving and building up souls for the Lord. Pray for this work. God bless you.

MIRIAM.—Ex. 2:1-8; 15:20, 21

Topic for November 12

MOTTO

"A woman that feareth the Lord, she shall be praised."

THE STUDY HOUR

I. **Miriam.**—In this character we find an excellent type of the pious woman of the Old Testament. Miriam was brought up in a praying home. Her parents believed in the promises of God and exercised faith by their works in seeking to preserve their seed because they believed that God was able to help them. (Heb. 11:23). Miriam as a maiden shows forth the affection of a true sister in caring for a baby brother. She also displays with her affection that self control that makes her able to use tact in dealing with Pharoah's daughter in suggesting the finding of a nurse for her.

As a woman among her associates, we find Miriam leading. Her words were directed in a way that brought the entire company to praise God. She shewed intense interest in the affairs of her nation as it concerned their relation to God in the salvation of the nation. In this leadership she was following the inspiration of the Spirit of God. God saw fit to bless her with the prophetic gift for the good of His people. (Ex. 15:20).

As a leader among women she failed in later life because she allowed the feeling of jealousy of home ties to overbalance her judgment and overestimate her calling before God. (Num. 12). God's reproof and mercy toward her no doubt taught her and the people very effectively the folly of sowing discord against God's chosen leaders, even though He may have manifested Himself toward her in a special way. Miriam died at Kadesh before the children of Israel entered the land of Canaan. (Num. 20:1).

II. **Outline Study.—A Noble Womanhood.**
1. Watching over the destiny of childhood.—Ex. 2:4; Prov. 31:27-31; Tit. 2:4, 5.
2. Exercising godly influence in society.—Num. 15:20, 21; Prov. 31:20, 26; Acts 9:36, 39; II Tim. 1:5; Tit. 2:3.
3. Taking her place in the Church.—Ex. 12:6-8, 15; I Cor. 11:3-10; I Tim. 2:11, 12.

PERSONAL THOUGHT

What a noble calling is the place of a noble sister in caring for the growing ones and using her influences to ennoble the lives of others.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Woman.**
2. Talk, Miriam Watching Her Little Brother.

For Young People—
1. A Sister's Responsibility for Her Brothers.
2. Helpfulness of a Godly Woman with Her Associates.
3. Modern Foes Seeking the Boys.

For Older People—
1. God's Order for Men and Women in the Church.
2. Corrupting Influences of Disorder.

SEED THOUGHTS

'Tis thine to curb the passion's maddening sway, and wipe the mourner's bitter tears away; 'tis thine to soothe, when hope itself has fled, and cheer with angel smile the sufferer's bed: to give to earth its charm, to life its zest, one only task—to bless, and to be blest.—Grahame.

Earth has nothing more tender than a woman's heart when it is the abode of piety.—Luther.

Virtue, modesty, and truth, are guardian angels of woman.—Sel.

THE WAY IN WHICH GOD WANTS TO BE THANKED.—Heb. 13:15-17

(Senior)

Topic for November 19

MOTTO

"Giving thanks always for all things."

I. **The Topic.**—Thankfulness comes from the heart. But it must find a way of expression. God has chosen ways for thankfulness to be expressed toward Him. These are very natural outgrowths of the kindness which He has shown toward us and which have kindled thankfulness within our heart.

It is a practical thing to count His blessing toward us because that kindles thanksgiving in our heart. But it is also essential to the growth of thanksgiving that we look at the way in which God is pleased to receive an expression from our heart. The Apostle speaks of the fruit of the lips. This is a beautiful way of giving thanks. But He is well pleased also to have expression from our life in the daily acts that we perform toward others. He speaks of doing good to those who need our assistance as a sacrifice well pleasing to God. We can work out in our own consecrated lives the many ways of doing good. There is good to do in the home to parents, brothers, and sisters. There is good to be done in the community to neighbors and friends. There is good to do in the Church toward God's children. Then we can do good to those who are strangers and foreigners to us by helping to bring the good things of Christ to them thru the preaching of the Gospel. There is one rule that applies to us all. We can all express our thankfulness by being obedient to all the commandments of God.

II. **The Text, Heb. 13:15-17,** gives voice to the truth expressed in the above teaching. It also embodies a still more precious truth. Jesus is our means of approach to God. Only "by him" is it possible to offer any sacrifice acceptable to God. It is useless for us to praise God when we will not do it in the name of the Lord Jesus.

III. **Outline Study.**
1. God wants to be thanked thru Jesus Christ.—Heb. 13:15; Col. 3:17; Eph. 5:20.
2. He wants the fruit of our lips.—Heb. 13:15; Psa. 19:14.
3. He wants our acts of kindness.—Heb. 13:16; I Tim. 6:17, 18.
4. He wants our obedience.—Heb. 13:17; Jno. 14:21-24.

5. He wants our whole body.—Rom. 12:1, 2; I Cor. 6:19, 20.
6. He wants our all.—I Cor. 10:31; I Pet. 4:9-11.

PERSONAL THOUGHT

God is pleased in all that I do if I do it to His glory in the name of Jesus. How selfish and ungrateful we are to do anything for the glory of men when we owe all to Him who bought us with His precious blood.

SUGGESTIVE ASSIGNMENTS

For Young People—
1. The Foundations for Thanksgiving.
2. Kinds of Blessing We Receive.
3. Kinds of Ways Our Thanks are Expressed.

For Older People—
1. The Value of the Thankful Life to the World.
2. The Joy of God in His Thankful Children.

THINGS FOR WHICH I AM THANKFUL.—Psa. 103 (Junior).

Topic for November 19

MOTTO

"Forget not all his benefits."

THE STUDY HOUR

I. God's Benefits.—Turn now to the 103rd Psalm and read it. Take a pencil and paper and make a list of the things the Psalmist says that the Lord does. After you are thru with the list then think of the good things He has done for you. Put away the other list and begin a list of your own. Mention some special things that came into your life that have meant much to you for good. After you have your own list made out then write the first two verses of the 103rd Psalm and then write under them the blessings that God has sent to you so as to make a connected story. After you have told all this, then add the last four verses of the 103rd Psalm to it and then see how it reads together. Do your work very carefully and neatly. It might be well to fix a place to keep it for future reference. Perhaps in another year or so you could write another one much better. I hope that some one of you may be able to read them to others in the name of Jesus and to His glory.

PERSONAL THOUGHT

I will try to be more thoughtful about the things God is doing for us that I may be more ready to thank Him.

SUGGESTIVE ASSIGNMENTS

1. Text word, **Bless.**
2. Commit the 103rd Psalm.
3. Follow the Instruction in the Above "Study Hour" with such modifications as may be most adaptable.

SOUTH AMERICA.—Isa. 59

Topic for November 26

MOTTO

"In his love and piety he redeemed them."

THE STUDY HOUR

I. South America.—God heard the groaning of Israel in days of old and sent Moses to deliver them. God has seen the condition of the people of South America, perhaps before we were born, and has had in mind better things for them. He would not have us unmindful of the oppression, but He would have us follow His commandment in delivering them and not the way of our own conclusion. If we have looked upon this field in the days that are past and still find ourselves in the wilderness watching the sheep of Jethro for a training in God's school, let us not like Moses begin to excuse ourselves when He calls us to bear a message of deliverance to that oppressed people. As He promised Moses to certainly be with him, so has our Leader promised to be with those today who go forth bearing the message of a whole Gospel to a dying world. (Matt. 28:20).

Let us look fairly at that benighted land. Not that the difficulties may stagger us and cause us to draw back, but that we may see how unfit we are to meet the situation which God requires of us to meet. Only as we behold our weakness are we prepared to take His strength.

II. The Text, Isa. 59, sets forth the condition of a people without the light of God's truth among them. God's hand is not too short to save men, but men's sinfulness prevents Him from doing the things that He would gladly do for their salvation. The description of the people in this chapter sets forth the condition of the unregenerate heart and its outward manifestation in society. Bloody hands, misused fingers, lying lips and perverse tongues, minds exercised in mischief, feet running to evil, consciences darkened that men cannot find God nor understand what is true and right. But God has planned a deliverance. He has prepared an "intercessor." The enemy will still come in like a flood, but the Spirit of the Lord is able to lift up a standard against him.

III. Outline Study.
1. South America as God sees it.—Psa. 53; 33:12-20.
2. What God expects of the Church.—Matt. 5:13-16; Acts 1:8.
3. What God has done for the lost.—Jno. 3:16; Matt. 16:18, 19.
4. Blessings to the obedient.—Psa. 126: 5, 6; Dan. 12:3.

Are we ready to do what we can? How much have we limited our possibilities by first claiming so large a share of the good things of time that we fail to do anything for the lost of other lands?

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Love.**
2. Love for the Lost Children of South America.

For Young People—
1. Religions in South America.
2. The People of South America.
3. Facts About South America.
4. What Could We Do?
5. How Can We Put Ourselves at the Lord's Disposal?

For Older People—
1. Is Our Religion Worth Giving to Other People?
2. God's Valuation of Souls.

Note.—Material for the discussion of this topic may be found in the Mission Department of this number. Those who have the Christian Monitors for 1911 and 1912 will find therein a number of articles on conditions in this neglected mission field. The pamphlet, "South America," a report of Bro. J. W. Shank's trip thru South America, can be secured from the Mennonite Publishing House, Scottdale, Pa., for 5 cents, postpaid.

CHOOSING A LIFE WORK.—Phil. 2: 1-16

Topic for December 3

MOTTO

"Lord, what wilt thou have me to do?"

THE STUDY HOUR

I. The Topic.—We have before us one of the important problems of every life. All are choosing, in one way or other, the work of life. Many are choosing carelessly. Some are choosing carefully. A few of the careful choosers are choosing unselfishly to the glory of God. It all depends upon the principles that characterize the choosing as to who is choosing wisely.

Men's vision of the ends of life differ and therefore their choosing is largely determined by their vision. If our vision does not rise above our sensual passions there is a likelihood that our choices in life will be along the line of present pleasure which will soon bring us into bankruptcy. If we allow the world visions of fame and human attainments, in wealth, learning, and leadership in world affairs to govern us, our choice will be along lines that lead in that direction and end with the destruction of the vain world. But if we have had our faith fixed in God and His eternal Word, we will find our only glory in the service of our Lord Jesus Christ. Our choices will all have the question found in the motto, "Lord, what wilt thou have me to do?" The will of the Lord is determined by the principles of His Word. His Spirit is given to them that obey Him. By the spiritually enlightened judgment the submissive worker is led in the path of life pleasing to God. Common sense will guide the submissive one from falling into the error of fanaticism. It ought to be plain that God will not ask anyone to do that which He in no way has endowed him with the means to do. But a just estimate of our talents and a true faith in God will help the consecrated soul to take the place of God's choosing without serious blundering.

II. The Text, Phil. 2:1-16.—This text sets forth the spirit that is to characterize our life. If our mind is like the Lord Jesus Christ in purposes of service to the utter emptying of self, there is much danger that our life will be a failure. He has become the greatest because He was willing to become the least. As His servants we must have the Spirit of God working in us "both to will and to do of His good pleasure."

III. Outline Study.—
1. The One Thing Needful.—Rom. 6: 11-14; Col. 1:13.
2. Our helpers in choosing.
   a. The home.—Eph. 6:1-3.
   b. The Church.—Acts 16:4; Heb. 13: 7, 17.
      (1) Called by the Church.—Acts 13:1-3; II Tim. 1:6; Rom. 16:1.
   c. The Word and Spirit.—I Cor. 2:12; Rom. 8:5; Matt. 7.24-27.
   d. Our God given gift.—Rom. 12:3-8.
3. The blessing of wise choosing.—II Tim. 4:7, 8; Heb. 11:24-26.

PERSONAL THOUGHT

It is better to choose with God than to gain the whole world.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Choose.**

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THE SUNDAY SCHOOL

WORLD-WIDE SUNDAY SCHOOL NEWS

A Flag Booklet and a Moslem

When Dr. Zwemer was recently on a preaching trip in the town of Deir Mowas, he was entertained most hospitably both by the evangelical pastor and by the Moslem omdeh or chief of the town. In fact, when he arrived at the railway station a large crowd of Moslems and Christians had gathered to welcome him, and he was soon mounted on a horse provided by his hosts, while they rode by his side on donkeys, and many people followed on foot. This honorable procession through the town was in itself a sufficient invitation to people to come to the service in the church, and that very evening, which was Saturday, a Sunday school entertainment was given at which most of the prominent Mohammedans were invited guests.

One of these guests was a police magistrate, an educated Moslem and one of marked liberality of view. Dr. Zwemer was told that this magistrate had become interested in a Christian orphanage at Assuit, managed by one of the missionaries, and had given $100 towards its funds. This Moslem has already translated on his own initiative an English book on the care of children, and he hopes to publish this at the Nile Mission Press—a Christian Mission Press in Cairo. After the Sunday school gathering was over the guests were invited to come to the church service on Sunday when Dr. Zwemer was to preach, and all of them promised to do so. During the service the next day, the church was crowded and Dr. Zwemer, knowing something of the local conditions, took occasion in the course of his sermon to make a drive at the liquor traffic. As soon as he launched on this subject, the Mohammedan visitors in the front rows commenced clapping vigorously and showing their approval in several ways orally as well.

After the service the Moslem police magistrate, mentioned above, took Dr. Zwemer to his own house. He said, in particular, he wanted to show him a curiosity, namely, a little book which had in it the flags of all the world and "certain figures relating to the Sunday schools in all the countries of the world." Going to his safe, with great ceremony he unlocked the door and took out a torn and much used copy of the booklet published at the World's Sunday School Convention in Zurich, "The Strength of the World's Sunday School Army." Some one in Assiut who received a copy thru Mr. Trowbridge had shown it to the police magistrate and had finally given it to him at his urgent request, and was greatly pleased to learn that Dr. Zwemer himself was one of the speakers at the Zurich Convention and already knew the booklet.

Then, speaking confidentially to Dr. Zwemer, he took out of his pocketbook a leaf torn from the beginning of the flag book, bearing the poem "Others." "This," he said, "is my religion. I am a Moslem and shall continue a Moslem, but I am with you in this great thot of living for others. This little poem is wonderfully true and it is the best thing I have seen in my life."

Sunday School Headquarters in South America

"The wisdom of having an office here for Sunday school headquarters is being proved every day," writes Rev. Geo. P. Howard, World's Sunday School Secretary for South America, who is located at Buenos Aires. Pastors and teachers are constantly coming to the office for consultation and help along Sunday school lines. A few days after opening the office, Mr. Howard had a visit from two local Southern Baptist missionaries. One of them came in to suggest that the teachers, superintendents and pastors "get together" for a Sunday school meeting. The other, who is in charge of their Theological Seminary, came with an invitation for Mr. Howard to visit and address the school on the modern Sunday school work.

Among the interesting visitors that Mr. Howard has had in his office are two native young people, a brother and sister, members of a local Methodist Church. They came up to see the Sunday school exhibit and ask some questions. They had just started studying English, and when they found that some of the books in the exhibit were in English, they invested then and there and went off with "The Pupil and the Teacher" and "Learning to Teach from he Master Teacher" under their arms. It will be some time before they will be able to read these books, but they wanted to have them around as a stimulus to harder work in their effort to master the English. The young lady has a class of beginners, and for the first time in that Sunday school, she is using a blackboard. She spends Saturday afternoons at the church practicing her drawings and talks to the children. Needless to say that class is booming. Another young man who is already hard at work in a Sunday school which meets in the morning, came up to the office to inquire if there were not some needy run-down school that met in the afternoon where he could work and help build it up.

Model Sunday School in the Making

The largest Spanish speaking church in Buenos Aires had, until a couple of months ago, a very unsatisfactory school numbering only 140 on an average. The pastor, official board and teachers sent the following message to Rev. George P. Howard: "Something is wrong with our school; come over and help us. We give you full control; do anything you want to do only improve us." "And I did take things into my hands," writes Mr. Howard, "First I took one of their Sunday evening audiences and did my best to get the whole church awakened to the importance of the Sunday school. I drove the men's Bible class out of their comfortable quarters (they had one of the only two available separate rooms) and put the primary department in their place. The men have since found a comfortable corner somewhere else, and the primary children are delighted with their quarters. The other was the pastor's study; it is still his study during the week, but on Sunday it is changed into a modern kindergarten department with sand-table, black-board, etc. That they have all caught the Sunday school vision is proved, I think, by the fact that last Sunday their attendance reached 256, and the children declare that they will not rest until they reach the 300 mark. The interesting part is that they are by their efforts stirring up other schools.

THE SUNDAY SCHOOL

The Sunday school is the greatest harvest field of the church.

1. Because it has a large attendance.
2. Because it seeks to bring in a large number of unsaved people.
3. Because it has the largest number of trained personal workers.
4. Because it appeals to the children and youth when they are most receptive to the claims of Christ as a friend and Savior.
5. Because it is the time when children should naturally be brought to Christ.
6. Because in saving the child we save the life, which may be used to lead the fathers and mothers to Christ.
7. Because the child of today will be the leader of tomorrow.—Sel.

FARM AND HOME

BIRDS AND HORTICULTURE

C. B. Blosser

It is related in an ancient legend that Frederick the Great once saw a flock of sparrows feeding upon his favorite cherry trees, whereupon he became so indignant that he ordered the slaughter of all the sparrows in the Empire. (I take it that they were probably English sparrows.) The decree was so vigorously carried out that there were no more birds left in all Prussia; but the cherries also disappeared for the caterpillars throve unmolested and stripped the trees of foliage so that they no longer bore fruit. Emperor Frederick had slain his best friends and he could grow no more cherries until he imported more sparrows.

But I do not wish to argue that the care of our orchards, vineyards, and gardens should be given over entirely to the vigilance of birds, for there are doubtless insects against which the onslaught of birds can make little progress; neither do I contend that they are entirely innocent of the charges of thievery so often preferred against them, for some are doubtless guilty and others do frequently exact a too liberal toll as pay for their services. But, granting that certain birds pilfer our fruits and vegetables, recent investigations show that the damage done is insignificant when compared with the immense quantities of pests detroyed. Furthermore these investigations also strongly indicate that the horticulturist, with all the modern sprays and insecticides, could not successfully control some of the most dangerous enemies of our orchards and gardens without the aid of this ever active and vigilant winged army. It is, therefore, my purpose to show these warriors in action and to furnish concrete examples to substantiate my belief in their efficiency.

Birds are important to the horticulturist: First, because they destroy an immense number of field mice and other small animals which are frequently so destructive in our young orchards; second, because they consume annually enormous quantities of obnoxious weed seeds, which if left to grow, would make the production of many of our horticultural crops well nigh impossible; third, and primarily, because they destroy daily, countless hordes of destructive insects which ravage our orchards, vineyards, lawns, gardens, and fields.

It has been estimated that the losses to the American horticulturist and farmer, from the ravages of the field mouse alone, amount to several millions of dollars annually. Probably no single mammal must be more seriously guarded against in young orchards than this little gnawing pest. A pocket gopher has been known to girdle in a short time, seven young fruit trees worth one hundred dollars. One-half bushel of the carcasses of this animal have been found in the nesting cavity of a single pair of barn owls. It seems certain that the only effective checks against these and similar pests are our birds of prey and yet no birds have been so persistently persecuted. Good authorities say that it is entirely within bounds to state that every hawk and owl destroys at least a thousand mice or their equivalent in insects each year; and that the lowest possible estimate of their value, to the orchardist and farmer, is twenty dollars per bird annually.

As destroyers of weed seeds our sparrows, finches and game birds are by far the most voracious consumers. Among them the horned lark is doubtless the most efficient, for it feeds almost exclusively upon the seeds of foxtail, smartweed, bindweed, pigweed, purslane, ragweed. crab-grass and barn-grasses. But for more definite data we turn again to the economic bird student.

It has been carefully estimated that fifty-three per cent. of the chipping sparrow's food, sixty-one per cent. of the Juncos, seventy-four per cent. of the White-Crowned sparrows is weed seeds. Five thousand seeds of pigeon grass were taken from the stomach of a single bob-white. A mourning-dove ate seven thousand five hundred seeds of yellow wood-sorrel. A duck when shot had in its stomach seventy two thousand weed seeds. Professor Beal of Iowa states that seven hundred seeds of pigeon grass were taken from the stomach of a tree sparrow, and he estimates that this species alone destroys annually in the state of Iowa no less than eight hundred and seventy-five tons of obnoxious seeds.

But it is upon the effectiveness of birds as destroyers of horticulturally dangerous insects that our chief claim for their value must be based. Examination of the stomachs of two hundred eighty-nine chicadees show that their food consisted of sixty-nine per cent. insect, such as tent caterpillars, plant lice, weevils, plum circulios and codling moths. The stomach of a single bird contained four hundred and fifty plant lice. Not less than ten per cent. of the rose breasted grosbeak's food is potato-beetles, scale insects, canker worms, locusts, caterpillars, plum-circulios, army worms and chinch bugs. A single pair of these birds observed from six A. M. to five P. M. made four hundred and twenty-six visits to their nests carrying eight hundred and forty-eight fruit and vegetable pests to their young. Four hundred and twenty stomachs of the king bird, or bee-martin, contained may-beetles, imbricated snout beetles, grass-hoppers and only four honey-bees. The stomach of a cuckoo contained two hundred and fifty tent caterpillars. Another two hundred and seventeen fall web worms; a red-winged black bird contained twenty-eight cut worms; a night hawk, sixty grass-hoppers; a Maryland yellow-throat was seen to devour three thousand five hundred plant lice in forty minutes; a yellow hammer contained one thousand chinch bugs. But these are only a few of the vast army of wood-peckers, swifts, swallows, fly-catchers, orioles, sparrows, finches, tanagers, vireos, wood-warblers, wrens and thrushes that from morning to night, some during the summer only, others thruout the entire year, patrol our orchards, vineyards, gardens, and fields searching for and destroying those insect enemies that would surely work disaster were it not for their vigilance.

Mr. Reed, of Massachusetts, a noted bird authority, finds by careful estimate that there are no less than five insect eating birds per acre in that state. Massachusetts with its eight thousand square miles therefore has a useful bird population of not less than twenty-five million six hundred thousand birds. Counting one hundred insects per bird as a day's fare, the birds of Massachusetts would consume two billion five hundred and sixty million insects daily, or counting one hundred and twenty thousand average sized insects to the bushel, the daily consumption of injurious insects in Massachusetts is twenty-one thousand bushels. These figures seem almost incredible and yet they are based on conservative estimates. I see no reason why the state of Wisconsin should not support proportionately fully as many birds as Massachusetts. But let us be a half more conservative and say that Wisconsin supports proportionately only half as many birds. On this basis this state with its fifty-six thousand square miles would support eighty-nine million six hundred thousand birds which would consume the enormous amount of seventy-three thousand five hundred bushels of insects daily during the five warmest months. It is evident of course that not all of these concern the horticulturalist and yet a careful study of the insects destroyed show that a large per cent. are his worst enemies.

Finally we may safely assert that insects are eaten at all times by most land birds, that they rear their young with insects as food and that when any species of insect becomes unusually abundant they are eaten almost exclusively by the birds of that region.

It is said that during the plague of Rocky Mountain locusts in the western United States these insects were eaten by nearly every species of bird in that section. Indeed instances are not wanting to show that in great insect epidemics which threaten the destruction of entire crops birds have repeatedly come to the rescue saving to the inhabitants of infested areas thousands of dollars. Several years ago in New York caterpillars devastated thousands of acres of forests and fruit trees. The extermination of the insects in two years was attributed directly to the immediate influx of birds.

Do not the consideration of these facts strongly solicit a greater interest in these valuable creatures? More suitable breeding places in which to rear their young, better protection against the thousand dangers with which bird life is fraught will surely bring to us this force which will make for finer vegetables, more beautiful landscapes, sturdier forests and better fruit.

Goshen, Ind.

"YE DID IT NOT"

A poor blind man—he passed me by the wayside,
He could not see me—how I turned away;
Soon he was lost to view, and then the day died,
Soon on us both night's dark'ning shadows lay.

But since that hour his list'ning face is ever
Rising before me as I come and go,
Why did I let him pass? He who will never
Pass me again—no rivers backward flow.

I might have cheered with unexpected kindness
That lonely heart whose hope had long been dead.
And cast a gleam of sunshine on his blindness,
Who by no kind or friendly hand was led.

He passed me by so slowly, stopping, stumbling,
His face as anxious with unspoken fear;
In heavy clouds a distant storm was rumbling,
And dangers that he knew not might be near.
Why was I silent? Were the angels weeping?
Was it not such the Savior died to win;
Poor, lonely, blind—Christ have you in His keeping,
He would have helped you—great has been my sin.

—Rest and Reaping.

THE HOME FRUIT ORCHARD

IV

David E. Plank

Pruning of fruit trees is of much importance but little practiced by the average farmer. Some kinds of fruit trees, like the apple and peach, need to be carefully gone over once or twice each year, cutting out and cutting back such limbs as are not essential to the good shape of the tree. Other trees, like the plum and cherry need little pruning, tho the careful fruit grower will not overlook these trees in his pruning operations.

Apples and peaches, if left to grow unpruned, will form such a dense head as to make practically impossible the producing of fruit of good quality and proper color. These trees should be thinned out a little each year, rather than to leave them grow without pruning for several years, when a too severe pruning will be necessary to get them back to their proper shape and density.

Some varieties of apples like Stayman, Winesap, and Winter Sweet Paradise, are much inclined to grow skyward. It is necessary to head in such trees, beginning with time of planting. One year's growth may be cut to a bud, but older wood should be cut at a fork if possible. In pruning one year's growth to a bud, make the cut just above the bud which is the terminal bud so no stub will be left.

At time of planting peach trees are pruned to a switch and cut back to about 18 inches. Apples are similarly cut back but three or four stubs of limbs are left where possible, which form the base of the main limbs of the tree.

Summer pruning of apple and peach trees is practiced with good results. Only the water sprouts or "suckers" need be cut of the apples. Young peach trees may be thinned out, and bearing peach trees headed back slightly during late summer.

Grapes should be pruned about February. Cut out all the dead wood and cut back the previous season's growth of vines to two, or three buds. This applies to bearing vines. Young vines may be left longer for the purpose of training to trellis or an arbor.

Blackberries and raspberries are best pruned in early spring. Cut out all dead wood and thin out new canes to a proper stand. Blackberry canes should be cut back very little, but raspberry canes may be cut back eighteen inches.

Everyone desiring to grow fruit should visit the orchard demonstration work, carried on by the various state agricultural departments in practicaally every community. A few days spent with some expert pruner will be found a better source of knowledge on the subject than the reading of a whole book devoted to pruning. Yet the book will also be found helpful.

Halifax, Pa.

LIGHT AND HOPE AHEAD

We are just emerging, or about to emerge, from the dark age—the age of the poorest, the most costly country schooling this nation has ever known. The forefathers, even with their rude log cabin schoolhouses, with slabs for benches, had better schools than we have in this passing dark age. Our forefathers had real schoolmasters—**men** who had at least been trained in academies and had gone thru the refining fires of those trying times. There was no "spare the rod" in those days. The things they taught were few and thoro.

Those early pioneers lived close together for mutual protection, and the schools had larger attendance than many of ours in this safe age when pioneers are miles apart and schools consist of from one to ten pupils of tender age, presided over by a girl of tender age too, and lacking in educational groundwork and masterful force because it is now against the law to whip a child.

Yes; those log cabin schools of our forefathers were better on the whole than our one room country schools of today. Our educational system for country youth has degenerated. But there is light dawning in the East, for Congress has passed a federal aid good roads law, giving next year to the various states in their proper proportion the sum of $4,850,000 which is only half of what must be spent on road improvement, for each state must give a dollar for dollar with the government. By 1921 the government will have spent $75,000,000 on roads in the several states.

Good roads will solve the country school problem as nothing else can. It will make possible the consolidation of these worthless little one-room, poorly attended schools into schools that have good teachers and all the educational equipment of the city schools. These consolidated schools will be out in the country, so farmers will not have to move to town to educate their children.

There are consolidated schools now in states where roads have been improved, and some where roads are not very good, but they will multiply fast as soon as transportation to consolidated schools is made sure and quick by good roads and auto busses. The light is breaking.—Practical Farming.

The first system of uniform lessons issued in North America, entitled, "Two Years with Jesus," was issued by the "Chicago Sunday School Union" in 1866. It was this system of lessons that developed into the present International uniform and graded lessons studied by approximately 22,000,000 Sunday school members.—Sel.

There are said to be 10,000 towns west of the Missouri River, each having over 300 population, where the Gospel is not preached by anyone.

CURRENT EVENTS

The Migration of the Negro.—A northward movement of the negro laborer since the beginning of the European war is noticeable. The cutting off of immigration from Europe and the increased industrial activity in the United States has brought about a great demand for labor. The northern manufacturer and employer of labor in offering inducements naturally attracted the negro of the South. The Pennsylvania Railroad has taken 4,000 blacks from the South. At a recent negro congress it was asserted that more than 500,000 negroes from the South had come north in the last six months. At this same convention letters and telegrams from many manufacturers, mine owners, and others were read in which assurance was given that negroes would be encouraged to make their homes in the north and would be given a square deal. Some of the Southern newspapers are sounding a note of alarm because Southern prosperity is based on cheap negro labor. The absence of negro labor unions is also favorably commented upon by these papers and the negro is given credit for keeping foreigners out of the South. This demand for labor in the North with good wages will naturally attract many negroes and will naturally result in causing some dissatisfaction with the low wages received in the South. The negroes see in the situation a large opportunity for their advancement as a race. One Southern negro paper asks: "If negro labor is as objectionable and worthless and as nondependable as our Southern friends would often assert, why all these drastic measures to prevent this worthless labor from going elsewhere?" This same paper then goes on and says that if the negro is given a square deal in the South, proper educational advantages, civil and political and other rights belonging to human beings the South need entertain no fears that the negro will desert it. The attitude of the South toward the negro will determine the extent of this migration. To have large numbers of negroes move North will in a measure intensify the race problem here. But it possibly would be to the advantage of the negro to be more scattered in the United States and be an advantage to the South to have more white labor than now. It will be of interest to note what effect this migration will have upon the North and South and also upon the negro.

Aerial Warfare.—During the last month there was unusual activity in aerial warfare. A number of raids were made on England by fleets of huge German airships. In one fleet there were about fourteen Zeppelins. In these attacks the Germans suffered the loss of no less than four airships. A number of civilians were killed and some property damage inflicted. Reports of the damage done by the fleet are conflicting. Reports coming from England no doubt minimize the damage inflicted, while those emanating in German exaggerate. One German report claims that in one of the raids damage to the extent of ten million dollars was done. Count Zeppelin, the builder of the large airships vowed to send a fleet sufficiently large to destroy London. The aeroplanes also have displayed unusual activity especially on the Western front. The Allies are said to be using "flocks" of aeroplanes to observe the movements of the enemy, to direct artillery fire and to actively co-operate in making attacks. In a single day as many as sixty aeroplanes were destroyed, if we accept the totals reported by both sides. One German airman has destroyed 28 enemy aeroplanes, another German flier had 14 to his credit when he was killed. Raids have been made over German territory and a number of towns causing some damage. The Germans made an aerial raid over the Rumanian capital in which 65 people were killed.

The Talk of Staesmen.—Recently some of the belligerent statesmen indulged in their periodic declarations concerning the war. Both sides talked as brave as ever, declaring that their side would surely win a decisive victory before the war could end. It is certain that both sides cannot be the conqueror. Much of this talk is intended for the galleries and must necessarily not be taken too seriously. This talk is a part of the game of war. Lloyd George of England said that the Allies would fight "to a finish—to a knockout. Britain has only begun to fight and peace is now unthinkable." He intimated that any suggestions of peace coming from neutrals would be considered an un-neutral act. The German Chancellor in a speech said that ever since December, 1915, Germany has been ready for peace, and that all the blood shed since then must be on the heads of the enemies of Germany. Germany, he said, would fight on for her freedom and existence and that she must and would win. Some of the statesmen of the other warring countries also expressed themselves in positive terms that their side would be the wnner. No prospects of an early peace are in sight yet. The general oponion seems to be that the war will continue for several more years. Preparations towards this end are being made by the warring countries. Possibly the struggle will cease as suddenly as it began. Who knows?

Lincoln's Cabin to be Preserved.—Recently President Wilson went to Hodgenville, Ky., to accept in behalf of the nation the little log cabin in which Abraham Lincoln was born. The Lincoln Farm Association, who bestowed the gift, erected over the cabin a large memorial hall. "The cabin possesses a varied career. Built by Thomas Lincoln 110 years ago, it became the home of little "Abe" three years later. For nine more years the Lincolns continued to live there. Afterwards, as history tells us, they moved to Indiana and later to Illinois. The people who purchased the home kept it in their possession for nearly 70 years. During that time th proprty gradually fell into disuse and decay and became so valueless that it was finally given to a man for the payment of taxes that had accumulated. Then a New York man bought it and turned it over to an evangelist, who exhibited it all over the country trying to raise money for religious work. The logs, etc., of which it was made were later stored in an old warehouse on Long Island.' The Lincoln Farm Association took the cabin back to its original site and built a memorial hall over it. "Included with the cabin and farm as gifts of the Lincoln Farm Association are the memorial hall and an endowment fund of $50,000 for the maintenance of the buildings and grounds."

German Women Aiding in the War.—In all of the European countries engaged in the war the women are taking the place of the men in numerous occupations. In Berlin more than 4,000 women are employed on street cars. About 1,000 women are delivering mail, and more than a hundred drive wagons and autos that carry mail. Nearly 14,000 women are employed in the large Krupp iron works turning out ammunition. Never before were they thus employed. These women in the Krupp works have a twelve-hour day, with about one and one-half hours allowed for meals. Many of these women are mothers and they have little time to devote to their families. Their success in these different fields has so impressed the authorities that a movement is said to have been started to enact laws that would compel women to serve in the government the same as the men are compelled to serve in the armies.

The European War Brought Nearer Home.—Early in October a German submarine called unexpected at Newport, R. I., and mailed a letter to the German ambassador at Washington, and at once left without taking on any supplies. Shortly afterwards a number of merchant vessels were sunk by the submarine. Four of these were British vessels. The attack was unexpected and there being no enemy warships in the vicinity the submarine could operate with impunity and make her escape. This attack caused consternation in British shipping circles and all sailing orders for British vessels were cancelled for the time being. If Germany is able to attack the commerce of her enemies on the high seas on this side of the Atlantic and the submarine return to her base without going to a neutral port she will be able to considerably demoralize the commerce of her enemies and make their blockade less effective. With the whole Atlantic as a field of operation, and with a fleet of large sea-going submarines, Germany can strike effective blows against her enemies.

Philippine Government Buys a Railroad.—The Manila railroad was recently acquired by the Philippine Government. For several years the road has had financial difficulties and was threatened with bankruptcy. Being heavily indebted to the Government an agreement was reached whereby the railroad was transferred to the Government for a consideration of $4,000,000. It is the only railroad on Luzon island and has a trackage of 350 miles, extending in three directions from Manila. . . . . In all of the islands there are about 5,000 miles of other roads used for traffic. In the last five years there has been a 300 per cent. increase in the mileage. Last year nearly $3,000,000 was expended on roads. In the dry season light motor cars can go anywhere in most provinces and in some provinces the heaviest vehicles can go from one end to the other in any season without being inconvenienced by mud or washouts. Good roads is stimulating the automobile industry.

Unrest in Ireland.—Conditions in Ireland are very much unsettled. The wholesale and unscrupulous executions following the uprising early last spring "have excited an enormous amount of the bitterest feeling in all classes of the Irish people and have produced an antagonism to the British unparalleled in recent times." The failure of the British government to settle the question at once after the uprising and a general return to the same old time conditions is adding fuel to the dissatisfaction. The organization known as the Sinn Fein, which was responsible for the uprising last spring, is rapidly growing in strength. In some sections of Ireland Sinn Fein literature is published and distributed in large quantities, portraits of the men executed by England are exhibited in show-windows and elicit silent tributes from passers-by.

Roumania and Liquor.—Since the war began a number of the warring countries have put restrictions upon the use of liquor. Russia put into effect strict prohibition which reduced the sale of liquor 95 per cent. Great Britain and France both have restricted its sale. Since Roumania entered the war she has forbidden the sale and consumption of alcoholic liquors in all establishments thruout the country under penalty of severe punishment. Liquor is no longer regarded as needful or a help in times of war. If it is of any help it is to the enemy. Despite the evidence of its harmfulness and action taken by the warring nations the liquor dealers, those who make money out of it, are trying to create the impression that the soldiers need their liquor and that prohibition is proving a failure.

In Favor of Prohibition.—Government reports show that in a recent ten-year period wages in prohibition states were increased 103 per cent., in near prohibition states 77 per cent., in partial license states 75 per cent., and in license states 61 per cent. The laboring man is the one who will possibly profit the most by ridding the nation of the saloon.

INTERESTING FACTS AND NEWS ITEMS

American railroads paid $34,000,000 in claims last year because of improperly shipped merchandise.

There are about 90 automobile factories in the state of Michigan. New York stands second, with about 60; and Ohio third, with 53.

A part of the government railroad in Alaska is now being operated. Recently a trainload of coal was sent over it to the seacoast.

It is said that in 1915 more than 1,080 autoists' lives were lost in grade-crossing accidents.

There are now in process of building, or under contract, 368 steel vessels in the shipyards of the United States. Ships bearing the "Stars and Stripes" have more than doubled within the last two years.

Mount Desert Island, lying about a mile off the Maine Coast, a fashionable summer recort, was recently made a national park. The park will be devoted to the conservation of various kinds of wild life. It is said to be the first regular national park that has ever been established in the East.

The value of the dry fruit produced in California in 1915 is given at $22,500,000. The state produced 70,000,000 pounds of dried peaches; 40,000,000 pounds of apricots; 130,000,000 pounds of prunes; and 30,000,000 pounds of raisins.

A treaty, the administration of which will be left to local authorities in both nations, was recently made between the United States and England for the protection of insectiverous birds on both sides of the Canadian boundry. It is believed that this is the first treaty of its kind ever made between two countries.

Three states in the Union have passed laws compelling the daily reading of the Bible in the public schools, namely; Pennsylvania, Massachusetts, and New Jersey.

Illinois has nearly 700 consolidated rural schools, and most of these schools have a trained teacher of agriculture, and one in domestic science. When the schools are closed in the summer, school work continues, for these teachers visit each pupil at his or her home on the farm every ten days.

One million foreigners, now in the United States, will go back to Europe at the close of the war. Half of them will go to restore the cities of their native lands, others will go to hunt for relatives they left behind. Thousands of them have paid small sums down towards passage money and have other money in the banks to start at once when it is safe to go.

During 1915, 9,734 books were published in the United States. This is 2,276 less than the preceding year, and the smallest number published any year since 1907.

Austria has issued an order requiring all individuals and business concerns to surrender practically all metal articles that can be used in the manufacture of war materials. Even weights for scales weighing more than one pound, and brass curtain rods have to be turned over to the authorities. Two-thirds of the church bells thruout the empire are also to be appropriated.

The Navy Consulting Board, consisting of eminent inventors and scientists after a careful survey has reported to Secretary of the Navy Daniels that there are 30,000 manufactories and firms in the country that can be mobilized for industrial preparedness in case of war, that is, each of these plants can furnish ammunition or supplies. Each of these 30,000 manufactories and firms does a business of over $100,000 annually.

A summary of the printing and publishing industry of the United States shows that in 1914 there were more than 22,750 newspapers and periodicals published in this country. Of this number 2,580 were dailies.

Records kept during the past several years show that about 3,500 New York people disappear every year. Some of these are found again but the great majority are never heard from. Most of them disappear as a result of the work of the white slavers.

Recently France imported 1000 Chinese laborers to work in ammunition factories. The heavy drain on men to serve in the army has caused a stortage in the factories and on the farms. As the war continues the shortage of laborers will be still more keenly felt, and an increase of Oriental laborers in Europe can be expected.

Last year 2,445,600 licenses were issued to owners of motor vehicles which cost $18,245,700.

MISCELLANEOUS

TO EXPLORE DEPTHS OF EARTH

Considering that the diameter of the earth is 8,000 miles, we can only scratch the surface, remarks the New York World. One of the Lake Superior mines has reached a depth of 4,575 feet; the Speremberg shaft, near Berlin, is 3,810 feet deep; the Schladeloch mine, near Merseberg, Germany, has gone down 5,528 feet, and the Paruschowitz mine, in Silesia, had to give up operations after 6,009 feet had been reached.

The gigantic ropes can barely carry their own weight after they reach a depth of 6,000 feet, and are unable to carry a carriage besides. Moreover, mining entails a turning of diamond or other drills, and no power has been discovered to turn a drill at a greater depth than 6,000 feet, and even then several hours are required to give the drills turning movement.

So far all delving into the ground has had a commercial objective; but the Austrian government has promised scientists to allow them to exploit, after the war, the Silesian mines for scientific purposes.

Arrangements have been made to build "way stations" along the original shaft and these can be increased in number as the needs of the explorations may warrant. Some provisions will be necessary for meeting the temperature conditions but what these will be has not been announced. Many believe that no one can safely descend beyond a depth of 6.000 feet.—Sel.

MANY COMMON PLANTS POISONOUS

Many people fall into the habit of unconsciously biting off the petals of flowers, the stems and leaves of plants, etc., and chewing them. This is a dangerous pratice as analysis of the juices of the different plants have shown many of them to contain dangerous poisons.

Red poppies, the source of opium, will produce drowsiness if chewed and poisons in the leaves of the autumn crocus cause vomiting. Flowers of the jonquil, white hyacinth and snow drop are all poisonous; if a small leaf of the narcissus should be put into mouth the results might be fatal as it contains a dangerous poison.

People have lost their lives as a result of tasting the berries of the yew and it is a well-known fact that eating the kernels from peach or cherry pits is fraught with danger as they contain prussic acid. Everyone knows of the painful, disagreeable results that follow handling poison ivy and lady's slipper sometimes poisons even as much as ivy does. Lobelias are poisonous and liles of the valley, seemingly the most innocent of plants, should be handled with caution. The leaves and flowers of the oleander contain an irritating substance and even the bark of the catalpa tree will often work harm when handled with sweaty hands. Some of the commonest and supposedly least harmful trees, flowers, etc., contain substances which are injurious when taken into the body or when allowed to come in contact with the skin.—Sel.

OUR 8,000 ISLANDS

According to a report recently received by the National Geographical Society the United States now owns exactly 8,000 islands, supporting a population of 10,000,000. The report further shows that the commerce of these islands exceeds $300,000,000, or more than that of the United States in any year prior to 1850. American capital invested in the islands aggregates approximately $400,000,000, and from them there is shipped to the United States $100,000,000 worth of products every year, and they take in exchange products of about equal value.

The feature of the report is the development of Porto Rico, Hawaii, and the Alaskan Islands. There were 25,000 pupils enrolled in the first year of American administration, now there are 175,000. Production of sugar has grown from 65,000 tons a year to 365,000. Foreign commerce was about $20,000,000 a year; now it is nearly $100,000,000.

Hawaii has been extremely prosperous since it came permanently under the American flag in 1900. The assessed value of the sugar crop more than doubled, deposits in banks trebled, and in savings banks quadrupled. Hawaii's irrigation system is the marvel of the engineering world and the quantity of sugar produced per acre far exceeds that of any other spot on the globe.

"The Alaskan islands and mainland," says the report, "cost us $7,500,000, an expenditure that many believed to be unjustifiable; yet for many years the annual value of seal skins alone approximated the cost of the entire area. At present the value of the canned salmon sent us from Alaska in a single year is twice as much as the entire possession cost."—Sel.

DARK HOUSES

People who keep dark houses for fear of sunlight spoiling their carpets and furniture have no idea of the disease-destroying influence of sunlight and air. Recent experiments made in the Pasteur Institute have shown that bacilli exposed to the sun and air were destroyed in two hours, while those exposed to the sun, the air being excluded, were alive after fifty hours of exposure. An Italian physician made an interesting experiment with cholera bacilli. When he found those protected from the sun killed guinea pigs in eighteen hours, as usual, those exposed to the sun, although not killed, were rendered entirely harmless. As to the influence of sun and air on bacilli it was ascertained that the oxygen of the air had a marked effect in assisting the sun's rays, and that the bacteria suffered more from the sun's rays if the supply of oxygen was increased than if it was diminished. Certain liquids, too, which will undergo putrefaction in the dark, will remain sweet and free from bacteria when exposed to the sun's rays. Air and sun are nature's great purifiers.—Health.

MEMARKABLE MEMORIES

Browning, even in his old age, after a single reading of a book, used to quote page after page as fluently and accurately as if he held the volume in his hand. William Morris used to boast that if every copy of the "Pickwick Papers" was destroyed he could restore them to the world without a word missing; and Gladstone, when once he was unable to find his translation of the first book of Homer to lend a friend, recited every line of it from memory. When this feat was once mentioned to his great rival, Disraeli, the latter remarked, nonchalantly: "That is quite simple. I could do the same sort of thing within an hour." Lord Derby's translation of Homer was handed to him. He retired with it for an hour, and on his return repeated the first book from memory—backwards.—Tit-Bits.

"While ten men wait for something to turn up, one man goes out and turns something up."

"To give in one's lifetime is true generosity; to bequeath after death is mere convenience."

THE TWIN RIVERS OF MESOPOTAMIA

In the mountains of Armenia, to the north of Bitlis and east of Lake Van, a little spring of pure, cold water comes bubbling from the ground. A little pool is thus formed, and from the pool one tiny stream runs north, another south. Should you follow the streams as they trickle down the mountains you would find that one of them becomes the Tigris, the other the Euphrates. Thus the two mighty rivers of Mesopotamia begin their long journey of one thousand five hundred miles to the Persian Gulf.

To follow the Tigris down from one of its sources in Armenia to the Persian Gulf, is a journey of more than a month and of unusual interest; few have ever accomplished it. In the course of that journey you pass through the countries of half a score of different peoples, each with customs and costumes both strange and varying. You hear as many different tongues, and see the forms of almost as many different religions. You find primitive peoples, almost savages, among whom, though some of them were civilized thousands of years ago, you take your life in your hands. You see people living just as they did in early Bible times; you pass among the ruins of the great cities of three thousand years ago. Probably the journey down no other river, even the Nile, is so full of varying interest.—The Christian Herald.

WORKERS COLUMN

(Continued from page 720)

6. God's wisdom justified in declaring the obstinacy of the Jews.—Acts 13:44-52.

FISHING, A WORTHY OCCUPATION

December 3

- **I. Jesus Glorified Honest, Humble Toil.**
  1. A carpenter.—Mark 6:3; Luke 2:1.
  2. A fisherman's helper.—Luke 5:4-10.
- **II. Honorable Men Engaged in Humble Labor.**
  1. Peter and Andrew.—Matt. 4:18-20.
  2. James and John.—Matt. 4:21, 22.
  3. Matthew, a tax collector.—Matt. 9:9.
- **III. Diligence in an Humble Business is Preferable to Idleness or Dishonesty with High Honor.**—Jno. 21:1-3; Cf. Luke 16:3.
- **IV. Diligence in Humble Toil is Preferable to Reproach.**—I Cor. 4:12.
- **V. No Occupation Should be Allowed to Interfere with the Lord's Service, which Should be First.**—Jno. 21:5-7; Cf. Jno. 21:15-22; Matt. 28:19, 20.

A mistake sprouts a lie when you cover it up. And one lie breeds enough distrust to choke out the prettiest crop of confidence that a fellow ever cultivated.—Lorimer.

"Deeds are fruits, Words are but leaves."

HOW TO KILL A YOUNG PEOPLE'S MEETING

Stay away from it.
Come late.
Take no part in it.
Say discouraging things about it.
Never take any one to it.
Never pray for the leader.
Never study the topic beforehand.
Never take your Bible.
Refuse to lead when asked to do so.
Be indifferent to spiritual results.

These are a few ways in which many persons make large contributions toward killing meetings. To do the opposite things would contribute largely and powerfully to make meetings live and helpful.
—Telescope.

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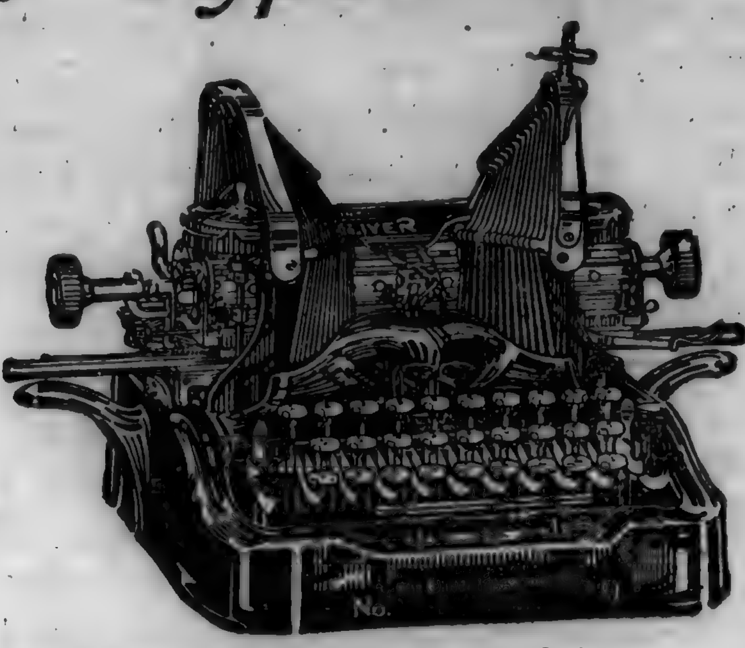

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A monthly Magazine for the Home

Published monthly by the Mennonite Publishing House, Scottdale, Pa.

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A BOOK OF GREAT HELP

(Continued from page 725)

part in the work by entire submission "as clay in the potter's hand" and God's part in making us "vessels meet for the Master's use," are fully discussed.

Part II. **Difficulties.** The everyday difficulties concerning consecration, faith, the will, guidance, etc., are carefully treated in these chapters. A common difficulty is in the "reckoning" of ourselves as not being our own property but belonging to God, doing His will implicitly and leaving the responsibility for our successes or failures with Him.

Part III. **Results.** "The Life on Wings" is no doubt the most impressive chapter in this part of the book. With surrender and trust as wings we mount above the clouds into God's presence.

Throughout the entire book one is impelled to long for the most intimate fellowship with God. To talk with God with a consciousness that He hears and answers is our privilege. To see, by faith, the hand of God leading hourly even in small matters, and, Enoch-like, walking with God is a part of the secret of a happy Christian life. Next to the Bible this book should be read by young Christians.

L. J. Burkholder,
Markham, Ont.

"A Christian woman in Korea, who had been appointed teacher of a class in the Bible school walked 320 miles to visit a class for training teachers. She said, 'They gave me a Sabbath school class to teach, and I wanted to know how to do it; so I just came.' And yet it is so difficult to get teachers to walk a few squares to a class, in America."

"Where one evil spirit tempts the busy man, a thousand tempt the idle man."

WHAT UNCLE JACK SAID

(Continued from page 707)

"Have you ever had to fight fire?" inquired Lowell. "Yes, in the terrible conflagration we had last fall, nearly the whole village helped. In spite of the warnings tacked on the trees, some campers neglected to put out their fire, and when a wind sprang up in the night the woods were soon ablaze. As it approached in roaring, flaming fury, dashing above the highest trees and heralded by dense smoke through which flew countless burning pieces of bark, it was a sight to strike terror to the bravest hearts. The heat was so terrific that after a few minutes' fighting the men were exhausted, and had to be replaced by others while they rested. Some of us kept on in this way without food or sleep for thirty hours."

"Is that where you got those scars on your hands?" asked Merna. "Oh, that's nothing," modestly replied Uncle Jack. "Of course, we had to save that little farmhouse in the woods. How thankful they were that we reached them in time, for otherwise they would have been burned to death!"

"Well, Uncle Jack, I think you are a hero, and when I grow up I am going to be a forest-ranger, too. I would take my gun along and shoot all kinds of game," he added as an afterthought. "Perhaps," his mother answered smilingly, "you might serve your country there as well as upon a battle-field. I am sure I would rather have you shooting game than shooting men. And it surely is an honor to be given the guarding of the treasures that would be hardest to replace," with an affectionate look at her brother. "But it is time we were going to bed." And soon they were all dreaming of the trip up Mount Wilson, while through the open windows stole breezes fragrant with the breath of Uncle Sam's big woods.—Light and Life Evangel.

"Cold prayers like cold suitors never make much headway."

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SLEEP SWEET WITHIN THIS QUIET ROOM
OH THOU! WHOE'ER THOU ART
AND LET NO MOURNFUL YESTERDAY
DISTURB THY PEACEFUL HEART
NOR LET TO-MORROW SCARE THY REST
WITH DREAMS OF COMING ILL
THY MAKER IS THY CHANGELESS FRIEND
WHOSE LOVE SURROUNDS THEE STILL
THE STARS ARE WATCHING OVERHEAD
SLEEP SWEET. GOOD NIGHT GOOD NIGHT

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CHOOSING A LIFE WORK

(Continued from page 727)

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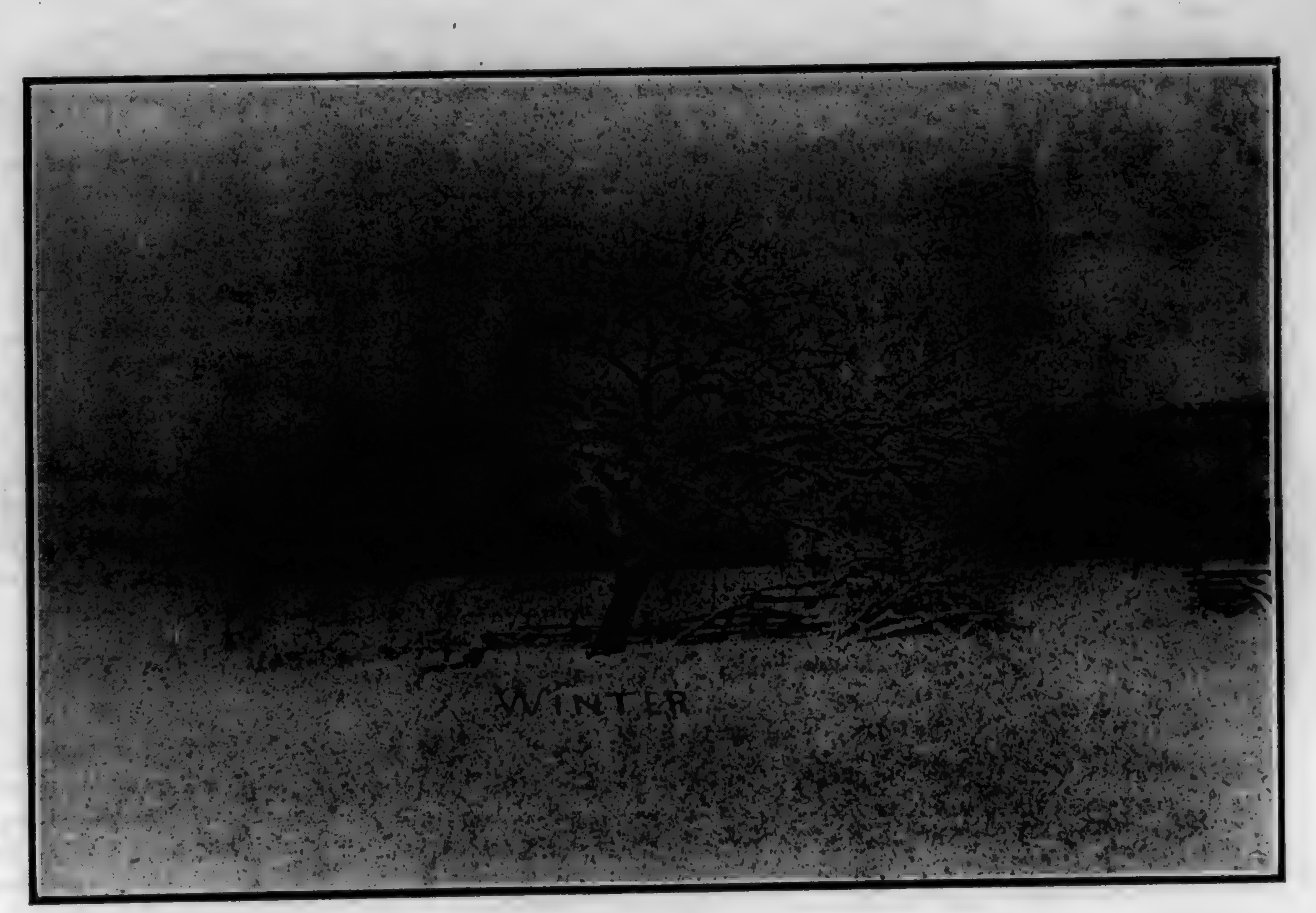
CHRISTIAN MONITOR

DECEMBER, 1916



SELECT READING

NATURE

Clayton F. Yake.

I walked alone upon the hill,
Far, far away from man's abode,
And there in silence, mute and still,
I stood in wonder to behold
God's Nature in her varied sway.

In wondrous grandeur, stately, serene,
I saw her in her changing form,
Arrayed in glorious golden sheen,
And checked with verdure to adorn
Her for the Autumn festal days.

And, then, I saw her bleak and bare,
Gone was her early Summer's gown,
She looked so spectral everywhere
Clothed in a garb of dismal brown,
That naught but death her semblance bore.

But soon vicissitudes of Time
Their countless changes did effect;
I looked again and there in prime
Stood Nature with a crown-ed head
Of emerald green with touch divine.

Again in deeper verdure dressed,
Bedecked with Summer's brightest flowers
She came, the gladdest and the best,
As with her she brought happy hours
To solace earth's sad pains and sorrows.

But ere I really was aware,
Before me there with sober mien
She passed again in Autumn's glare,
And whispered low, but not in vain,
For I thru caves of thought could hear:

"Man seems so great; without a peer;
Yet to the great abode of dead
He journeys daily, year by year,
Nor can he e'er his path retread;
'Tis destiny he hourly meets."

Manheim, Pa.

MEDITATION

Clayton F. Yake.

Fall of the year is the time for meditation. Nature is looking forth to a season of rest, solitude, and recuperation. She is in preparation for that stage of life that precedes the morning, the reawakening, the rejuvenation, the spring—and her garb, physiognomy, and all bear indications of the coming winter. She is dressed in her mourning costume, and yet withal appears glad and happy.

But the days are hazy, the sunlight smoky, and the waters seem to have a peculiar song for this season of the year. The sound of dropping nuts has a deeper meaning than ordinary. The deep-colored orchards and brown-leafed corn, dry and responsive to the light north wind, waft a music upon the autumn air that starts one musing.

And not the least interesting is the gathering of our best feathered friends in flocks to heed the instinctive call of Nature. It is a sight beautiful, indeed, to watch them wing their way to the unknown, but yet sure destiny, for a winter haven. Many in those flocks are experiencing their first call, and as the impulse grasps them I can imagine their nature just a bit rebelling. But as the days grow colder the call comes louder still and louder until finally they wing and wing to some unknown somewhere to which God directs them.

And they never go wrong! No, they **never go wrong.**

Yes, fall is the time for meditation. Our thoughts are naturally turned to that which is elevating and ennobling, the serious, and we muse upon the future and recount the past. We look forward to the time of life when winter shall be our lot and our future here shall be short and our life really all past. What a time when we have nothing to do but recount the past and wait but a little while for God's call! It must be glorious to be old when one's life has been faithfully spent in the service of the Master!

But we are young! And that fact makes our meditation just a bit more serious, for we have to ponder on the problems of life as we may possibly meet them in the future. We consider life as something yet to be mastered, a victory yet to be obtained, and we wonder what our future course shall be.

Many of us are like our feathered friends who hear the migratory instinct call for the first time. We also hear a call to a somewhere, a some-task, a some-peculiar work and our hearts beat faster as we feel the impulse being resisted oftimes by our nature. Is it not so that we many times must be forced to heed the call by being frozen out by the cold days of trouble, distress, and misfortune? And even then we do not always heed.

But there is a difference. The bird has no choice in the matter. It must finally heed the call of Nature for it lacks the reasoning power with which God has endowed us. Probably it would be good for us once in a while if, in regards to choice, that power would be taken away from us and we would be compelled to heed the call that is best for us regardless of natural inclinations.

Still we meditate. And whatever we meditate upon God has given us the mental power of reasoning which we must use to obtain a personal benefit, for, in a sense, we are the masters of our own destiny. So we consider and think of the span of life before us. Not so much of the span itself perhaps, as of the method of crossing it and of our ultimate destiny after it is crossed. For we know that the span is before us and **will be crossed** no matter whither we go or turn, of whether we wish to or not. It is the matter of crossing it with the ultimate goal, heaven or hell, that confronts us.

So here we are face to face with destiny when we view Nature as she stands before us. Yes, destiny! What is the destiny of things? What is our destiny? Is it to be determined by a definite purpose, or is it approaching us without some personal effort on our part as to what it shall be? Do we steer, or do we drift? Are we wandering, or do we walk by faith? If death should meet us now what would our destiny be? Would death be void of a sting? Would the grave have victory?

Let us list to Nature's teaching.

So live—that thou go not like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Yes, 'tis beautiful to behold the preparation of Nature for the Great Rest. She is guided by the unfaltering law of God's universe, and she approaches her destiny with a stately mien that carries with it the assurance of a joyous reawakening. She is confident. Yes, she is absolutely sure of the final Spring. There is no doubt, for she **knows.**

And why does she know? Unfaltering obedience to the laws of God has made her confident. She has won and she is worthy! She has overcome, so to say, and is sure of the crown.

May we grasp the great and marvelous lesson she teaches.

Manheim, Pa.

TAKE BETTER CARE OF OUR BOYS

350,000 boys run away from home every year in North America.
35,000 become confirmed **tramps.**
4,000 become dangerous criminals.
7,000 are injured or maimed.
3,500 are killed by the **cars.**

QUESTION.—Are American homes what the ought to be?—Mountain State Bulletin.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. VIII SCOTTDALE, PA., DECEMBER, 1916 **No. 12**

THE WAYSIDE CHAPEL

Diana looked out of her window as she lay on the couch in her room at the Coronado. "There go Mrs. Ratcliff and Julia Truman, and the children; they are likely to be away all day on a picnic. Yes, there goes black Sam with a hamper. They'll drive a few miles, and then perhaps find a place to fish and stay until evening. And, oh, my country! It is Sunday. Why can't we behave like Christian people, even if we are off on a vacation? How tired my eyes are!" Turning her back on the window, Diana was soon fast asleep.

Diana and her brother had come to the Coronado House for a few weeks' vacation. Diana was nervous, and her brother Wilbur had developed a cough which made the old family physician talk gravely about incipient tuberculosis, and so they had come to the Blue Ridge Mountains for the healing balsamic air. Wilbur, as usual, was out tramping through the woods. He never wearied of the place; he was always making new friends.

"But it does seem queer not to go to Sunday school of church on Sunday. All the days are alike. I got tired of church sometimes at home; now I'd be glad to go." He had said this the evening before, when he and Diana watched the silent stars come out one by one, and the moon lighting the branches of the pine and hemlock with silver gleams.

"I have not heard you cough for several days, so I think we are willing to stay here until you are quite cured," answered Diana. "We can go to church when we live at home again."

"There are children in the mountains They live in the cabins hereabouts, and they've never been in a Sunday school. I asked them and they said no, there wasn't any preacher in these parts," said Wilbur.

"I am sure there should be. If the church at home knew they might start a mission here. Isn't that air glorious! It seems to me that we never really breathed until be came here," answered Diana. Then the two strolled up the wide walk between the pine trees, to the hotel piazza.

Wilbur went everywhere alone. He liked to peer into strange places. An opening that looked like a cave, an overhanging rock, a jungle of brush and undergrowth, all revealed something new and interesting to him. Every green aisle in the woods had its tenants, every turn in the trail brought to view a chattering chipmunk or squirrel; when the western sky was aflame with the glory of the sunset, the thrush sang its sweetest song.

And then the flowers! Wilbur never had seen anything like the mountain laurel, with its pale-blue clusters of star-like flowers; and when he saw the first rhododendron he was entranced. "There never was anything half so pretty in Cron's greenhouse at home!" he exclaimed. He gathered an armful of the snowy blossoms, with their pink centers reminding one of a blushing snowflake. They were the most beautiful things Wilbur had ever seen. The people at the Coronado crowded around him, anxious for a view of his rhododendron, "the first of the season," they said.

Another day Wilbur brought home a pitcher plant, unlike any the guests had ever seen. But when he brought orchids, white, yellow as gold, and some like purple velvet, the ladies begged him to be their guide some day and show them all these treasures.

While Diana was sleeping on the couch Wilbur was exploring a new path through the woods. As he walked down the mountain-side he struck a narrow road that looked as if used by the logging teams. After awhile he came to a bit of clearing, and there he saw an old log building, deserted and unused, but not broken down. Something about it reminded Wilbur of the church at home. "Can it be that this is a church built here in the wilderness?" he asked himself.

As he approached the door he found it open. An old man was sitting on one of the seats near the door, his eyes fastened to the shadows cast upon the grass by the waving branches of the trees. He looked up at Wilbur and asked, "Are you one of the summer boarders?"

"Yes, sir."

"Not, lost, are you?"

"No, I think not. I've been following a new road. I am stopping at the Coronado."

"That's two miles from here, and it is seldom that the guests from that hotel find their way down here."

"They play golf and—and other things," finished the boy lamely. As the old man did not say anything in reply, Wilbur, who was staring steadily at the interior of the structure, asked, "What building is this? You don't live here, do you?"

"This is the house of the Lord. We have had no preaching for four years. I can be only what David wrote—a 'doorkeeper in the house of the Lord,' but I would rather be that than to desecrate the Sabbath Day as is the custom hereabouts." The man spoke earnestly as if he really had a heart interest in the old church. "My wife used to help in the Sunday school, and to visit in the families around here and persuade them to come to church at least once in two weeks. But when she left us there wasn't anyone to teach the little ones, and though they were anxious to keep it up there was no one to help us along. She's buried here in the woods, and I never want to go anywhere else, so I've been hoping that some one would have preaching here again."

Wilbur was only fifteen, but something in the patient attitude of the old man, the waiting for a church service, all alone, when there was no minister, no congregation, no one, apparently, who had a shadow of interest in this old church excepting himself, appealed to him most powerfully. "It does seem as if we could get some one to preach here once in awhile," he remarked, a little awkwardly.

The old man had lived there so long that the world had almost passed him by. He scarcely knew how to take the initiative in anything. Into his faded blue eyes there crept a glimmer of hope. "Maybe you could see somebody about it," he said.

That evening, as Wilbur sat by Diana on the veranda, he told her the story of the morning's wanderings. "I wish that old man could hear a sermon once in awhile in his church," he concluded, wistfully.

"What is that you are saying about a church?" asked a lively girl who had overheard him.

So Wilbur told the story again to a larger audience. "Why, we have a minister right here in the hotel!" exclaimed the girl.

"Yes, and he would rather preach than do anything else," put in one of the men.

"And there are any number of children on this mountain that should be in a Sunday school. If we were not so thoughtless we might help them to have a Sunday school, at least in the summer time." It was a middle-aged woman, whose conscience was being aroused to a

(Concluded on page 760)

EDITORIALS

OTHERS:—Another Christmas season is upon us; a season of joy and good cheer. It is the time when gifts are given. OTHERS, seems to be the predominating thought. OTHERS may be thought of from both a selfish and unselfish viewpoint. OTHERS, was the motto of our blessed Master. It was OTHERS that prompted God to give so lavishly on the first Christmas eve. It was for OTHERS that the Savior gave His life as a ransom. It is for the welfare of OTHERS that the Holy Spirit is now ministering among mankind. The one dominant and controlling thought in all of our giving this Christmas season should likewise be OTHERS.

It is the one who gives most lavishly of his means for the needy and unfortunate ones of the world, rather than to his own little circle of loved ones who are not in so great need, that shows forth the real spirit of the Master in giving to OTHERS. There are those who give most generously to their loved ones at this season and what little may be left to those who are in real need. This is not in accord with the great, loving spirit of Jesus. Let OTHERS be our motto this Christmas season, and let the greater part of our giving be to OTHERS who are in real need and distress. By so doing we shall experience a joy and satisfaction which will enable us to understand more fully the great heart of love and the spirit of sacrifice of our blessed Lord.

THE LIBRARY:—A library is a pretty good index to the character and interests of a home. The absence of a library is also significant, especially in homes having children and young people.

No Christian home should be without its library. Every year some books should be added to it. We consider a good library essential to an ideal Christian home. A library to be of service must be used. We as parents must read, and give attention to the reading of our children, if we want our homes to be what they ought to be. We believe that by making proper use of a good library in the home many of our boys and girls can be safeguarded against many of the evils of the day and be saved for active service and usefulness in the Church. We as parents and as a Church need to give more consideration to the problem of cultivating in our children a taste for good, wholesome reading matter.

A HELPFUL BOOK:—It was with a great deal of interest that we read the brief book reviews that appeared in the Educational department this year under the title, "A Book that has been of Great Help to Me." During the year forty out of the forty-eight persons solicited responded with a brief book review. Thirty-three different books were reviewed, two books were reviewed twice, and one, "The Christian's Secret of a Happy Life," six times.

We have concluded to continue this feature during 1917 with a slight modification. We will limit those who will be asked to respond, to review a good, helpful book they have read during the twelve months preceding the time they receive the request.

LABELS:—Labels have their mission. Most articles offered on the market are labeled. The label is supposed to indicate the character of the goods. This is not always the case when unscrupulous merchants attach a certain label to inferior goods and represent and sell the goods as belonging to the class indicated by the label. This is dishonest, and the purchaser is defrauded.

The merchants of Scottdale, Pa., have a large book in which are found the names of heads of families living in the city who do business with them. Attached to each name in this book is a certain letter, or a number of letters, which are significant to the merchant. If I, a stranger to him, come to his store and ask for credit, he will ask who I am, go to this book and at a glance can tell whether he can safely sell me on credit. The letter or letters attached to my name indicate the business experience other merchants have had with me. I am labeled by the merchants according as I do business with them.

Labels have their significance. They are an index. We all are labeled by others, and the interesting fact is that it is within our power, as a rule, to determine the character of that label.

Enough said. Look at your label on this paper.

THE END APPROACHING:—The year 1916 is nearing its close. Our record for the year is nearly completed, never to be altered. Likewise all things inaugurated by man have an end sooner or later. In the time allotted to us opportunities come and go. We profit by some and others we miss. Sometimes opportunities are beyond our grasp before we are aware of it. Regret is our portion then. Sometimes we allow opportunity to slip by thru procrastination; other times we do not recognize it. In the final analysis we are largely what we are as a result of the use we have made of our opportunities.

The year 1917 is approaching. Now is the time to get ready and plan for it. Some of our opportunities next year will be determined by what we do with the present opportunity. A present opportunity that will soon be ended is our special offer for new subscriptions. A large number have already taken advantage of it and thereby made sure of some of their opportunities for next year. We repeat the offer: We will send the Christian Monitor to new subscribers the rest of this and all of next year, including several back numbers while they last, for one-half the regular subscription price, or 50 cents. Send for a free sample copy. The end of this offer is near at hand.

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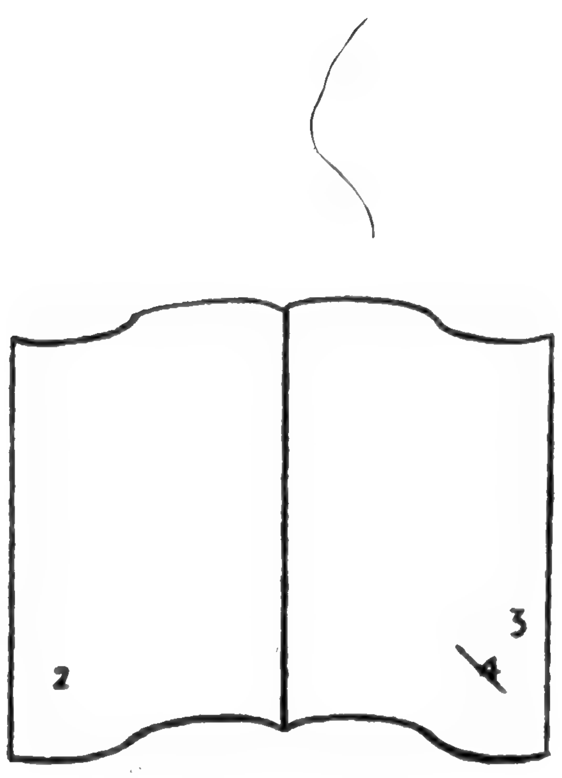

CHRISTIAN LIFE

CHOOSING A LIFE WORK

Luzon K. Koppenhaver

(Oration delivered at the Commencement of Hesston Academy and Bible School in 1916.)

At first thought it seems like a great problem, having to live out all this great future that is before us. Yet, when we come to think it over it is not so difficult after all, for fortunate mortals that we are, we shall never have to live it but one moment at a time, and better still that one moment is to be the one that is just now and right here, where we can see and study it, and shape it and do with it what we will.

"Blessed is the man who has found his life work," is a modern beatitude. It is a wise saying and embodies a tremendous and wholesome truth. Humanity is such a mixture that in every age and among all people, men have been found who grumbled at their employment irrespective of its character. In fact, people do not like work, be it of head or hand. Multitudes of men, however, never succeed not because they dislike toil but because they are not rightly placed. The world designates such as "misfits."

The "Canadian Kipling," R. W. Service, aptly describes them in "The Race that Don't Fit In," when he says:

There's a race of men that don't fit in,
A race that can't stay still;
So they break the hearts of their kith and kin,
And they roam the world at will.

They roam the fields and they range the flood,
And they climb the mountain's crest;
Their's is the curse of the gypsy blood,
And they don't know how to rest.

If they just went straight they might go far,,
They are brave and strong and true,
But they are always tired of the things that are,
And they want the strange and new.

They say, "Could I find my proper groove
What a deep mark I would make;"
So they chop and change and each fresh move
Is only a fresh mistake.

And each forgets as he strips and runs,
With a brilliant, fitful pace,
Its the steady, quiet, plodding ones,
Who win in the life-long race.

And each forgets that his youth has fled,
Forgets that his prime is past,
'Till he stand one day with a hope that's dead,
In the glare of the truth at last.

Men succeed because they are fitted to do the things they attempt to do. Men are magnificent successes because they are well placed. The successful man or woman is the one who fits in. It is possible to imagine that some of the world's most successful men would have been failures in other spheres of life's activities—spheres for which they possessed neither fitness nor training. E. H. Harriman, the great railway magnate, for instance, might have been an absolute failure as a farmer or a physician. His marvelous ability, keen judgment and commendable audacity contributed to his phenomenal success. His peculiar gifts fitted into his fields of activity. Otherwise placed, Harriman might have been a conspicuous, or an inconspicuous failure.

It is fortunate that some who began life in callings for which they possessed neither adaptation nor ability were able to correct the mistake before it became too late, or before circumstances prevented a change. It would have been sadly unfortunate for the world had D. L. Moody remained a shoe salesman. What a herald he was to the unchurched masses! Someone has said that one of the distinguished judges of Great Britain began life as an apprentice to a provincial hatter. Most of us who would rise in the educational world will have to work, but we must not become discouraged. Many men and women who have risen far above the ranks have come from below.

The past four years have been full of difficulties which we have overcome. We have not had altogether easy sailing, we have labored, some of us very hard, and it was a consideration of all this that prompted the class of 1916 to choose for its motto: "No victory without labor." Labor! How much the word implies! Daniel Webster once said, "To work and not to genius do I owe my success." Work is the best thing to make us love life.

It matters little what our occupation is, it depends on us—on our state of mind—whether or not we are happy and successful. We may be just as happy helping mother in the kitchen as we could be if we retained the dignity of a physician or an editor; or we can be just as happy working in the fields as we could be in the instructor's chair. But success comes not only thru cheerfulness and labor, but thru rightly choosing one's real work.

Choosing a life work, then, is a most important step, Indeed it is the initial crisis in life—the first great pass that comes into the life of all normal young people. We have reached that crisis and have no hesitancy in declaring that at that time a young person needs the grace of God to help him.

It is a very serious moment when one leaves the public High School and turns his face to the work-a-day world. Frequently it necessitates his leaving home. The first question that confronts him is "What shall I do?" It is in the majority of cases a most difficult problem. Few are so well developed mentally that they are able to choose their calling or profession intelligently. Very few young people are certain of the nature and extent of their ability, hence the difficulty to fix upon any particular vocation. Biography shows us that many men have run the gauntlet of several trades before they found that for which they possessed the requisite fitness. It is said that the noted author, Daniel Defoe, tried trading, soldiering, book-keeping, managing a factory, and some other lines of work before he became an author. Before he gave to the world "Robinson Crusoe," the book that made him famous, his biographer says, "he wrote a cartload." But we must be careful in all that we undertake to do, that it may not be necessary for us to say as did Sir Launfal, "Hang my idle armor on the wall." We must think, yes, think deeply, before we enter any work, that we do not blunder.

If I were asked the safest guide in choosing a life work I would reply promptly, Inclination. What one likes to do is apt to be his forte. Shakespeare puts it thus:

"No profit grows where no pleasure is ta'en,
In brief, sir, study what you most effect."

Edward Everett Hale has given these suggestions for choosing a life work:

1. Consider whether the business is right or wrong. You must not be a burglar or a pirate. Avoid any line of work which injures your fellows.

2. Considering two callings choose that which is better for your health and constitution.

3. Provided you know what is in the line of your special talent, choose it. Very few people know, however, work tells.

The wise youth will do three things;

viz., he will follow his inclination, consult his common sense, and pray about it. Nature will point out something for which he is fitted by giving him a propensity towards it. His inclination will dictate a choice; his common sense will prove a faithful and persistent guide of what is right and wrong—will do for him what conscience does for the moral nature. Yet God has more to do with our life endeavor than we sometimes imagine. It is directed according to a plan and a purpose. Everything is governed by law, and law is only another name for the manner in which God realizes his purposes. Have you noticed the wonderful variety in nature? Have you observed the marvelous diversity of man? Think you all this variety and diversity are the result of chance or contingency? How beautiful the leaf on the tree and the flowers on the bush! The October wind will whirl the leaf along the street and the flower will wither and die. If God takes so much pains in fashioning a leaf and painting a flower, think you not He will be as greatly interested in framing a life and moulding a career in which are embodied destinies eternal? The poet was right when he said:

"There is a divinity that shapes our ends
Rough hew them how we will."

Then the youth who implicitly and unhesitatingly places his hand in his Master's will be led aright, not by some miraculous way, but by the ordinary circumstances of life. He must always remember, too, that there is no victory without labor.

Kansas City, Kans.

BLESSINGS AND BEAUTY OF UNSELFISHNESS

Trusie Zook

There is no trait or godly character of greater value in the world today than the sincere, gushing from the heart unselfishness. The feeling of love that prompts every true Christian to serve is a manifestation of the love of God, and the life that allows this love to work in and thru it is a real benefit to the world and an honor to God.

This kind of life means for me, if I possess it, joy, greater love, nobler thoughts, and increasing desires for further usefulness. The confidence I may have of having helped somebody brings joy, real joy to my soul. What tho the sacrifice was great, the greater then must be the blessing. The satisfaction that is realized in pleasing God is the most pleasant satisfaction that is ever realized. Those moments are our best moments; they exalt our plane of living.

No sinner can possess this joy because he hath not the love of God. "Though I bestow all my goods to feed the poor and though I give my body to be burned, and have not **love,** it profiteth me nothing" (I Cor. 13:3). The sinner may practice a certain degree of unselfishness but he is not truly unselfish nor does he receive the full blessing. Love prompts kindness and as kindly deeds increase, love deepens. The more I exercise love in this way the more likely I shall be to perform other acts of love.

At the same time these kindly deeds are performed noble thoughts are cherished. Who is it that has resolved by the help of God to do more for others, and if he carried out his resolution has not gained thereby a better thought life. It is noble to think kindly. As joy, love, and good thinking are experienced there comes an urgent desire to be more useful. To crave to do good is indeed a blessing in itself, for then strenuous efforts will be called forth that shall bring about great accomplishments.

Further, a true child of God is not satisfied with receiving blessings for himself alone, he gives to his brother material help and prays to God for the rest. "Faith without works is dead." So as I trust God for a friend's welfare I do something directly for that friend myself. It may be only a cup of cold water, a few words rightly spoken or even a smile, but they mean wonders in the end. The receiver of the same may by this small act of love be made to feel more keenly the power of Christ, and to recognize the power manifest in the life of the individual. If so, has he not been blessed? May we think of what God has done for us. In giving the life of His Son for our salvation is He not the perfect example of unselfishness? As we are particularly reminded of this fact at the Christmas time how can we refrain from allowing Him to exercise the principle of unselfishness in us. If we do, it shall be manifest in some way.

Of greater consideration than the blessing to me and to my fellowmen is the blessing to God. Deeds of kindness are of themselves an honor to God but how much more do they mean to Him when they are given and received in His name. It is only thru Him that they are made possible, then why should He not have the praise? He more than deserves it. "Will a man rob God?" And am I not robbing Him if I do not give Him the praise I owe Him? This praise is given thru prayer, daily thanks in the living of the righteous life. If I am instrumental in bringing a soul to Christ is Christ not blessed? And if I help to bring two souls to Him am I not doubling the blessing?

It is hardly possible to conceive of these blessings without feeling in connection a deep impression of the beauty of unselfishness. This beauty flows in streams from the Fountain of all Beauty and it is therefore needful that we are connected with the Fountain. It is then that beauty is especially noticeable for unselfish deeds have become habitual; they are practiced with little effort and come as natural to the individual as his lying down at night and rising in the morning. Beauty of character never shines under strain for beauty. It softly steals into the life and there establishes itself without notice to the individual, but is keenly felt by all who come in contact with its possessor.

"Goodness and love mould the form into their own image and cause the joy and beauty of love to shine forth from every part of the face. When this form of love is seen it appears ineffably beautiful and effects with delight the inmost life of the soul." Such is the life that attracts saint and sinner. It is the life that is most enabled to bring souls to Christ. To be conscious of the presence of this kind of person is in itself ennobling; the feeling is indescribable, but is very effective and the results not easily estimated. A godly person with a heart full of love may quell a disturbance without speaking one word where another would utterly fail whatever he might say. Not a soul can be won into the Kingdom by force. That is not God's way of dealing with people. His Word says God so **loved** the world that he gave us the way of salvation. It is to His followers that He has intrusted the telling of the Story, so beautiful, so precious and so essential to right living. And we who have heard, how can we refrain from telling it to those who know it not. Let us not only think it a duty to tell others of Jesus,, but let us think it the one grand privilege given to Christians. Few people there are who would not do their utmost to save another from the natural death, then how much more should they strive to save those already dying the spiritual death! Self-sacrifice is what is needed. Oh, the beauty of the life that will suffer that another might have joy, joy everlasting! Oh, that quiet and comforting peace which rests with the man, woman, boy or girl who says from the heart,

"I'll go where you want me to go, dear
Lord,
Over mountain or plain or sea;
I'll say what you want me to say, dear
Lord,
I'll be what you want me to be."

As we strive to do all we can for others we shall see in them their good qualities, for it is to the good qualities we wish to appeal in pointing souls Godward. To tell a person of his many sins is not telling him of Christ and it is moreover the result of seeing only bad qualities. The beauty then of unselfishness here is that we look for the good thru which we may lead out the best in the life. When this motive is held in view Christ shall reveal the good and there will be no temptation to speak of the evil, that is, to spread it among our friends, but rather the good will be spoken of for it has been sought and consequently has made the deeper impression. "Out of the abundance of the heart the mouth speaketh." It takes a great deal of effort often accompanied by seeming failure to bring about the nearest ideal. But it is the little tree which is pruned again and again as it grows that develops into a well proportioned, beautiful tree loaded with rich fruit.

Lastly, there is the beauty of humility. A life given to service is naturally humble. From its very purpose it is inclined to leave self far in the background, no effort is made to exalt self. The perfect example of humility, Jesus Christ, came down from His home on high to this world of wickedness, even suffering the death of the cross that we might be saved. He reaches down to the most degraded sinner of today and lifts him up. The humble Christian manifests a like interest in rich, poor, great and small. To give due respect to the simple and commonplace things of life may sometimes be a difficulty but the reward is often greater than that which accompanies seeming greatness. The story of Mary's anointing the feet of Jesus gives another impression of true humility. May the grace of humility with other Christian graces find a larger place in the lives of God's people.

Garden City, Mo.

COBBLE STONE GATHERERS

J. A. Ressler

By far the most interesting things you will meet in many a day's travel is folks—just simply folks. We are always interested in curious things and there is nothing in the world more curious than folks. I'm sure I don't know what makes folks so curious unless it is the fact that they are so very much like us with just enough of difference to make us wonder why they are so different. It is just the curious peculiarity of some people that has suggested the title of this little article.

They say there is no accounting for taste. Proof of this might be multiplied by many examples of unreasoning preferences, but this one class of folks has a taste that is so queer and unreasonable that one square look at them and their strange doings will make you ready to admit the truth of the maxim without argument. Surely there is no accounting for tastes.

This class of people is rather widely distributed over the world. They differ in many particulars, but they are all alike in this that they spend their time in gathering material for the paving of streets. All day long they toil away and often their nights are spent in sleeplessly pondering over the problem of how to get access to more cobble stones.

Many persons have I seen who had spent a long life time in quest of this apparently valueless material, and it seemed that the more street paving they had gathered the more they wanted. Some there are, nervous wrecks, ruined in health, bent by premature age, ceaselessly toiling on, gathering more material.

If you should see these people at their work, so diligent and earnest, you would think that their pay must be liberal; but, strange to say, this curious class of folks all work at the uniform rate of nothing but board and clothes. Sometimes even the boarding given is of such a poor quality and so unsuitable to the toiler that it ruins his digestion and he starves to death because he cannot digest his food.

Not only do these people gather stones with their own hands, but they get others to help them gather in every way they can devise. All whom they can persuade or deceive or compel into helping them they impress into their service to increase their accumulation of paving. Often they deceive their employes by offering good pay but then reducing the actual money paid by a system of fines for the infraction of exacting rules so that the helper has little left when pay-day comes.

I knew one poor fellow who had gathered a great heap of cobble stones for his employer, and, when he had worn himself out in the work, his employer cruelly turned him out to seek a refuge in the poor house.

Here and there we find a man who gathers cobble and puts it to its legitimate use of paving the streets of the place of which he is a citizen. But the strangest trait of this strange people is that most of them seem not to give a moment's thought to the right use of the stones they gather, but store them away and carefully guard them lest they be carried off by some other gatherer of cobble, who is anxious to increase his own store regardless of the rights or feelings of others. I knew one man who had gathered a great mass of stones, and so anxious was he for their safety, that he guarded his heap all night long and slept only in day time while his brothers kept watch. He grew sickly in his incessant vigil, but still he kept it up.

With all this feverish care to gather every bit of cobble, in most places where the stones are most abundant and most carefully gathered up, the roads where they should be used are filthy and almost obliterated. The weary and lonely traveler is sometimes almost sunk in the mire, while near at hand are vast stores of the material that would add greatly to the comfort of travel, if they were only put to their proper use.

Senseless and unreasonable as the conduct of the cobble stone gatherers seems to normally constituted minds, these poor people are firmly grounded in the belief that they are doing something worth while and that the rubbish they are gathering is of great value. So it would be, to be sure, it were put to its proper use, but unused it is absolutely worthless.

Shall we trace the life of one of these mysterious beings? Better not. It might seem personal to do so, for you have known them in your own town or neighborhood—perhaps right in your own block or your own home!

Did you ever read in the Good Book (Rev. 21:21) that the streets of the heavenly city are paved with pure gold? Have you thought that it is meant to teach of the glories and splendors of the eternal home of the blessed? Perhaps that is right. Perhaps also that passage is placed on record to show us that the thing we here on earth regard as most precious—as the standard of earthly values—is really of so little account that they use it for street paving over yonder, in the place where all things take on their real value and are not seen through the false perspective of earth. If we have found our right relation with the things that last, we are citizens of that kingdom which we are told in Matt. 6:19-21 to seek first.

If we heed that injunction we shall put proper values on things. We shall take care to place our deposits into the Bank of Heaven, to which rest, thieves, and moth have no access, and where earthly things shall be put to the use that counts for eternity. If our treasure is yonder, our hearts will be there too. To leave the earth will cause no sorrow, for we only go to be joined to that which our heart is set upon, to remain for ever.

Scottdale, Pa.

HOW TO GET ALONG WITH OTHER PEOPLE

We all must associate with other people, and it is worth our while to learn how to get along with them pleasantly. A man who is succeeding in life has drawn up the following rules for his own guidance

I will not be provoking, if I know it.

I will not be provoked, if I can help it; or, if I am, I will not speak till I think it over, putting myself in the other fellow's place.

I will not be petty. I will pass over small offenses and small annoyances without fuss or comment.

I will not insist on my way because it is my way. If the other fellow's is about as good, I'll take it.

I will say what I think, and then drop the subject, especially if it seems a case of getting hot. Argument doesn't convince after that.

I will let the other fellow have the last word, the largest half, and all the credit, if he wants it.—Sel.

"There were at least 700 churches abandoned in Ohio during the past 20 or 30 years, which shows a decided decrease in religious interest in rural communities."—Prof Vogt.

The one great debt you have is to God. What are you doing to discharge that debt?—A. E. Corey.

GOSHEN COLLEGE
LIBRARY.

MISSIONS

NOTES AND COMMENTS

"India has 66,000,000 Mohammedans, more than any other country in the world."

"Life-sized paper images of horses are burned at the graves of ancestors in China so that their spirits may ride in the next world, also that the devil may be carried in ease and accordingly leave the dead in peace."

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70 Cents for Foreign Missions.—It is said that in this country we are spending "$21.50 per capita per year on liquor, $10.91 on tobacco, $10 on amusements, and a like sum on churches. But of the $10 we are giving to churches only $2 is for missions and benevolence, and of this only seventy cents goes abroad." Is this the measure of your love for the Lord and the heathen He came to save? The final commission of the ascending Lord to His disciples was to preach the Gospel to all men. This command evidently has not yet gripped the Church in America as it should, or else there would be a more hearty response to the crying spiritual needs of those about us and those in heathen darkness.

Greece is the only Christian state which denies the Scriptures in the vernacular of her people, the prohibition now having been in force fourteen years. It is said that the two millions of population which passed under her rule since the close of the Balkan war are worse off in this respect than they were while under Turkish rule.—Missionary Outlook.

He traineth so
That we may shine for Him in this dark world,
And bear His standard faultlessly unfurled;
That we may show
His praise by lives that mirror back His love;
His witnesses on earth as He is ours above.
—Missionary Intelligencer.

Gambling to be Suppressed.—One of the great obstacles to the work of missionaries in Siam has been the government-fostered gambling. The government had an annual income of about $5,000,000 from gambling places in the kingdom. The lotteries have already been abolished and the gambling houses will be closed within the next two years. Christianity is responsible for the inauguration of many reform movements in heathen lands, but reformation without regeneration is insufficient. If the power of regeneration of the Gospel of Christ were not evident in the lives of His children in heathen lands we doubt whether the various reform movements would characterize the awakening now taking place in these lands.

Asking for Bibles.—Recently seven hundred students in the military school at Paotingfu, China, asked for Bibles. Sixteen years ago in this same city American missionaries and Chinese Christians were killed by the Boxers. In every heathen land there seems to be an increasing demand for more Bibles. In some of the hardest and most difficult fields the Word is having freer access into the homes of all classes of people. There seems to be a desire to give a fair consideration to the claims of the Gospel, and to know the nature of the contents of the Bible. The Word is a silent but forceful minister, and the Church should use every opportunity and legitimate avenue to distribute the Bible broadcast over the whole world.

In Heathendom.—"There are Moravian missionaries living far up in the Himalayas and seeking to get into touch with the Tibetans across the border. The Periodical Accounts of Moravian Missions describes one of their visitors, an alleged reincarnation of the great Skushok or Hemis, who by living thirteen years in seclusion and meditation, had attained great sanctity. Wherever he appeared, he was worshiped as a god. The water with which he washed his hands was eagerly drunk by devotees. These also fought for scraps from the plate his hands had touched, thinking them to contain some life-giving power. They also built bridges over roaring mountain streams to enable him to visit remote villages and brought little yellow scarfs to him to breathe upon as he recited incantatory phrases. At the town of Lahoul with only 2000 Buddhists the Shushok collected about 8000 rupees ($2700)."

"Lobola."—The Zulus in South Africa have a legal right to sell or dispose of their women folk as they please. "The custom of lobola enables a man to sell his own mother (if she be a widow), his sisters, nieces, daughters." They have special lashes for thrashing girls and women if they refuse to marry the men picked for them. Christian girls sometimes fall victims to this custom. Christian girls have been carried away bodily, struggling hard, and forced to marry men they did not want and who treated them cruelly. Some women have committed suicide to escape the custom of lobola. There women are considered as mere chattel, as cattle, subject to the whims and wishes of men. They are looked upon as so much flesh and blood. There is no sympathy or consideration for their welfare such as is found among Christians. The place given woman by Christianity marks it as the true religion. No heathen religion extant today gives woman the respect and exalted position that Christianity does.

On the Defensive.—Early in the present year about three hundred Chinese Mohammedan priests met in Peking. This meeting was inspired by the activity of Christian missionaries among the Mohammedans in China, and was evidently for the purpose of effecting an organized effort to combat the aggressive labors of the missionaries. A quotation from the report of the meeting states: "From without, our enemies (other societies and churches) have taken up arms against us and are continually searching for an opportunity to send us harmful books. We must withstand them." Some of the lines of action suggested were: translation of the Koran, improvement of schools, normal preparation of teachers, the preparation of a defensive literature, etc. In the fact that Christianity causes people to think is to be found a partial explanation at least for the unrest and unsettled condition so general in heathen lands. People are beginning to question some of the teachings, customs, and superstitions taught by heathen religions, which of necessity compels the leaders of heathendom to endeavor to prove the superiority of their religion over that of Christianity. As a result we note that the heathen leaders are uniting and organizing to oppose Christianity, and coyping some of the methods, and inculcating into their system of religion some of the moral and social principles of the Christian faith. This condition brings on a crisis rich in opportunities for the Church. While the people are in an unsettled state religiously is the opportune time for Christianity to present the claims of Christ. Faith in the old religion is vanishing, if they find nothing better while in this condition, they will drift in a condition in which they will be still more difficult to reach. May the Church awake to her opportunity and respond with a will!

A FOOT BALL GAME IN INDIA

M. C. Lehman

Just as truly as boys love play in America boys love play in India. Recently a number of our orphan and other boys were given a foot ball, and practiced playing every evening for a number of weeks. To enliven the game they would "choose up sides" and play against each other until one side or the other had secured a majority of goals. All those playing were Christian boys and active in some sort of Church or Sunday school work.

At the same time a team of non-Christians in the city of Dhamtari had been practicing foot ball for a number of months and had played several matches with other teams of whom all were non-Christians. The Dhamtari team consisted altogether of Hindus and Mohammedans from the better-class homes of the city.

Hearing of the playing of the Christian boys at the Mission compound they sent a letter to the mission boys offering to come to the Mission compound and play with them. The mission boys agreed to the proposition and a date and hour was agreed upon. Now comes the interesting part of our story.

The non-Christian team was over-heard at a council previous to the game. The conclusion of the council was that all Mohammedans should offer a prayer in the local mosque on the afternoon of the Friday preceding the game and entreat "Allah" to give the non-Christian team victory over the Christians. The Hindus likewise agreed to repair to a temple near the town and to offer several cocoanuts and a chicken before the idol there, so as to insure victory for the non-Christian team. The Brahman priest at the temple was consulted and he directed that if the Hindus on the non-Christian team should sprinkle pure lime at the goal-posts where they would try to secure goals then Ram would certainly bless them with victory. This was done in the presence of all.

The game was called and play was started. One of the Mohammedan spectators remarked that the Christian team had evidently made no religious preparation for the game. A Christian standing by remarked that every member of the Christian team prayed daily in his house, and that the Christian boys had prayed in a body for physical strength and skill to win the victory.

Among the one hundred and twenty non-Christian spectators present this news spread rapidly and was the topic of conversation as the game proceeded. As either side made a bad or a good play it was attributed to the truth or falsity of the deities implored for victory.

When the time for the game was half over and five minutes were allowed for rest a prominent Brahman went in to give the non-Christian team some advice, and a few incantations from the Rig Veda itself were muttered by the Hindus in the team. These likewise now sprinkled lime in the vicinity of the opposite goal for at half-time teams changed goals.

Interest grew tense as the last half was played. The Christians had scored two goals and the non-Christians had scored one. The Christians had gotten the ball near the goal for a third score, but a member of the opposite team kicked it half way across the field and there it was taken by a member of the same team and brought very near the goal, when the non-Christian player who had the ball was about to kick the ball through the goal and so make the game a draw or tie. The eyes of all spectators and players were riveted on the Christian goal-keeper at that goal. The non-Christian player was running to kick the ball. Everybody saw the Christian goal-keeper's eyes uplifted and his lips move for just an instant and then he fixed his eyes on the ball spinning toward him which he gave a vigorous kick and saved the game with victory two to one in favor of the Christians. The whistle blew and the play was done.

This incident is a current topic of conversation in the city of Dhamtari where live between twelve and thirteen thousand people. It will not be without value for the cause of Christianity in Dhamtari. Please compare I Kings 18:19-39.

Dhamtari, India.

STRANGE DAYS ON THE BOSPORUS

It has been a time of unusual sights and sounds, this year. I do not refer to the unaccustomed blaze of the electric light, or the clang of the trolley gong, or the "Allo!" over the 'phone, to all of which the sleepy old Turk of Stamboul is becoming accustomed. But aeroplanes, hydroplanes, and captive balloons have made us crane our necks and wonder. When war was first forced upon Turkey, there was a dread of hostile air craft from the north, and we were all ordered to have our houses dark at night and to screen all windows. In fact, when a biplane actually appeared above Haskeuy, on the Golden Horn, one Sunday morning, the alert and watchful Turkish soldiers fired on it and succeeded in bringing it down—only to find they had killed two of their own aviators in their panic.

We had a chance also to study submarines, for a half dozen German U-boats have been proudly cruising up and down the Bosporus. They all carry the Turkish flag, but all are manned and officered by Germans. One of these came all the way round by sea, through Gibraltar, till it finally met its end in the Black Sea. Others were brought by rail in parts across what was Servia, and put together in Constantinople by German mechanics, with whom the city teems. But we have had visits from British submarines, too. One of these fired a torpedo at the German steamer Stambul, lying at the quay, and tore a big hole in her side after blowing up two or three lighters that were in the way. Another sank a collier at the docks of the Anatolian Railroad, at Haidar Pasha. Another just missed a steamer tied up at the Top-hane arsenal, but made a big dent in the stone quay, as the column of water rose fifty or sixty feet into the air. These visits into the very harbor of the capital gave many a panic that led them to believe all sorts of stories of further exploits. Here is a sample, and it seems to have truth back of it. One day two or three German officers appeared in a Greek grocery in Pera and bought a large consignment of groceries. Loading these on the backs of hamals, or porters, they took them down to the harbor and told the boatman into whose sandal they loaded them that they were to go to a steamer lying at Haidar Pasha, over on the Asiatic shore. But on arriving there, the Germans told the boatman their steamer must have changed its anchorage, and compelled him at the revolver-point to row them around back of Halki Island. Here, to his amazement, the boatman saw a British submarine, into which these pseudo-Germans loaded their purchases, paid the boatman well in British gold, and disappeared.

Then there was the captured French submarine Turquoise, which was proudly exhibited for a few days (admission, one lira per person, "for the Red Crescent") and then absolutely disappeared. Where did it go? Nobody knew, or rather, everybody knew, but their stories didn't match. I rather think this sounds the most plausible: The Turquoise appeared before a Turkish hospital ship on its way to the Dardanelles, stopped it, and the French commander boarded it to see whether it carried anything but hospital supplies. Down in the hold he found ammunition and German officers, but he also found himself a prisoner while the hospital ship by a shot disabled the conning tower, so that the submarine was forced to surrender. On hearing this tale of treachery (for even the censorship cannot keep such "dope" from leaking out of the country), the French government sent word through a neutral power to the Turks that either the Turquoise, with its entire crew, was to be returned through the Dardanelles to the French fleet, or every hospital ship Turkey owned would be sunk. The Turkish mariners were puzzled at the working of the curious craft anyhow, so they decided discretion was the better part of valor, and the stolen submarine was returned.

And the requisitionings all through the city! Turkey has shown the world how to make war on nothing a year. All you have to do is to take what you need from your own subjects, giving them paper promises (where necessary) to be redeemed after the war. One firm I know was thus forced to furnish three thousand pounds' worth of shoes for the army; another gave up a hundred thousand dollars' worth of suitings; but their promissory note acknowledged receipt of only half that amount. Protests were unavailing. The other half was a dead loss. But when it came to requisitioning hundreds of pairs of ladies' silk stockings and yards upon yards of ribbon, the reluctant proprietors wondered why such articles were needed for the Ottoman army.

When the awful carnage at the Dardanelles began, ghastly results came pouring into Constantinople in shiploads, filling all the hospitals and many barracks and other temporary hospitals. Of course, only the lighter cases could stand that 120-mile journey; the worst of the wounded never came back. But even the slightly wounded had a terrible time getting there. A friend of mine, a nurse with the Gallipoli force, told me the tale of one shipload. It was one of the Bosporus steamers that had been painted up as a Red Crescent ship. Its normal accommodations were for 1,150 persons, but from the many thousands of wounded waiting to go to Constantinople, 2,500 poor fellows were packed on to the boat under care of some commissary officers. The British submarines that controlled the Marmora would allow hospital ships to sail only during the day, so they had to tie up at Silivri over night; and those rascally officers went ashore and gambled away the money that had been intrusted to them for provisions for the wounded, while the poor sufferers were given nothing to eat or even to drink for the thirty hours it took that old boat to make the trip! Only one died on the way, but several more were past hope when landed.

The American Red Cross unit had its five hundred and fifty beds in a wing of the big Tash Kishla barracks all last winter. There was no way of heating the place and sometimes it was pretty cold, and both patients and nurses suffered. It was a hive of activity, and the soldiers fervently appreciated the efforts of their American friends. Several cases of tetanus developed, and Dr. Hoover was so successful in saving these lives that he was called into other wards than the American to treat still others. The poor quality of food furnished by the government induced scurvy in numerous cases, but this was to a great extent relieved by raw tomatoes, lemons, and other fresh fruits donated by our Red Cross workers. Relapsing fever also appeared, but there were no cases of typhus in our hospital, though there have been a great many among the soldiers in other parts of the city.

Every little while, through last summer and fall, the streets and the shipping in the harbor would be gayly decorated with bunting. We would ask why the flags were out, and generally nobody knew—the police had ordered the flags out under penalty of a fine. It usually turned out that it was for some Austrian or German victory somewhere. But the people got tired of celebrating other people's victories. When the news came that the allied forces had left the Gallipoli peninsula, there was genuine and legitimate rejoicing. That Dardanelles campaign, according to a Turkish officer, had cost the lives of 600,000 Turkish soldiers; and processions, illuminations, and decorations were numerous. The papers rejoiced that "we have at last driven the enemy back into the sea," while they acknowledged that "unfortunately we took very few prisoners." As a matter of fact, the Turks did not know of the evacuation till two days after it had been accomplished, thanks to a dense fog!

How has the war been affecting missionary activities? Less in the capital than in most places, though they have felt it sorely. Two of the preachers were seized as soldiers and released only after some effort. The chapels at Scutari and Haskeuy have been and still are in part occupied by troops. One of the translators in the publication department and one of Dr. Bowen's colporters were exiled to the region of Angora for several months each, on no charge whatever, and returned innocent. There have been several hundred deportations from the Armenian population, but very few in comparison with the wholesale operations elsewhere. Two of the students and a good many of the servants in Robert College were deported; but both Robert College and the American College for Girls have been very full, as has the Gedik Pasha school. The girls' school at Brousa has also kept open and has flourished, but the high schools at Adabazar and Bardizag have both been closed. We feel as if we were merely marking time in Constantinople; but we are glad indeed that the light still shines there, that our churches are all open, that our schools are running, and that a few missionaries are left there to do their best to relieve the poor and suffering, and to wait for the dawn of peace.—Selected by Nora M. Lambert.

SNAKE AND TREE WORSHIP IN INDIA

Little is known of the early history of South India, and still less of the origin of the religion of its people. The Hindus of this region are today worshipers of Vishnu or of Siva; but the origin of these two forms of religion can only be conjectured. Behind them is the still more primitive worship of serpents and trees, which still frequently crops up in connection with Vaishnavism, and in some places supersedes Hinduism. The golden image of the seven-headed Naga (serpent) is still to be seen in two of the most famous Hindu temples of South India. At Congeeveram, near Madras, it is the principal image, while in the great temple at Madura it stands between the two chief Hindu gods.

Serpent worship is one of the most primitive religions in the world, and at the same time one of the most degrading. In early times it was invariably connected with human sacrifice, and beautiful young girls were always devoted to the service of its temples.

The extraordinary veneration for snakes on the part of certain savage races is probably connected with the strange habit the snake has of changing its skin. These races supposed that the snake took on a new lease of life every time it did so. This, together with the long life of many snakes, their deadly bite, and their way of turning up quite unexpectedly in dwelling-houses, seems to have greatly impressed the simple races who knew much about nature, but little of nature's God.

Intimately connected with serpent worship is the worship of trees. . . . . In the East the welcome shade and the many uses to which trees were put early led some races to adopt them as their totems, and later, under certain circumstances, to regard them as objects of worship.

Of the sacred trees of India, one of the most common is the Pipal, a fine tree, very like a poplar, which, with its constantly rustling leaves, naturally impressed the simple folk, who were ever ready to see spirits and personal life in natural objects which were strange or attractive.

Pipal trees are botanically male and female, and are frequently planted in pairs and solemnly married with appropriate rites. The religion of a Hindu woman consists almost exclusively of circumnambulating the tulsi, or holy basil plant, and making prayers and offerings to it, as a form of Sita, the faithful wife of Rama, and the type of perfect womanhood to every Indian girl.

But, thank God, there is today another religion in South India, with something like a million worshipers. In contrast to the degrading temples and worship of Viva and Vishnu is the simple worship in a Christian church. Even more satisfying and encouraging are the little Christian villages that cluster round these houses of God. . . . .

In every house lives a Christian family; the Bible is regularly read; family prayers are carefully observed; and day by day the happy little Christian children pass down the street to school or church.

Truly it is a strange and wonderful land, worthy of careful study, and calling above all for lives willingly dedicated to the service of its people.—The Mission Field.

HOW LONG SHALL I GIVE?

"Go break to the needy sweet charity's bread;
For giving is living," the angel said.
"And must I be giving again and again?"
My peevish and pitiless answer ran.
"Oh, no," said the angel, piercing me thru,
"Just give till the Master stops giving to you."

NOTES

Story of a Japanese Girl

In her lesson one day a young Japanese came to the word "Creator," but did not know its meaning. Turning to the dictionary, she read: "Creator, one who creates; a name given to God, who made all things."

A startling thought to her, for she had never heard of such a God; and it filled her mind by night and by day. She looked at the stars and said, "God must have made all these stars." The sun and even the trees suggested the thought, God made them.

She went to the temple and looked at the image of Buddha, and she said to herself, "It was not you Buddha, for I never heard you made anything."

When she went to Tokyo an old woman in the same house said to her: "Tasshee, I am going to a meeting; come with me."

"What meeting?"

"A meeting to hear about God."

"Oh, no," said Tasshee, "I do not want any of your gods. I have a God of my own, if I only knew were He is."

Tasshee, however, went to the meeting. The missionary opened the Bible, and read, "In the beginning God created the heavens and the earth." Tasshee was startled. "Why," she said, "this is the God I am looking for," and she became so agitated that she could hardly keep her seat, and so eager was she to put the question, "Where is He?"

When the meeting was over, she rushed to the missionary and said, "Tell me, where is this God that made the heaven and the earth?" Her desire was met by proper instruction.

She came to the next meeting and heard, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Here again Tasshee was startled. A God of love! Her gods were gods of hate, of revenge, of anger. This God gave His Son. All the gods she had ever heard of never gave anything; the people had to give them offerings.

This thirsting soul received the water of life. Tasshee is now a Christian teacher, dispensing the water of life to others, telling them of a God who spared not His own Son, but gave Him up for us all.—Church at Home and Abroad.

Practical Christianity in Manchuria

Some two years ago a band of brigands attacked the homestead of a Manchurian farmer named Tung. They tied him up, burned his home, and carried off his property. Mr. Tung, who was a humble Christian man, did not inform the authorities. He bore his loss, restored his home, and went on with his work. About two years afterward he met in the city one of the robber band, who seeing that he was recognized, begged for mercy. Mr. Tung said, "I do not bear any grudge against you. Tell me about yourself." The man hardly believing his ears told the story of his troubles, among them being that his feet were frost-bitten, that he owed money at the inn but had none left, and was in need of food.

"Well," Mr. Tung said, "go back and get some food," and he gave him some money adding, "Go back and pay your account if you can. I will call for you tomorrow and take you to the hospital and see if something can be done for your feet." The man, who feared that behind this generosity there must be some plot to capture him, would fain have run away in the night, but found it impossible, his feet were so bad. Next day Mr. Tung came for him in his own cart, and took him to the hospital, saying to himself, "Perhaps he will learn of Jesus as I did, and will come out a different man," and he did.—Sel.

Tithing in Spite of Famine

A missionary from north China writes: "This province, out of the last four years, had had three years of practical famine. and to this has been added war conditions which have stopped money from coming from Europe. Many and far-reaching industries run by foreigners and many Chinese businesses have been destroyed, so that from observation it seems within truth to say that the people here are worse off in the way of food than are the refugees in Belgium and Poland. Right now there are people in this province who are stripping the tender leaves of the trees to eat, who are eating the last portions of dried sweet potato leaves and dried turnip leaves. All through my mountain district I saw women gathering baskets of thistles to eat. You can imagine what this means to poor Christians sending their children to school, much more what it means for the Holy Spirit to have touched the churches of my field, to tithe and to plan to build new churches, as they are doing. In one of the heathen districts in this field on this trip, some twenty men of a district had subscribed a tenth of their earnings, which amounted to about one-fifth of the cost of the church, and another had given a beautifully located piece of land for a church site, set up on an elevation back of the village, surrounded by the hills, like Jerusalem. I walked all Saturday in the rain in order to worship with them, and was mighty glad for the privilege."—Sel.

A Korean Opinion of American Churches

This is what Dong Sung Kim says of churchgoing in his "Oriental Impressions in America:"

"Along with our wonders and surprises, we came to one place where we were quite disappointed. We used to attend, in our homeland, a full prayermeeting with as many people present as there were on Sunday; but here in America just a handful of faithful few turned out for this mid-week service. At the first prayer-meeting, our pastor told us that he had the largest prayer-meeting in the state, although the crowd was quite small. Yet this pastor was such a wholesome and lovable man of great power. He was among the choicest of the leaders of his State, yet he was unable to pull the people out to a mid-week prayer-meetng.

"Once, in a church, on our travels, we took the last seat in order to get out sooner, but we did not succeed, for some one followed us out, shook us by the hand and bid us come back again. This was an unnecessary invitation to us. The moral is, we are not to go to church because a half-dozen people come around and pat our backs and ask us to come back. We should attend church because our conscience directs us to do so."—World Outlook.

Needs of Congo Land

Though the Congo River was discovered seven years before Columbus reached America, it was not till after Stanley's descent in it, in 1877; that Protestant Mission work began there. The Gospel is now being preached in about twenty-five languages. In many places the principal evangelists are now Christian natives. The five thousand church-members of the English Baptist Missionary Society subscribe $40,000 a year to the work, and provide 600 responsible teacher-evangelists, besides other helpers. Other societies have had similar success. But the call for missionaries is still urgent.

The area of the Congo Basin is 150,000 square miles—more than twenty-five times as large as England. Its population is unknown, but certainly numbers many millions. There are numerous languages still unwritten (perhaps a hundred or more.) The only religion of the people is the degrading superstition of fetishism. They fancy that evil spirits or evil-disposed men bring sickness and death, and everything else that is bad. Thousands of innocent men and women are killed on charges of witchcraft. The only protection of the people lies in charms. Their poor religion has nothing to do with sin and salvation, character and conduct; they have no hope of eternal life.—Sel.

Caste Breaking Down

Rev. F. E. Jeffrey, of Aruppukottai, India, states that a marvelous revolution is in progress. Twenty-five years ago he was stoned for innocently taking a low-caste Christian servant through the Brahmin street. The other day he sat down to a banquet with college students of all castes, including three divisions of Brahmins. All were served by servants of low-caste extraction.

It will be remembered that in Bombay, last December, an All-India Inter-caste dinner, organized with the avowed object of doing away with caste differences, was held. Of the 450 guests from various castes 225 were Brahmins, 50 were Indian women, and 20 were the "untouchables."—Sel.

BIBLE STUDY

THE SPIRITUAL NATURE OF THE GOSPEL AND OF THE KINGDOM

Since Jesus assumed only spiritual authority and power while He was in the world it is but consistent with those assumptions that the nature of His Gospel and the kingdom concerning which He taught that they, too, should be of a spiritual character. This statement should not be understood to mean that every word of Jesus had or has only a spiritual meaning, or that the kingdom of Jesus is only spiritual in every sense. By the following discussion and references the nature of the Gospel and the kingdom and their relation to the natural kingdom is set forth.

The multitudes who followed Jesus and were deeply interested in His words and works were evidences to Him that the people were not being satisfied by their own leaders and teachers. They were not cared for by their own rulers and could not be provided with the truth and blessedness of the kingdom of the Lord. Such a multitude as that, the Lord looked upon and had compassion for them as sheep having no shepherd.—Matt. 9:36-38.

They had bread enough in their homes; they had plenty of this world's goods, and the only reason that the Lord on two occasions fed the multitudes was on account of their being out in the wilderness. There is no mention of there being a condition of famine in the land for which the Lord furnished miraculous supplies. The people were spiritually hungry. It is certain that they were blessed with government enough. Their own priests and elders and scribes furnished them with the spiritual government, while their own king, Herod, held jurisdiction over them, and above him was the Roman governor, Pilate, and above him the Emperor Caesar. But, the Lord had compassion on them because they had no "shepherd." They had no true spiritual leadership and no righteous government; what they had was but the conception and attainment of the human mind and power in its endeavor to fulfil the higher law of God, or to accommodate the nature and purpose of men regardless of their relation to a higher power. Jesus saw no room for commendation, He saw only objects for His great compassion.

The Lord saw the people as sheep having no shepherd, but when He called the attention of the disciples to the conditions before Him He spoke of the harvest and the need of laborers for the harvest field. There is a marked suggestion here as to what the Lord had in mind concerning His kingdom. He did not call for shepherds and rulers. "The harvest is plenteous, but the labourers are few." The Lord had purposed a present gathering time. Out of the fields there must be gathered the grain that is ripe and ready for the garner. There must be a separating of the wheat and the tares. The work of the Lord's kingdom is one of selection and separation. It is a gathering in store for the future use of the Master. Whether we are called the wheat of the harvest, children of the kingdom, or sheep of His kingdom matters little as far as our present standing and relation with the Lord are concerned for we are each and all in a spiritual sense. But, in the nature of the fulfillment of these figures, we cannot be all at the same time. For the present we are suited best to be the harvest which the Lord is gathering out of the world. This is the work for which we are even now praying, and are praying Him to send more laborers into His harvest.

In teaching the Jews the Lord appealed to them with the thought of the kingdom. He sent the twelve disciples out to tell the people that the "kingdom of heaven is at hand."—Matt. 10:1-15. They went as they were fitted for the work by the special power given them from the Lord.—vv. 1-4. This qualification was a spiritual one which was manifested in miraculous power. It expressed the nature of the kingdom which it heralded. The disciples neither ruled nor judged, yet the kingdom was at hand in spirit and faith.

The Lord sent the disciples only to the Jews.—Matt. 10:5, 6. They were the only people in a position to understand the nature of the kingdom of heaven, and alone able to comprehend the spiritual import of the teachings of the Lord and His disciples. Some, like Nicodemus, did not understand, but the Lord said, "To you it is given to understand." The sheep would hear the voice of the shepherd. In this passage the Jews are spoken of as sheep—the lost sheep of the house of Israel. It was not a gathering of all of Israel into one fold and one kingdom. It was, rather, a gathering out of the true sheep who would hear and follow the Shepherd. It was more of a harvest and separation than a general assembly of the sheep into the fold. The call was evidently of a spiritual nature and the work of the disciples was a spiritual testing and calling out of those who were true to the voice of the Spirit who pointed to Christ as the Messiah, both Shepherd and King. Neither the fold nor the kingdom could be established among a people whose hearts were not in touch and harmony with their Head. The Lord's work was preparatory to a coming general condition.

The spiritual nature of the mission of the disciples was emphasized by the manner of their ministry.—Matt. 10:7-15. On their journey they gave continually and received nothing, save their bread and lodging. They had nothing of a material or physical nature that they could give; no gold, or silver, or brass; no bread or baggage in their scrip; no extra coat for a cold beggar; no pair of sandals for a foot-sore traveler; no staff for a feeble widow. They ministered through spiritual power, not as kings and princes of a worldly kingdom. The fruits of their spiritual work was manifested in the ministry of the faithful to them in the sharing of humble hospitality. It was a ministry from heart to heart; of faith inspiring faith. Even the judgment of the unworthy was postponed to the day of Sodom's final judgment.

The character of Christ's ministry is also revealed by the nature of its opposition.—Matt. 10:16-22. The emissaries of the Lord were as sheep among wolves; a prey to the devourer; the weak and helpless in the hands of the strong. They were not expected to advance their own defense before the magistrates, "It shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." There is a great contrast between the manner of the defense of these messengers of the Lord and that of the emissaries of David to the king of the Ammonites.—I Chron. 19. The nature of the mission and the kingdom which it represented is seen to be spiritual. It was not understood by the men of this world and the rulers of these earthly kingdoms. The spiritual was and is opposed by the natural. The work of the Lord is being carried on in the same manner today; His servants are bearing the reproaches and the afflictions which the nations of the world are heaping upon them, but the day of judgment is drawing nigh. When the King shall sit upon His throne, then will judgment be ministered and the suffering ones will be duly avenged.

The nature of the spiritual kingdom is so definite that it separates kindred and family. It is not so in this world. National, kindred, and family ties are always recognized in the world, but in the spiritual kingdom these are broken and ruptured by spiritual differences which too often have made Christian martyrs. But the martyrs were hated for the Lord's sake; they endured to the end, and are saved.

The attitude toward the world of those who belong to the spiritual kingdom of the Lord is also determined by the Lord. —Matt. 10:23-31. They shall flee from, instead of fight against, persecutions. They shall bear reproaches as did their Master. They shall continue to reveal the truth received from the Master. They shall not fear the physical power of man, but fear the judgment of the ungodly. This statement can not refer in any sense to the judgments executed by an earthly kingdom, yet it is a constant law in the present kingdom of the Lord. The final declaration of the Lord concerning the fear of the disciples is a remarkable one attesting the spiritual nature of the kingdom in which they were to serve. "Ye are of more value than many sparrows." "The very hairs of your head are all numbered." Just previous to this He had told them that they should be put to death, and that they should not fear to have the body destroyed. The intimation is clear that the Lord was not speaking concerning the present life and its present benefits. He declared that there should be a proper spiritual condition which would result in a final triumph and salvation. This thought is carried out still further in His statements concerning the triumph of the spiritual life and its rewards.

The spiritual interests of men are supreme.—Matt. 10:32-39. The things that belong to the earth are temporal. Those that belong to heaven are eternal. There is no record of spiritual citizenship on the earth. Who can say what part of the human family belongs to the kingdom of heaven? Such statements made by the Lord to His disciples should have enlightened them sufficiently concerning the nature of His kingdom that they would not have asked Him if He would now establish His kingdom. Man's highest honor is that of having heavenly recognition. This may lead to the loss of all that is dear in life. The man who confesses Christ may place the sword's hilt in the hand of his dearest friend and direct the point toward himself, but his confession is worth more to him than his friend or his own life. It is inconceivable that the sword which the Lord sends on the earth is placed in the hands of His own disciples. They have love and peace; they are persecuted and flee; the world hates and destroys; it bears the sword. Can the condition be made more plain than it is? The kingdom, then, is worth all of life and all that life contains; and is worth the enduring of the added sorrows and suffering that the world can give. And, this is not the picture of an ideal earthly kingdom; it is the glory of a present spiritual life with a prospect of future glory.

The rewards of the Lord are reckoned according to spiritual relation and service.—Matt. 10:40-42. In all of the previous instructions, concerning the ministry and service of the disciples in their mission to the Jews, the Lord had no promise of any reward. All that was told them was that they would be obliged to endure hardships. At the close of the instructions He promised them blessings. They would be received by some. Their fellowship would be with those who looked for the fulfillment of the prophecies—with the righteous and with the kindhearted. Their ministry would be of God Their service to others would in every case bring blessing. What are the rewards of the prophets? Enoch was translated, as was also Elijah. Moses and Elijah were with Jesus on the Mount of Transfiguration. John the Baptist heard the Bride-groom's voice. "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." The glory of the kingdom is not in the present world or present temporal condition and experience. There is a glory reserved and souls preserved unto a coming kingdom and glory where every promise and expectation will be fully realized. The Gospel has a present power and application, and a future import; the kingdom is a present, spiritual one with a future outlook. Our ministry is to gather and prepare and to wait for the coming of the King in His glory.

The Workers' Column

THE PROFIT OF READING.—Num. 6

December 10, 1916

I. Good Reading Matter Affords the Right Inspiration for the Home.—vv. 3-9.
1. To win the blessing of God.—vv. 3, 4.
2. To teach the love of God.—vv. 4, 5.
3. To install right principles in the heart.—v. 5.
4. To impart knowledge and faith to others.—v. 7.

II. Good Literature Is a Blessing.—
1. It implants the Word in the heart. —v. 6.
2. The source of good conversation.— v. 7.
3. Constant reading should be encouraged.—vv. 8, 9.
4. The value of good history.—v. 10.

III. Kinds of Literature Needed in the Home.—
1. Devotional—teaching the love of God.—vv. 5, 6.
2. Inspirational—setting forth lofty ideals.—v. 7.
3. Educational—imparting knowledge. vv. 8, 9.
4. Historical—bringing to memory important facts of the past.—vv. 10-12.

UNSELFISH JOHN.—I Jno. 3 11-18

December 17

I. The Lesson John Learned from the Lord.—v. 11.
1. It was the Lord's teaching.
2. It was the Lord's example.

II. One Should Love Enemies, as well as Friends.—vv. 12, 13.
1. Love brothers who hate.
2. Love those of the world who hate.

III. Unselfishness, or Love, Is a Mark of the New Life Within.—vv. 14, 15.
1. Those who are spiritually alive will love.
2. Those who hate are spiritually dead.

IV. Love Is Unselfish.—v. 15.
1. It is of God.
2. It is like Christ who gave His life for us.
3. It will sacrifice life for others.

V. Love Will Show Compassion Toward Others.—v. 17.
1. Will share its possessions with others.
2. Will minister to the needy.
3. Will not keep back what will bless others.

VI. Unselfishness Is Silent in Words but Great in Deeds.

A CHRISTMAS HOPE.—Isa. 2:1-5

December 24

I. The Hope of Israel.—vv. 1, 2.
1. A prophecy for Judah and Jerusalem.
2. A fulfillment of their hopes in the "last day."—v. 1.
3. Jerusalem shall be the scene of the worship of many nations.—v. 2.

II. The Hope of Many Nations.—(Jews and Gentiles).—v. 3.
1. They worship on the mountain of the Lord
2. They worship in the house of the God of Jacob.
3. They invite all to come and worship and to be judged.
4. They go to learn of the Lord who teaches the law of God.—v. 3.

III. Hope for Righteousness and Peace. —v. 4.
1. The Lord will judge among the nations.
2. He will rebuke many people.
3. Because He judges and rebukes they will cease their carnal warfare.
    - a. Will beat their swords into plowshares.
    - b. Their spears will be made into pruning hooks.
    - c. They will not lift up their swords against each other.
    - d. They will not learn war any more.

IV. Those Who Walk in the Light of the Lord Will have Joy and Peace.

AN UNFAITHFUL STEWARD.—Luke 16:19-31

December 31

I. He Had Ability.—v. 19.
1. He had accumulated much earthly goods.
2. He managed a large estate—faring sumptuously every day.

II. He Lived Solely for Himself.—vv. 20, 21.
1. He had no thought for even one beggar.
2. He had no compassion for a sufferer. —v. 21.
3. He refused the appeal that came to

his very door.—vv. 20, 21.

III. He Was Responsible to God.—v. 22.

1. He died, without his own consent.
2. He was in hell because of God's justice.—vv. 23-25.
3. He suffered torment because of his unfaithfulness to his duties.—vv. 23-25.

IV. The Work of God in which He Was Unfaithful.

1. Caring for Lazarus.—vv. 24, 25.
2. Admonishing his brethren.—vv. 27 28.
3. Caring for his own soul.—vv. 24-26.
4. Using his goods for the glory of God.—v. 25.

V. There Was no Place for Repentance After Death.—vv. 26-31.

VI. He Received at Death a Just Reward for His Unfaithfulness.—v. 25.

"WHAT WILT THOU HAVE ME TO DO?"—Acts 9:1-22

January 7, 1917

Listening to the Voice of Christ

I. The Folly of Following the Voice of the Ungodly.—vv. 1, 2.

1. It is the voice of passion.
2. It leads to human suffering and misery.
3. No good end is attained.

II. God's Voice Is as the Light from Heaven.—vv. 3, 4,

1. It is the truth from above.
2. It convicts the sinner and humiliates him.
3. It points out the special sins in his life.

III. Christ Is Revealed by the Voice from Heaven.—v. 5.

1. God reveals His Son.
2. He shows men the Son crucified.
3. The Son is revealed as risen and at the right hand of God.
4. The Son assumes authority over the lives of men. "I am Jesus."

IV. Jesus Points Out the Way of Righteousness.—vv. 6-9.

1. He wants men "on their feet," not on the ground. Note the frequency of the occasions when men were bidden to arise, or to stand before Him.
2. He desires obedience to His Word.
3. His directions are in the path of enlightenment and help and service.

V. His Voice Is Sometimes Uttered Thru Other Men.—vv. 10-17.

1. They are directed to help.
2. They are told what to say.
3. They are commissioned to call others to special service.

VI. Following the Voice of the Lord Leads to Service and Testimony which Means Salvation to Many Souls.—vv. 19-22.

"An evil thought is a bad tenant. Out with it."

OUR GOD

1. Has He any external form? No.
2. Is He a point without space? Is He space without limit? Neither.
3. Is His activity connected with any sort of motion? Certainly not. Motion belongs to finite creatures.
4. Is there any color, sound, sign, measure by which He may be known? No. He dwells in Eternal Silence without parts—above time.
5. Does He act under the law of action and reaction as we do? Never. He simply is that which contains everything.
6. Does He deliberate? No, for He sees all conclusions intuitively.
7. Does He then reason? No—for it implies a want of knowledge.
8. Does He inquire? No—He knows already.
9. Does He remember? Never—for nothing is out of mind.
10. Does He believe? No.
11. Does He think? No—never, in any human sense of the term.

What then?
He is the Absolute Being, the Infinite, the I AM that I AM, giving no sign that He is other than He.

—N. Horace Bushnell.

"Great faith must have great trials."

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ELEMENTARY STUDIES IN PROPHECY

V. Israel and the Church

J. A. Ressler

In examining the last mentioned view, let us not forget the principle so clearly established by the example of all recorded fulfilments of prophecy in the Bible, that of literal fulfilment. It will be found that nowhere, from Genesis to Revelation, is the Church called Israel, nor Israel called the Christian Church. The "church in the wilderness" (Acts 7:38) is quite a distinct body of "called out ones" from the "Church of Jesus Christ."

The fact that Israel has a typical meaning referred to in respect to Christians (for example, Phil. 3:3), no more denies that the prophecies regarding the Jews shall have a literal fulfilment than does the reference to Sarah and Hagar in Gal. 4:19-31 as an allegory deny that these two women had each a literal posterity, promises concerning whom were made to Abraham (Gen. 17:20, 21). These promises have been literally fulfilled in literal descendants of Ishmael and Isaac, notwithstanding the fact that there is also an allegory in connection with them.

Prophecies regarding Israel are abundant in both Old and New Testaments. There is no prophecy in the Old Testament regarding the Church. Christ Himself speaks of the Church as future (Matt. 16:18) and it was not founded until the coming of the Holy Spirit on the day of Pentecost.

Confusion in these two terms, Israel and the Church, and the ideas conveyed by them, has led to much of the apostasy so very prevalent at the present time. Promises of greatness and glory to Israel have been appropriated by those who profess to belong to the Church of Jesus Christ and the result is that the Church, which was appointed to walk in meekness and poverty, in non-resistance and hatred of the world, has lost her purity, has accumulated wealth, erects grand and costly piles of granite and marble, calling them "churches," and thus makes a great display to take the place of a heart devotion to Jesus Christ. The professed Church of Christ has so far lost sight of her position that she has even taken recourse to the sword to promulgate her ends and, in order to justify herself in this, quotes Jewish scriptures never meant for the Church at all.

We have seen what Israel was and how God has fulfilled His word in regard to His people by scattering them to the ends of the earth as the result of their disobedience. When Israel rejected their King (John 19:15), they ceased to be His channel of communication and witness for the world, and the Church now lives to present to the world the testimony of God's grace and His plan of salvation. The course of the true Church of Jesus Christ is clearly outlined in the prophecies of the New Testament. God calls out of the Gentiles a people for His name (Acts 15:14) and there is no difference in this age between the Jew and the Gentile so far as their standing before God is concerned (Rom. 10:12). The Church is appointed to be Christ's witness (Acts 1:8) to the whole world until such time as He shall come again to earth to call His believers to Himself (Acts 1:11; I Thess. 4:13-18). This, then, is the end of the Church for the earth. Her course on earth runs from Pentecost to the time of the catching up of believers. But for Israel there remains yet a very great deal that is never promised to the Church.

It will be worth our while to take a look at some of the New Testament passages which foretell something of Israel's future. Luke 1:31-33 is a familiar scripture that very vitally concerns Israel. The angel is speaking to Mary: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

We see in the above passage the word **shall**, in various forms, used seven times. The first four, (1) That a son should be brought forth in virgin birth, (2) That His name should be called Jesus, (3) That He should be great, and (4) That He should be called the Son of the Highest, have been literally fulfilled. Upon the truth of that statement—the literal fulfilment of those four promises to Mary by the Holy Ghost through the angel—rests the whole structure of Christianity. That statement false, and Christianity is a mass of fables. "But we have not followed cunningly devised fables." Our hearts testify that we believe a glorious truth when we believe in Jesus Christ as the spotless Son of God born of the virgin.

And now, taking language to mean something, have we any right, in our interpretation of human speech, to declare that the remaining three "shalls" of this passage are to be spiritually understood? It says as plainly as human speech can convey thought that the Lord God shall give to Jesus the throne of His father David. David was king over all Israel—twelve tribes. The throne of David is as specific a term as is "the throne of the House of Hanover" or "the throne of the Hohenzollerns."

The next "shall" tells the subjects of the reign—the "house of Jacob." It will be remembered that Jacob is the patriarch's earthly name, the name he held before his name was changed to Israel. No stretch of poetic license, even, could make such an expression mean the Church of Jesus Christ. And the last "shall" declares that His reign is to be a perpetual one.

To assume the authority of deciding that four of these predictions are literal while the other three are spiritual is to demand a right to put upon Scripture a meaning that suits the reader's fancy, for there is absolutely no passage in the Bible that warrants a distinction between these promises.

To a casual or careless reader the words of James in Acts 14:14-16 might seem to be an interpretation of the prophecy of Amos making it refer to the Church. But again, simply remembering that words mean what they say dispels the illusion. James says: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."

Notice carefully what these words mean without any thought of what the commentators have been reading into them. Simeon (Simon Peter) had just told how the Lord had by him opened the door of faith to the Gentiles and had purified their hearts by faith, putting no difference between Jew and Gentile. Then comes James with confirmation of what Peter had said, and says that the gathering of the people for His name from among the Gentiles was to be "at the first."

This gathering of the people from among the Gentiles is still going on. God is still visiting the Gentiles. We are still in the time referred to as "at the first" in Acts 15:14. See, then, the 16th verse, which begins, "After this." After what? What else could it mean than the time after the period when the Gentiles had been visited for the purpose of taking from them a people for His name? If we turn now to Amos 9, from which this is quoted, we will see a most wonderful agreement—yet why should we wonder at it when the same Spirit inspired both passages?—reading from the ninth verse: "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Eleventh verse, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." Verse 14: "And I will bring again the captivity of my people of Israel * * * (verse 15) And I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

What does Amos mean by "In that day" of the 11th verse? Is it not clear that he means the time which James refers to as "after this?" And when will that time be according to Amos? Is it not equally clear that it will be at the time when Israel is sifted among the nations like corn in a sieve? Where shall we locate that time?

Again the casual reader might say it was at the time of the captivity of Israel and Judah and that the restoration of Amos 9:14 was fulfilled by the return of the Jewish remnant to Jerusalem from Babylon. Such a supposition is swept away by verse 15, which says that the restoration shall be permanent. The restoration of the Jewish remnant was but partial. The ten tribes were not concerned in it at all, for they remain scattered to this day—"sifted among the nations"—and the desolation of Jerusalem in A. D. 70 was more complete and thorough than any that had preceded it. This restoration must be looked for at a time subsequent to A. D. 70 at any rate. Amos says it is at the time when Israel shall be scattered and James says it is after the time when God shall have visited the Gentiles to take from among them a people for His name. So we must conclude that both these passages tell us that the restoration of the kingdom to Israel is to be after the Church age—after the great event described in I Thess. 4.

Why not just "spiritualize" it all and thus overcome every difficulty? For the simple reason that, no matter what our reason might say about it, the Bible gives us no authority for so doing. We have not yet come to the time when James says the tabernacle of David is to be re-established, for we still hope to gather in some, at least, of the Gentiles. If God spoke such words to His chosen people, the literal seed of Jacob, and then should turn aside His words from them to some entirely different meaning, what should we expect of Him in such expressions as the promises of John 14? Might we not justly fear that Jesus would, after all, disappoint us and explain to us after a while that He meant something different from that which we read into the familiar chapter of the many mansions prepared for us?

A much abused passage is Acts 1:6-8. The disciples asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" and the risen Lord says: "It is not for you to know the times and the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me." Coming to this passage with a preconceived idea of what the kingdom of Israel ought to be, we can readily imagine the Lord explaining to the disciples the "spiritual" nature of the kingdom that He is to establish. But it is significant that this is just what our Lord did **not** say. He spoke of times and seasons, but He most certainly did not deny the fact of there being a literal kingdom of Israel in prospect. Was this omission an oversight? Can we imagine our Lord so careless as to omit telling the disciples that there was not to be an earthly kingdom if there was to be none, when their question so clearly indicated that they expected one? Jesus warned against setting dates for His return again and again. It is well for us in this day of false prophets to take thoughtful heed to His warning but not to cast aside God's promises.

A misunderstanding of Luke 17:21 has led many to a wrong conclusion regarding the kingdom. Jesus says, "The kingdom of God is within you." Taking the expression out of its setting and combining it with John 4:24, "God is a Spirit: and they that worship him must worship him in spirit and in truth," and similar passages, some have supposed that there could be no literal kingdom of the house of Israel on the earth with Jesus as king.

Here, again, the trouble lies in a thoughtless reading of the text. It was to unbelieving Pharisees that Jesus said, "The kingdom is within you." Surely no Christian would say that in the hearts of these men Jesus reigned as King! The margin of the Authorized Versions says, "The kingdom of God is among you," while the margin of the English Revision is, "The kingdom of God is in the midst of you." This makes the meaning clear. The kingdom, in the person of the King Himself, was in their midst at that very moment, but it certainly was not in their wicked hearts.

Thus text after text may be examined and, if left in its setting, it will be found to harmonize with the great truth that God's Word means what it says. It never says one thing in one place and contradicts itself in a different place. The Word harmonizes to the very letter throughout if properly read.

If we turn to the kingdom prophecies of the latter part of the Old Testament we find it difficult to select, not because the texts are so few, but because there are so many. Many of these texts are coupled with the thought of the King. Concerning the person of the King we shall speak in a later chapter, and for the present confine our attention to a very few of the passages which relate to the future kingdom of Israel.

The whole of the eleventh chapter of Isaiah is full of the Messianic kingdom. Beginning with the 10th verse: "And in that day there shall be a root of Jesse, which shall stand for an ensign for the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah and Judah shall not vex Ephraim."

Here is plain language that, if it is prophecy, has never been fulfilled. The remnant of Judah which returned from Babylon was a type of this greater restoration. Here the prophet speaks of a **second** time when the Lord shall set His hand to recover Israel. The first time was the return from Babylon. But, as we have seen before, this restoration was only in part, it did not include Ephraim, and it did not result in independence under a Son of David as King. If we attempt to spiritualize our difficulties multiply. Who is there on earth who has authority to interpret so literal a passage and show what it means in spiritual things? If this passage is to be spiritualized, what is there to prevent any other passage between the lids of the Bible from being spiritualized? If we have license to do this, we make every man his own authority as to what the Bible means, every man is higher in authority than the Book itself, the Bible means anything or nothing according to the one who reads it. How much safer, better, and God-honoring it is to accept the Bible as meaning what it says and adjusting our interpretation of it accordingly!

The comment on the foregoing passage might with propriety be repeated for Jer. 23:5-8: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: And this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children out of the land of Egypt; But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land."

And yet it seems worth our while to pause long enough to have a good look at this passage. We all agree that the righteous Branch of David is Jesus Christ of Nazareth. But some of the things here spoken of Him will not fit to His first advent to earth. He did not execute justice and judgment, for He even refused to do so when requested (Luke 12:13, 14). In His days on earth Judah did not dwell safely, for soon afterward their city was utterly destroyed, and Israel was still in dispersion. Israel to this day cannot speak of the Lord as the One who brought them out of all the countries whither they had been driven. So it is clear that this cannot refer to our Lord's first coming to earth as a babe in the manger of Bethlehem. The passage and the names and places are too baldly literal to spiritualize unless we concede the "spiritualizing license" so frequently referred to before. The only recourse is to accept the words at face value and believe that they refer to a time yet future, when the kingdom shall be restored to Israel under their rightful King.

(To be continued)

EDUCATIONAL

LOUIS PASTEUR

J. M. Kurtz

Louis Pasteur was born in Dole, France, December 27, 1822. His important contributions to science have placed him among the leading benefactors of mankind. It was in 1892 at the seventieth anniversary of his birth that the president of France, the ministers, the members of parliament, the diplomatic body, the scientific societies of France, and delegates from the universities and colleges of the whole world assembled at Paris to present to Pasteur personally the tribute of their enthusiastic admiration. The previous twenty years in his research in the cause and prevention of diseases had been so significant that the entire scientific world recognized the fact that a new era had dawned for preventative medicine.

His earlier investigations in other fields of science were equally noteworthy and laid the foundations for his later work. To fully appreciate his efforts, however, it must be remembered that he was a pioneer in practically every field in which he labored. When he began his investigations very little was known about the nature and cause of fermentation. The subject of bacteria had scarcely been mentioned. The germ theory of disease was unknown. Antiseptic surgery and immunity had never entered the vocabulary of the best practioners of medicine.

Pasteur began his career as a chemist. He quite early made the important observation that the fermentation of such substances as sugar was caused by minute living organisms. He later found that there were a great variety of these organisms or bacteria and that each one produced its own kind of changes. For example sour milk, vinegar, alcohol, etc., are caused by different bacteria. It took some time for Pasteur to convince his contemporaries of the truth of his observations. But no sooner had he convinced them that fermentation and putrefaction cannot take place without the presence of these living organisms than another great problem arose among the scientific men of that period. Whence come these bacteria? They had never been detected outside of fermenting substances. Do they develop from the substances as a result of fermentation or do they enter from without and themselves cause the fermentation to take place? For a number or years this was one of the chief topics of discussion among the scientists. And strange as it may seem nearly all the leading men actually believed that bacteria are the product of spontaneous generation, that is, they contended that living organisms develop from substances like sugar, etc., while the latter are undergoing fermentation. The controversy was ended, however, by Pasteur's ingenious scientific experiments in which he proved so conclusively that the bacteria enter the substances from the air that his adversaries could not longer maintain their positions.

It was this discovery and his investigations that immediately followed, which placed the subject of bacteriology on a scientific basis. Today Pasteur is recognized as the father of modern bacteriology. His observations in the fermentations that produce wine, beer, and vinegar and the diseases of these products as well as their prevention, would take a long time to recount, but since his later work is of much greater importance some very interesting results of his efforts must be passed by. It should be mentioned, however, that our present methods for canning and preserving foods, pasteurizing milk, etc., are based on the results of Pasteur's investigations in fermentation.

It was while working on his theory of fermentation and making direct applications of his doctrine of living germs that his attention was called to an entirely new field of research. The silk worm industry was at this time suffering from the ravages of a new disease and in some parts of France it was practically destroyed. Upon invitation by the French government and after being impressed with the distress of his fellowcountrymen in the communities where the results were most disastrous, he made a very careful study of the cause of the disease. He soon found the organism by means of which the disease was transmitted from one animal to another. It took him five years to master the problem to his own satisfaction. But the result was that not only did France recover her silk-worm industry but he had definitely established the germ-theory of disease and laid the foundations for its most thorogoing investigation.

One of the immediate results was the practice of antiseptic surgery by Lister, one of Pasteur's contemporaries. It is impossible for us to realize what a wonderful advance this was in surgery. We cannot conceive of a surgeon of today having absolutely no regard for cleanliness while performing surgical operations. But such was the common practice of that day. No wonder that the fatalities were very high. The chief factor in the reduction of the fatalities has been the attention given to sanitation. It was Lister's recognition of Pasteur's germ theory, therefore, that revolutionized surgery.

One would be inclined to say that these results alone would be sufficient to place Pasteur in the list of the world's great men. But his most important work was yet to follow. It was while making investigations of two widely different diseases of animals that he discovered some of the important laws underlying the germ theory of disease and immunity. A contagious disease known as anthrax had annually killed thousands of cattle, horses, and sheep in France. He not only discovered the bacillus which caused the disease, but by using a specially prepared liquid into which had been introduced the germs taken from the sick animal's body he could cultivate the organism and take it thru all the stages of its development. The preparation of these cultures by Pasteur paved the way for rapid advances in bacteriological work. Chicken cholera was the other disease studied by means of cultures. And it was in this investigation that some of the most far-reaching results were obtained.

In his preparation of cultures of chicken cholera, Pasteur found that by mixing a few drops of the infected blood with the specially prepared liquid and allowing a little time for the new germs to develop he could transfer a few drops of this culture to another vessel and prepare a second culture and later a third from the second and so on. In each case the germs were of equal virulence provided they were prepared at short intervals of time That is if a small portion of any of these cultures was introduced into the body of a healthy chicken the disease developed in its usual intensity. He found an important exception, however, if he prepared the second culture from the first after the latter had been standing for several months. In this case the second culture produced a much milder form of the disease. If a third culture was prepared from the second in the same way a still milder form of the disease was produced. He reasoned, therefore, that by subjecting the microbe to an unfavorable environment or treatment he could weaken its disease producing effects. After the microbe had become less virulent it would still produce other microbes but on account of the lack of vitality in the new germs they could produce only a mild form of the disease. The most surprising observation, however, made by Pasteur was that after the animal had a mild form of chicken cholera it would become entirely immune to the same disease. He immediately saw the great value of this discovery. His experimentations on cattle and sheep suffering from anthrax brought the same results. He was asked to make a public demonstration of his investigations. Fifty sheep were placed at his disposal. He vaccinated twenty-five with anthrax baccilli that had been prepared for the occasion. On account of the lack of virulence of the germs they produced scarcely any noticeable effects. The other twenty-five were not inoculated, or vaccinated. Two weeks later the fifty sheep were inoculated with the most virulent anthrax microbes that could be obtained. The twenty-five vaccinated sheep resisted the infection; the twenty-five unvaccinated sheep died within fifty hours. The demonstration convinced every one of the great value of the discovery. It was estimated at the close of the last century that the economic benefit of Pasteur's work to France alone was equal to the war indemnity of $1,000,000,000 which that country paid to Germany at the close of the war of 1870-71.

Great as was Pasteur's achievements in the study of the diseases of animals, his greatest triumph came toward the close of his life when he demonstrated that his methods would lead not only to the prevention but to the cure of human diseases. In his study of hydrophobia in animals he found that by taking some of the germs from a dog suffering from the disease and transferring them to a monkey the disease germs would become less virulent. Then by transferring them successively from one monkey to another they would finally lose their virulency almost entirely. If healthy dogs were inoculated with the germs from these monkeys they became entirely immune from the disease. On the other hand if rabbits or guinea pigs were inoculated with the germs from the monkeys these germs became more virulent again and if transferred a number of times from one rabbit or guinea pig to another they attained their original virulence. After they reached their original virulence they would again produce death if transferred to a dog. The important discovery that the virulence of the germs can be increased as well as decreased was an important step in what follows.

It requires some time for the hydrophobia to develop both in man and beast after being bitten by a rabid dog. Pasteur discovered in his experiments with animals that with the proper treatment the development of the disease can be arrested so that it will not prove fatal, and in most cases the patient will recover. He found that if an animal is taken immediately after it is bitten and inoculated with other germs that have lost nearly all their virulence, then a little later with more virulent germs, and still later with germs still more virulent and so on for nearly two weeks that finally the most virulent germs will have practically no effect and even the original germs introduced when the animal was bitten will have no effect. In other words the animal becomes immune even after it is bitten. This was a remarkable discovery. But still Pasteur hesitated to try the experiment on human beings.

On July 6, 1885, a small boy who had been bitten by a rabid dog was brought to Pasteur in Paris for treatment. The mother of the boy pled with Pasteur for the life of her son. Finally he consented after consulting several of the leading physicians who gave their approval. He used the same methods previously practiced with animals. Day after day for two weeks more virulent inoculations were made. As time passed Pasteur became more and more anxious fearing that unfortunate results might develop. The treatment was a complete success, however, and the announcement to the public created a profound sensation. The number of patients rapidly increased. They came from all parts of France and soon from nearly every country in Europe. In 1886 the Pasteur Institute was erected in Paris by public subscription in honor of the man whose life had been given for the welfare of mankind. While the Pasteur Institute has been a center of chemical and bacteriological studies it was especially intended for the treatment of rabies or hydrophobia. Thousands of patients suffering from this malady are treated every year. When Pasteur died in 1895 more than fourteen thousand persons had been treated at the Institute. In 1908, more than 31,000 persons had been treated with only 238 deaths. It was the crowning achievement of a noble life given to the service of mankind. Pasteur Institutes are now distributed well over the civilized world, most large cities having one.

When one recalls the thousands upon thousands of lives that succumbed to the ravages of the plagues that swept the continents of Europe and Asia in early history and the comparatively few fatalities in our own day on account of the application of the strict sanitary regulations of municipalities, states and nations,—the great value of Pasteur's work can be more fully appreciated. The recent epidemic of infantile paralysis in New York City was confined almost entirely to the slum districts where there is almost a total disregard among the populace of the principles of sanitation. The disease spread rapidly until the health authorities compelled the inhabitants of these districts to observe the city regulations for contagious diseases. Thus did Pasteur not only make his contributions to preventative medicine, but gave a powerful stumulus for sanitary conditions in the congested parts of the modern city as well as elsewhere.

The following is a tribute from one of his contemporaries:

"In science he has laid at rest the theory of spontaneous generation which for centuries had blinded and misled, and in its place he has given us a new world, that of the infinitely small; he has made clear the nature of fermentation, and by that explanation he has brought into one group of exquisite simplicity what had previously been a chaotic mass of unrelated processes and changes. In medicine he has given us the science of bacteriology; he has laid the foundations of antiseptic surgery, by which hundreds of thousands of lives and countless limbs have been saved; he demonstrated the microbe nature of certain diseases, and he gave us the principle of protection by an attenuated virus with its vast possibilities for good, and he has himself applied that principle in one disease to save from a terrible death hundreds of our fellow creatures."

And another contemporary says: "His labors have been so vast that one is disposed to doubt that they are the work of a single brain, and not the contribution of several generations."

It ought to be pointed out in closing that this is only a very brief sketch of a very busy life and that a more extended account would necessarily have included his integrity of character, his great faith in God, and the genuine satisfaction that came to him while laboring for the highest well-being of his fellowmen.

Goshen, Ind.

CONCENTRATION—THE WATCHWORD OF EFFICIENCY

Chester K. Lehman

On Lincoln's birthday, February 12, 1916, there was incorporated under the educational laws of the District of Columbia the National Institute of Efficiency. The men gathered at this meeting were earnest men, men who have been successful in life, but who realize that efficiency is the commanding need of the nation. "The National Institute of Efficiency is dedicated to the proposition that human efficiency—the efficiency of the individual—lies at the foundation of all great work in government, in business, in the home. Its purpose is therefore to promote efficiency in the individual, to popularize its practice, and to develop personal efficiency as applied to every problem of life. Accordingly its aim will be to make available and of practical value to the average man the best results attending the work of experts in the universities, laboratories, factories, studios, and even the playing fields of the country."

From this we notice that efficiency has a wide application, and we notice also that its aim is not to have men work harder or faster, but it does mean that efficiency in work will accomplish more, will have greater results, and will be more able to meet unfavorable conditions. It means that where the hands and feet aforetimes have had to labor almost exclusively, now we demand of our minds to think out better and shorter methods of doing the work, thus enabling one to do more work with less energy. In other words, we may say that efficiency boiled own to its simplest form means **concentration.** It means focusing one's attention on a particular work for the purpose of securing a better method of doing it.

There may be a hundred ways of doing a certain piece of work, but one way is the best. A wood-cutter in felling trees may waste half of his energy simply because he is not careful to guide his ax so that each stroke counts. He may work fast and become very much fatigued, but many of his strokes miss the proper mark. Another may chop more slowly but each time he raises his ax he does it with a certain swing which causes little or no exertion. He takes a quick glance at his mark, determines the best place to strike, and with a careful but decisive move he puts his whole energy behind his ax so as to make it cut at his mark. The stroke accomplishes something.

Unfortunately concentration is a difficult matter. Men who can focus all their mental powers on one difficult problem until they master it are few. The nobleness of the concentrated effort of Cyrus McCormick allows me to repeat the wellknown story of the invention of the reaper. When he was but a boy his father was working with a strong determination to invent a reaper. He invented one in 1816 and made an attempt to use it on his farm, but it did not work. It was taken from the field and became the joke of the neighborhood. He was not discouraged but made a second attempt. This was much improved, it cut the grain but was a failure because it flung the grain in a tangled heap.

By this time Cyrus was old enough to be thoroly interested in the invention. The thing notable in his work is the fact that he started where his father failed—at the problem of cutting the grain that lay in a fallen and tangled mass. Thru hard study he conceived the idea that to cut such grain the reaper must have a means of dividing the grain that is to be cut from that which is left standing. He invented the divider.

Again, the machine had to be able to cut snarled and fallen grain without missing any. Here again he discovered that by a double motion, a forward motion, that of the machine, and a side motion, that of the cutting knife this could be accomplished. Here he conceived the straight knife sliding back and forth in its sheath, instead of a knife acting as a sickle. In like manner he conquered the other difficulties to be met, each improvement of which we find in the present day reaper. His first machine tho not extremely practical proved that he had discovered the means of overcoming the principal difficulties. Cyrus McCormick did all of this in spite of the jeers of the neighbors and the antagonism of the harvest laborers. He gave the world one of the greatest inventions since that of the sickle. This clearly illustrates what can be done by concentrated effort on seemingly unconquerable tasks, and very forcefully shows that efficiency comes largely thru concentration.

The masters, the geniuses, the captains of industry have accomplished much. For these reasons the world today demands of the growing generation more efficient service. This demand is becoming ever more exacting and to meet it several changes must be made in our life program.

The first thing of importance concerned with efficiency is a well determined and properly focused plan for our life work. The majority of young men and women enter an occupation by accident or as immediate circumstances favor. They do not work at their task because they like it or because they are especially adapted to it, but it was primarily a case of getting a position with good wages. The mistake would not be so great if it were not for the fact that this same class of people do not advance very much, or that they at a time too late realize that their desires and talents lie in an entirely different work, but it is serious because these same people with some thinking earlier would have changed their course so as not to cause misfits.

Every person is able to do some one thing better than any one else. We may not know what that one thing is, but thru careful study of ourselves we may learn what it is. The choosing of a life vocation is one of the most important decisions we have to make. Dr. Parsons says that in the wise choice of a vocation there are three broad factors to be considered: First, a clear understanding of yourself; second, a knowledge of the requirements and conditions of success; third, a true reasoning on the relations of these two. Then if success would be ours we must fix a definite plan for the preparation necessary to accomplish our life work, which should undoubtedly mean a broad general training plus a thoro training in the field in which we are going to specialize. Then we must concentrate all our energies so as to bring them to bear on the working out of this plan. There are many boys in our colleges who, almost penniless, have determined to secure a college education despite their poverty. To do this it takes an extra share of that stuff we call pluck or grit. It demands many sacrifices. The course does not lie along the line of least resistance, but those boys when they graduate have attained something worth while. They are prepared to meet life's battles They are the kind of men that business men, scientists, engineers, etc., are ready and glad to employ.

In the second place we need a regular mental and physical habit of concentration. We as students do not realize the value that we are deriving from a regular and persistent time of studying while at school. A teacher has said that afterall all that a Normal or College education can do for us is to train us to concentrate in thinking. The efficiency of a teacher depends on whether he can think for himself when he meets difficulties in teaching. No teacher at the beginning of a day's work can tell in what shape or form a difficulty may present itself. That which our teachers call resourcefulness is nothing more than having our minds so engaged in our work so that if the teaching does not go like clock-work we are so well acquainted with the situation that we can readily adjust matters.

At the present time the farmer must know something about science, must have executive and business tact, and a host of other things, if he would reap the highest success. The work of the farmer demands thorogoing concentration, and unless he has trained himself to think clearly and fully each time he makes a purchase or a sale, each day as he plans his work, each year as he plans his crops, he will fail to make the progress he might.

Mental and physical concentration is applicable to every kind of work. It does not mean work harder, but it does mean think before you work and think while you work.

The recent starling discovery of the lack of efficiency in all phases of American life has led men to study the matter thoroly from a scientific standpoint. The universal verdict is that the average man is not efficient; he cannot work because he has not been taught how to work. In the future the requisites of an applicant for a position will be made more stringent by accurate efficiency tests. The man who would succeed must be efficient. To be efficient he must learn that the path to efficiency is essentially concentration, and he that would succeed must plan carefully his life work, work unswervingly to accomplish that purpose, and, last of all, be prepared to give the world the service it demands, that is, **efficient service.**

Millersville, Pa.

A BOOK THAT HAS BEEN OF GREAT HELP TO ME

Lectures to Young Men, by H. W. Beecher.—There came into my hands, as a young man, a book that contained some of the things which every Christian parent, and every other person who is interested in the highest development of youth and the greatest attainment of character as they enter into the activities of manhood, would wish to say to the young men. While there are many books written on this subject, and good ones, which are already in the hands of many young people, the ground to be covered and the needs are so varied that the demand is inexhaustible, and, tho the work to which I refer is seventy years old and has been revised and republished in 1890, it is fresh, and applicable and interesting to a high degree, to the youth of today.

While I had been brought up to look upon the pleasures of life as enticements to the soul, and had an aversion to them as a result of parental advice and example, this book set before me the principles of the evils that have and do accomplish the destruction of many young men today. It uncovered the glamour of sin and pointed out the fallacies by which many of the evils of the world are made to appear harmless by the devotees of doubtful sins and pleasures.

The book contains twelve chapters each dealing with questions vital to the character and spiritual welfare of young men. Industry, Dishonesty, and Riches are the opening chapters. Characters, such as the wit, humorist, cynic, libertine, and politician who too frequently fascinate, captivate and ruin the youth are set forth in their true light. The sins of gambling, lasciviousness and the popular amusement, the theater, are dealt with faithfully and reasonably.

The chapter on practical hints is full of good sense and advice on the preservation of health and cultivation of the mind. One is justified in taking exception with the author's view on swearing of the judicial oath, but will heartily agree on his discourse on profane swearing and vulgarity. The two closing chapters on happiness and temperance are excellent. The highest attainment is held to be the spiritual. "But a man does not touch his supremest happiness until he is thoroly spiritualized, until he inhabits the whole higher range of his being—that part of the soul which came from God, and touches God again, and which receives the immediate inspiration of the Holy Ghost, by which every part of his nature is held in control and is warmed and llumined. In that higher range the pleasure is esctatic, not boistrous; not demonstrative, not taking on the forms that flash and emit sparks, but peaceful, inward, unutterable thoughts of the highest possibilities in life."

The book is well written, interesting, strong, chaste, and calculated to instruct and satisfy. I wish that parents would read this book and I am sure that it would quickly be placed in the hands of their sons.

S. F. Coffman,
Vineland, Ont.

Meaning of Prayer, by Harry Emerson Fosdick.—One book that has been of great value to me is the little volume by Dr. Fosdick on the "Meaning of Prayer." It has helped me thru several problems concerning this great doctrine. Why do men pray? Why and for what did Jesus pray? What does Christ mean by, "Ask and ye shall receive?" What are the hindrances to and difficulties with prayer? Why are many prayers unanswered? Does the idea of prayer harmonize with the reign of law? These are a few of the questions which are discussed and an attempt is made to answer them in the light of the Scriptures. The author shows how in our world of modern science, prayer is still reasonable; that it is a normal function of the human soul and that without prayer the soul cannot grow. In his preface he says: "Only a theoretical deity is left to any man who has ceased to commune with God, and a theoretical deity saves no man from sin and disheartenment and fills no life with a sense of divine commission." The book has helped me to a better understanding of prayer and a more intellgent and fruitful use of it. I recommend it to readers of the Christian Monitor; in the hands of an honest doubter, it may answer his unanswered questions; to the pray-er it gives increased faith in prayer.

Lester Hostetler,
Sugar Creek, O.

Fireside Child Study, by Patterson DuBois.—This is a splendid little book encouraging child study in a practical way; not the study of books for knowledge about the child, but the study of the real child, as it really lives in our homes from day to day, that we may know the child and become its worthy parent and teacher.

The author makes a plea for fairness and kindness for the often misunderstood child, and beckons parents and teachers to realms where neglect, nagging, and snappy and hasty judgments without inquiry are considered unfair, unkind, and cruel.

Some of the chapters are: The Attitude, The Obstacle, Adultism the Rock of Offence, Spoiled by Indulgence, Where to Begin, What to Find Out, etc. There are a number of chapters giving illustrations from actual life emphasizing the child's right to a Court of Inquiry before sentence or judgment or punishment is made. The book inspires one to seek the best in child nurture and reveals a responsibility in child training that sends you often to heaven's gate for new supplies.

I. W. Royer,
Orrville, O.

The Song of the Syrian Guest, by William Allen Knight.—This is an interpretation of the 23rd Psalm. Christ was the great teacher and always used the best types for His figures. The figure of the shepherd is not familiar, however, to all people in all countries. All are not acquainted with shepherd life. The Syrian Guest explains each phase of shepherd life that Christ uses. The figure is a beautiful one and now I understand and appreciate God's shepherding as never before. God's love to man is wonderful and surely it is demonstrated in His care for man. I praise Him for the comfort I have received from the Shepherd Psalm and from the interpretation of shepherd life in the Song of the Syrian Guest.

Alta Mae Eby,
Hesston, Kans.

"Is the man who constantly pleads his own unworthiness pleased when other people agree with him in it?"

SCHOOL NOTES

Goshen College

The fall term opened Sept. 20. The opening address was given by Bro. J. E. Hartzler on the subject, "The Why of a College Education." The present enrollment is two hundred and twenty-three. This is the largest enrollment the institution has ever had for the fall term. The main increase came in the college department. Over half of the entire enrollment is made up of students of college grade.

The new courses in Home Economics have attracted a large number of students. This work is given on the second floor of the new Science Hall, which has been newly equipped with sewing rooms, cooking laboratories, dining rooms, etc.

Several changes in the personnel of the faculty have occurred. Bro. P. E. Whitmer resigned this last summer and Bro. D. S. Gerig has been appointed Acting Dean to succeed him. Bro. Whitmer is this year engaged in further study in his special field. He was Dean of the College for three years and served the College as a teacher for eight years. We feel that he has been a great help to the students in the way he has taken a personal interest in their problems and in the encouragement he has given the religious activities. The work of the English department which was in charge of Bro. Whitmer, is this year in charge of Sister Mary Hooley, who was with us last year in this department, and Sister Ida Ligo who is teaching here this year for the first time. Bro. J. J. Fisher succeeds Dr. Geo. D. Bivin in the department of Philosophy. Brother and Sister J. E. Weaver have returned after a year's further study. Bro. Weaver is now principal of the School of Business. Sister Weaver teaches in the German department. Sister Syliva Bontrager after a two years' absence has returned to her work in the School of Music.

The Mennonite Board of Education had its annual meeting at the College Oct. 25. We appreciated this meeting as it gave opportunity to meet many of the Church leaders from distant localities. On different days the brethren D. H. Bender, Geo. R. Brunk, and H. F. Reist conducted the regular chapel exercises and favored the student body with short addresses.

A number of improvements are under way at the present time. A new barn on the college farm has been raised and is to be completed in the near future. This will fill a great need in the work of the School of Agriculture. The college campus is undergoing changes also. With the addition of the new Science Hall and the removal of the Men's Dormitory new sidewalks and drive-ways as well as additional plantings have to be made.

"Men say they are not themselves when tempted by anger into betraying what they really are."

THE YOUNG PEOPLE'S MEETING

THE YOUNG PEOPLE'S MEETING TOPICS FOR 1917

A. E. Kreider

Every institution of the Church grows and prospers in proportion to the careful thought, earnest effort, and sincere prayer given to it. The Young People's Meeting is no exception to this rule. God has chosen to work thru and with man. It is evident that God imparts power and wisdom only as man devotes his mind, hands, and heart to the doing of His will. Therefore if man would enjoy the blessings of God in the work of the Church, he must consecrate and conscientiously use all of his powers. It is well to remind ourselves as we enter upon the work of another year that if the Young People's Meeting is to serve its purpose it must be guided and inspired by God. This much needed blessing of God will come to us only as we give ourselves to Him and His work.

It might be well also to remind ourselves of the large place which the Young People's Meeting may hold in every congregation. It can be made a most profitable meeting. The Committee which arranged the topics for 1917 is conscious of the importance of this work. We tried to profit by all of the suggestions and criticisms of the past year. There are several general considerations which the Committee kept in mind as they were selecting the topics. First, the topics must be varied enough to touch the many phases of the Christian life and the work of the Church and, secondly; the topics must be simple yet important, and practical yet vitally spiritual in nature. The task of selecting the proper topics is not an easy one.

The topics for the year may be roughly divided into six groups; viz., the devotional and consecration, junior, character study, doctrinal, seasonal, and missionary. This classification is quite arbitrary for almost any topic will lend itself to several uses, depending largely on what a leader or committee chooses to make of a certain topic.

In order to get a comprehensive view of the year's work it might be well to consider the several general groups of topics. The first and largest group consists of devotional and consecration subjects. These subjects because of their nature touch the main spring of all thought and conduct. They may be so studied and used that they will lead to the growth of abiding convictions. It is not claiming too much for these consecraton topics that if they are faithfully studied they will prove a real blessing to every one.

The Committee has again arranged a number of special junior subjects. They consist chiefly of character studies. The purpose of the Committee was to select not only suitable junior subjects, but also subjects that will at the same time be helpful to the older people if they care to use them.

There are also a number of doctrinal topics. It is the purpose of the Committee to place the various Church doctrines among the topics in the course of several years. This year there will be five such topics. A thoughtful study of these subjects will help to fix more firmly in the mind and heart the doctrines of the Church.

A missionary topic of one form or another appears almost every month. In our young people's work we should keep missionary intelligence and interest at a high pitch. The missionary spirit is after all the spirit of Christ. Can anyone claim to be a Christian unless he is eager to see and willing to help the cause of Christ move on in all lands?

A few suggestions may be in place. The topics which the Committee selected can be and should be variously used in the different congregations. In each congregation the topics must be adapted to the local needs. It might prove a help to many Young People's Meetings if the leader or committee in charge would use quite a little originality in preparing the programs. It should be the purpose in every meeting to find the heart of the subject and make that a living theme for the evening. If those who come to the meeting feel that the topics touch their own lives in a helpful way then the Young People's Meeting is a success. If no one is strengthened or made to aspire for nobler things the meeting is a failure. Our purpose for the year should be to study those subjects that are of real value to the spiritual life of those who come to our Young People's Meeting. With this high purpose and a steadfast confidence in God we enter upon another year.

Sterling, Ill.

"Let the brewers make boots and shoes instead of booze and shoots."

YOUNG PEOPLE'S MEETING TOPICS FOR 1917

January

7 Listening for God's Voice.—Hab. 2:1; Jer. 13:15-17; Isa. 40:25-31.
14 Home Life into which Jesus came.—Luke 1:26-28; 2:1-24; Matt. 1:18-25. (Junior Topic)
21 Abraham, the Man who Obeyed God.—Gen. 12:7, 8; 15:1-6; Heb. 11:8, 9.
28 The Missionary Call.—Acts 16:6-15.

February

4 Obedience to the Heavenly Vision.—Acts 26:2-20.
11 Jesus Meeting Temptation.—Matt. 4:1-11. (Junior)
18 Some Plain Teachings of Jesus.—Matt. 20:20-28; 5:13-16; 7:13, 14; 10:34-39; 19:16-22; Luke 14:25-33.
25 Admission Into Church Fellowship (Baptism).—Matt. 28:19, 20; Acts 2:37-41.

March

4 Consecrating Our Leisure Time.—Mark 6:30-34; Jno. 4:1-42.
11 Jesus Seeking Comrades.—Jno. 1:35-51; Matt. 4:12-20; 9:9-13. (Jr.)
18 Usefulness of Good Cheer.—Jno. 16:24-33; Prov. 16:22.
25 God's Method of Extending the Church.—Acts 8:1-40; I Cor. 12:1-11.

April

1 Consecration of Our Social Life.—Rom. 12.
8. The Meaning of the Resurrection.—I Cor. 15:50-58.
15. Jesus in Social Life.—Jno. 2:1-12; Luke 5:27-32; 7:36-50; 10:38-42; 19:1-10. (Junior)
22 Peter.—Matt. 16:13-17:8.
29 Prayer.—How?—Luke 11:1-13.

May

6 Consecration of Our Talents.—Matt. Matt. 11:28-30; Luke 24:46-48. (Junior)
13 Jesus, a Friend to All.—Jno. 3:1-18; 25:14-30.
20 The Word of God, a Source of Inspiration and Courage.—Ezek. 1:1-14; 2:1-10.
27 Growth of the Missionary Activity in Our Church.—II Cor. 5:10-21.

June

3 Using What we Have.—Acts 3:1-10.
10 A Day's Work in the Life of Jesus.—Mark 1:21-34. (Junior)
17 Little Chances to Help.—Ex. 17:8-13.
24 Prayer, Power of.—Acts 4:23-31.

July

1 Christian Citizenship.—Phil. 3:20, 21; Rom. 13:1-7.
8 Consecration of Our Money.—Luke 16:1-13.
15 What Does Jesus Want Us to Do?—Jno. 15:12-16; Gal. 6:10. (Jr.)
22 Elijah Learning the Better Way.—I Kings 19; 21:1-21; II Kings 2:1-11.
29 Methods of Supporting Missions.—Luke 10:2; Acts 13:1-3; Phil. 4:10-19.

August

5 Blessings in Service.—I Cor. 15:58; Heb. 6:10-12.
12 How to be Strong.—Heb. 11:32-40; 12:1-4. (Junior)
19 How to Study the Bible.—Psa. 119:97-112; I Tim. 4:13.
26 Making the Lord's Day a Blessing.—Jno. 20:26; Acts 20:7; Rev. 1:10.

September

2 Consecration of School Life.—Phil. 3; Acts 22:3; 5:34.
9 Joseph, the Boy Who Was True to His Trust. — Gen. 37:2-9, 12-27; 39:1-6, 20-33; 40:1-8, 20-23. (Jr.)
16 Songs that Lift—Isa. 12.
23 The Spirit of Reverence.—Ex. 3:1-6; Isa. 6:1-8.
30 Africa.—Mark 16:15; I Tim. 2:1-6.

October

7 True Greatness. — Matt. 20:20-28; Phil. 2:1-11.
14 The Force of Good Habits.—Luke 4:14-20; Heb. 3:12-16. (Junior)
21 Paul as a Leader.—II Cor. 10.
28. In the World but not of the World. Jno. 17:11-16.

November

4 Consecration of Home Life.—Eph. 5:22-6:9.
11 Boys and Girls of India.—Mark 10: 13-16. (Junior)
18 Rural Missions—Pioneers.—Luke 10: 1-20.
25 Count Your Blessings.—Psa. 103.

December

2 Manliness and Womanliness. — Neh. 6:1-13; Esther 4:6-16.
9 Joseph, Who Overcame Evil with Good. — Gen. 42:1-6, 13-17; 44: 18-34; 45:1-15. (Junior)
16 "Give Attendance to Reading."—I Tim. 4:13; Rev. 1:3; Deut. 17: 18-20.
23 By Way of the Manger.—Luke 2: 1-20.
30 My Favorite Psalm and Why.—Psa. 95:1-6.

THE NEED AND USE OF A LIBRARY IN THE HOME.—II Tim. 3:14-17; 2:15

Topic for December 10

MOTTO

"Great peace have they that love thy law, and nothing shall offend them."

THE STUDY HOUR

I. **The Topic.**—Books are teachers. Every home that has inmates ought to have good teachers. Since we are living in an age of much reading matter with all conceivable kinds of teaching it becomes a duty of every head of a home to give attention to the food that the family feeds the mind upon, even more earnestly than what they feed the body. Minds of normal children are active and readily grasp for the reading matter at hand. If there is none at all, if there is any inclination to read, there will be a promiscuous picking up of literature from other sources that is just as apt to be bad as good, and perhaps more so.

There is but one standard book—the Bible. It is the infallible teacher. Its principles of truth touch life at every stage of development. No childhood is poor that has access and inclination to read the Bible. But all must recognize that as even older ones must have those who teach them the Word so childhood needs help from its teachers. Literature of childhood should come into the home that is adapted to the stage of development that will bring wholesome interests into the mind and not draw away from the reading of the Bible. The library then should be one that feeds the mind along the lines that develop the reader for usefulness in life. That usefulness should always be such as contributes to the work of a Christian engaging in the great work of the Church of God on the earth. Whatever of secular reading there is in this library should not be of greater attraction to the reader than what is spiritual. As every life should be in perfect harmony toward God so the home library should be adjusted to feed and develop such a harmony rather than to pervert and bring discord through false emphasis.

II. **The Text, II Tim. 3:14-17.** This strikes the keynote of good reading. It puts the highest estimate upon the Bible that can be placed in this world. It puts the use of the Bible into every stage of life from childhood to old age. It is the means of salvation and the book of profit for the whole of human life in the most important service in the world.

III. **Outline Study.—**
1. The need of good reading.—Prov. 1:1-9; Josh. 1:8.
2. How to use good reading.
   a. Read.—I Tim. 4:13; Jno. 6:39.
   b. Meditate.—Psa. 1.
   c. Talk.—Deut. 6:6, 7.
   d. Practice.—Jas. 1:22; Rev. 1:3.

PERSONAL THOUGHT

I will improve my mind by reading things that are profitable to the Lord.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Read.**
2. What the Bible Teaches Children.

For Young People—
1. Hunger for Knowledge a God-given Gift.
2. The Place of Good Books in the Life of Young People
3. The Relation of Other Books to the Book of Books.
4. Profitable Use of a Good Library.
5. The Need of a Good Library.

For Older People—
1. Responsibility of Providing Reading Matter.
2. Neglected Opportunities.
3. How Build up a Library.

UNSELFISH DEEDS.—Matt. 20:20-28 (Junior)

Topic for December 17

MOTTO

"Look not everyone on his own things, but also on the things of others."

THE STUDY HOUR

I. **The Topic.** — A selfish deed is one that is done because the person doing it expects to get something for himself out of it without considering if it will help others or not. An unselfish deed is done with the thought in mind of doing something for others even if there is nothing that will come from it to benefit ourself. It is impossible to do many things for others without at the same time bringing a blessing upon ourself. But it is not selfish to do things that bring such blessings to us if we care more for the good that will come to others by what we do than we do for what comes to ourself.

Many things that we do must be done for our own needs. We must have food and clothing and comforts for the body. We need to do something to earn these things for ourself. It is possible to gain these things for ourself and still not be selfish about it. If we use these things with the purpose that when we gain strength and happiness by them that we will use this strength and joy to make our life useful to others and to serve and glorify God, then even the things that seemed only for self will be of service to others and will be unselfish. But if we use these things that we gain for our own pleasure alone and never think that someone else should have them perhaps more than we, or need our life to serve them more than we need theirs to serve us, we will grow selfish and will be of very little use to God or man.

II. **The Text, Matt. 20:20-28.**—Here we have the truth of unselfishness very plainly set forth. The disciples manifested the spirit of selfish seeking for a place of honor that brings ease and pleasure above others. Christ taught that that was not the way of the Christian and reinforced the doctrine by the example of His own life mission in the world.

III. **Outline Study.—**
1. Unselfish deeds of Jesus.
   a. Left heaven and came to earth to save us.—Phil. 2:5-8.
   b. Went about doing good.—Acts 10: 38.
   c. Would rather help others than to eat food.—Jno. 4:31-34.
2. Unselfish deeds of disciples.
   a. Paul.—Acts 20:33-35.
   b. Timothy.—Phil. 2:19-22.
   c. Dorcas.—Acts 9:36, 39.
3. Deeds we can do.
   a. Ready to help others.—I Tim. 6:18.
   b. Bear one another's burdens.—Gal. 6:2; Rom. 15:1.
   c. Spend and be spent.—II Cor. 12: 15.

PERSONAL THOUGHT

Give me, Lord, the mind of Jesus, that I may live an unselfish life.

SUGGESTIVE ASSIGNMENTS

This topic is specially designed as a junior topic. It may however be used equally well for others. A profitable hour could be spent in the study of the scriptures in the outline. Assignments can be made to all to find other deeds than those named in the outline for each of the characters mentioned. A good way to gather practical applications would be to call for a list of unselfish deeds and have the list read and discussed in the meeting.

Text word, **Goodness.**

THE PRINCE OF PEACE.—Isa. 9:6, 7

Topic for December 24

MOTTO

Jesus is our King.

THE STUDY HOUR

I. **The Topic.**—This is the Christmas topic. We wish to draw out our thoughts along the line of Christ's birth and what it means to us. The Scriptures speak of one of the chief missions of Jesus as a mission of peace to the world. Peace is that state of affairs were there is perfect harmony prevailing. There is only one condition in the universe that fulfills the design of the Creator. That is a condition of peace among men as a condition of harmony with all His natural creation. Sometimes there is a condition of harmony among men of evil design that exists for a time while they can gain their own selfish advantage. But such a peace does not last longer than the selfish advantage exists. But the peace of the Son of God is eternal in its character. It brings a harmony that unites men with their Creator and with one another in a way that brings lasting satisfaction. It causes Christian men to act toward those who are wicked and sinful in a way that tends to draw them to the Prince of Peace where they may receive the salvation that gives them a like Spirit with their Savior. If such men were all fully possessed with the same principles of peace in their hearts and were to compose a nation of people there would be a state of universal peace existing. This seems to be a longing ideal in the hearts of many. But whether this state of affairs will ever be is questioned by many. Some would have it come gradually by things of the world getting better and better. The Scriptures speak of the time when the wolf shall dwell with the lamb and the leopard shall lie down with the kid, the calf and the young lion and the fatling together with a little child leading. In this it seems that the Prince of Peace will even tame the wild beast and make him harmless. But this cannot come about by gradual processes. It may exist only in the bosom of those who are born again, and can only exist universally when the Gospel call has gone out and gathered in those who are willing to receive the Savior, and when the Savior Himself has come and cast out the evil so that the righteous may shine forth as the sun in the kingdom of their Father (Matt. 13:41-43).

II. **The Text, Isa. 9:6, 7,** is a Scripture setting forth the character of the Lord Jesus. He is a Child born of the virgin Mary, but also the Son of God given to the world. While He comes as an humble babe He is nevertheless to be a governor over the whole earth. His name is such that proves Him to be wonderful in power and divine in character. As the Savior He is also distinguished as a peacemaker. No peace like His has ever been known before. He came to a sinful race and gave Himself for their redemption and reconciled them to God and made it possible for them to inherit the kingdom of peace of which He is the prince.

III. **Outline Study—**

1. The kingdom is heavenly.—Jno. 18: 36; II Tim. 4:18.
2. The King is the Divine Son.—Heb. 1: 1-8.
3. The peace He brought.
   a. By reconciliation.—II Cor. 5:18, 19; Eph. 2:12-18.
   b. By regeneration.—II Pet. 1:4; Gal. 5:22, 23.
4. The peace manifest.
   a. In our conscience.—Phil. 4:7.
   b. As a bond of fellowship.—Eph. 4: 1-4.
   c. In our dealings with enemies.—Rom. 12:17-21.

PERSONAL THOUGHT

We have a glorious champion of the cause of peace. We need not despair of success as we endeavor to follow Him in all the walks of our life in fulfilling the principles of peace.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Peace.**
2. Talk for Children, **What Jesus Brought to the World.**

For Young People—

1. Peace with God Thru Christ.
2. Peacemakers.
3. The Power of a Peaceful Character.

For Older People—

1. Peace, What Is It?
2. The Fruit of Righteousness is Sown in Peace.
3. Christ as a Prince of Peace.

SEED THOUGHTS

Patience and resignation are the pillars
Of human peace on earth. —Young.

One has said that Christ excelled all other moralists in this, that He puts the padlock not upon the hand, but upon the heart. But He does not use the padlock at all, He renders such a thing unnecessary. He takes the tiger from the heart, and replaces it with the lamb.—Edward Thompson.

We pray for our enemies; we seek to persuade those who hate us without cause to live conformably to the goodly precepts of Christ, that they may become partakers with us of the joyful hope of blessings from God, the Lord of all.—Justin Martyr.

CHRISTIAN STEWARDSHIP.—Luke 12:42-48; 16:1-12

Topic for December 31

MOTTO

"As every man hath received the gift even so minister the same one to another as good stewards of the manifold grace of God."

THE STUDY HOUR

I. **The Topic.**—Stewardship is the office of using the means of another which has been given in trust for a special purpose. We naturally think of our officers of the Mission Board as being stewards of the means given by the Church for missionary purposes. But it is no more so than ourselves to whom the Lord has entrusted certain talents and means to be used to His glory and the advancement of His cause. Whatever we have that we call our own is afterall not our own because we are not our own. Our life and our powers are in His hand. He permits us to retain them in certain ways. We have no right to use them in any way but that which brings honor to the Giver.

There are many stewards in the world. There are stewards of money, and of mental power, and of gifts for service among men. The man called to be a minister of the Word is a steward of the Word as much as the man with means is a steward of money. Parents are stewards of the home and the jewels entrusted to their care. A stewardship is given to every person regardless of age or station. The use of what is theirs to use, however small, is required by the one who gave it. We have power to choose. We can use it wisely or unwisely. We can abuse and waste the Lord's gift, but the time will come when an account will have to be made of our stewardship. Blessed is the faithful servant who is diligently occupied in the things of his Lord at all times.

II. **The Text, Luke 12:42-48; 16:1-12.**—In the first passage we have stewardship under the figure of a household servant over the household in the absence of the master, and the basis upon which the master deals with him at his return. In the second passage of Scripture we have the servant dealing in a way that puts him out of the stewardship, yet in this world"s way of dealing he has wisdom enough to look ahead and gain friends for the time to come. How much more should the Christian steward look ahead to eternity, knowing that God is not deceived by unjust schemes, and use His means in a way that he may have treasures in heaven.

III. **Outline Study.**

1. Things entrusted.
   a. God's revealed Word.—I Cor. 4:1-7.
   b. Offices in the household of faith.—I Tim. 3:1-7, 8-13; Eph. 4:8-11.
   c. Gifts of the Spirit.—I Cor. 12:4-11.
   d. Natural gifts.
      (1) Body.—I Cor. 6:19, 20; Rom. 12:1, 2.
      (2) Time.—Eph. 5:16; Rom. 12:11.
      (3) Money.—I Cor. 8:1-7; I Jno. 3: 17.
      (4) Our lot in life.—I Cor. 7:17-24.

PERSONAL THOUGHT

What is my gift of trust from God? How am I using it?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Faithful.**
2. God's Gifts to Me and How to Use Them.

For Young People—

1. The Duties of a Steward.
2. The Accounting Time.
3. Gifts Entrusted.

For Older People—

1. How to Regard Our Money, and Use it According to His Plan.
2. Not Our Own.
3. The New Testament Plan of Giving.

LISTENING FOR GOD'S VOICE.—Hab. 2:1; Jer. 13:15-17; Isa. 40:25-31

Topic for January 7

MOTTO

"Speak Lord for thy servant heareth."

THE STUDY HOUR

I. **The Topic.**—The purpose of this study is to emphasize the attitude of the individual toward God and the work He has for us to do in this life. There is no doubt about the fact that God speaks to men. But it is a sad fact that men are not hearing His voice because they do not care to hear.

Just as the natural ear receives sounds that have become intelligible thru experience with sounds, so the spiritual ear receives divine communications that are equally clear because the spiritual hearing has been exercised. A little child does not understand the meaning of the sounds that fall upon its ears until those sounds have been repeated and it has learned by experience what they mean. Sounds that at first might frighten, may finally be very welcome. The human soul does indeed hear the voice of God in many ways before it gives it recognition. Often this voice is misconstrued to mean something else or to mean nothing just as the dullness of the natural ear passes thousands of voices in the earth without considering that they are full of meaning. The alarm clock that awakens one at the slightest ring when he constantly responds to the call cannot rouse another that has practised procrastination a few times. So the soul that has recognized God's call in the smallest matter (tho the call has been very gentle) and has promptly obeyed, will have a conscience so sensitive that he hears when the vulgar and boistrous throng mocks the idea. The natural ear deals with material forces while the spiritual ear deals with moral forces. Before moral forces can awaken our spiritual hearing there must be a response to the awakenings that have come to us concerning the right and the wrong. The means God has given us is in the Word of Truth which is a discerner of the thoughts and intents of the heart; the Holy Spirit who operates thru the Word and in our conscience brings consciousness of the divine presence and His will to our soul. As we learn to heed this voice and begin to ignore the voices that lead contrary to Him His meaning becomes better known. As our mind then thinks its thoughts or comes in touch with other thoughts, or meets with God's providences in the world, it learns to take the attitude of a listener before God to see how His voice instructs us and directs us in the way. The Bible becomes thus a very precious book to him who delights to do the will of God.

II. **The Text, (1) Hab. 2:1.**—This passage gives the attitude of the prophet toward God concerning the judgments that were delayed in a way that seemed unfair toward the righteous. As he reasoned before God about it, he finally ceased, so as to hear what God's answer would be about the thoughts he had expressed. God made the answer plain and directed him to make it plain to others (vv. 2-4).

(2) **Jer. 13:15-17.**—Here we find the opposite condition among the people toward the message of God.—They will not hear. The prophet is pleading that they should hear, and is telling them the consequences of not giving ear to the Lord's speech.

(3) **Isa. 40:25-31**, shows the folly of looking to created things for a god, when the One on high has all power over His creation. Those who recognize Him as their help and wait on Him shall prove the reality of His power in their lives.

III. **Outline Study.—**

1. How God has spoken—
   a. In times past.
      (1) By the prophets.—Heb. 1:1; II Pet. 1:21.
      (2) In visions and dreams.—Num. 12:6.
      (3) Mouth to mouth.—Num. 12:7, 8; Ex. 33:11.
      (4) By audible voice.—Deut. 5:22-26.
   b. In these last days.
      (1) By His Son.—Heb. 1:2; Jno. 1:17, 18; Matt. 17:5.
      (2) By the words of the Son.—Jno. 12:47-50; Jno. 8:26-29.
      (3) By the authorized words of the Son from those who heard Him.—Heb. 2:3; II Pet. 3:2.
      (4) Thru all Scripture.—II Tim. 3·16.
      (5) By the Holy Spirit's manifestation.—Heb. 2:4; Jno. 16:8-11; Acts 5:32; Rom. 8:16.
2. How to regard God's voice—
   a. Refuse not.—Heb. 12:25.
   b. Harden not your heart.—Heb. 3:15.
   c. Obey.—Rom. 6:17.
   d. Give heed to hear.—Jno. 8:47; I Jno. 4:6; Heb. 2:1.

PERSONAL THOUGHT

We are living in the dispensation of the Spirit when God can be made manifest in every heart. Do we take such an attitude that God can speak and we can hear what He would have us hear?

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Hear.**
2. When a Little Child May Hear God.

For Young People—
1. The Darkness of Human Understanding. Cells.
2. ~~The~~ Blessing of Heavenly Guidance.
3. Opened Ears to Hear.

For Older People—
1. How the Will of God is Made Known to Us.
2. Spiritual Deafness.

INTERESTING FACTS

Auto manufacturers are expending about $25,000,000 this fall for additional factory space. Last year more than 700,000 cars were made and it is now asserted that no less than 1,000,000 will be made this year.

An unlimited fund was recently set aside by the Ford Motor Company for the care of crippled children thruout the country who are too poor to pay for treatment.

Nathalia, the former queen of Servia, was so affected by the horrors of war that she left her palace in the hands of a friend soon after the war began and disappeared from pubiic view. Recently she was recognized in a hospital in France where she had been working as a servant for about two years.

During the last year less railway mileage was built in the United States than in any other year for half a century, and more lines went into bankruptcy. Because of railroad regulation by federal and state laws, many of which are conflicting, the railroads find it difficult to formulate a program for the future.

Measurements taken by the United States Bureau of Standards show that concrete roads expand in winter and contract in summer. This variation is due to the moisture content in the different seasons. It is the common opinion that concrete expands most in hot weather.

Henry Ford, the auto manufacturer, said that he would soon build a better and lighter railroad freight car, than those now in use. He will allow the railroads to use them for a while to demonstrate their worth. He says that the cars now in use are entirely too heavy, of poor material and design.

An average of less than 99 Americans out of every 1000 have bank accounts. A poor showing compared with some of the European countries.

A large fur sale was recently held in St. Louis, Mo., at which about 2,000,000 skins were sold. The sale lasted five days and about 250 buyers from all parts of the world were present.

All French soldiers at the front were ordered to shave off their beards, for sanitary reasons no doubt. An officer of a mathematical turn of mind figured that the weight of the beard worn by the 2,000,000 men at the front was 120 tons, which he described as "a useless weight."

A $10,000,000 corporation has been formed to manufacture paper pulp from cotton stalks. The first factory is to be built at Greenwood, Miss.

In 1915 125,000 tons of rubber were produced. Of this amount American manufacturers bought 100,000 tons for about $111,000,000.

China has 25,000 miles of telegraph lines of which the government owns more than one-half.

When Russia ordered the discontinuance of the sale and manufacture of vodka—the intoxicant of the Russian people—she had 140,000,000 gallons of the spirits on hand. Now a Russian scientist has devised a way of making it over into synthetic rubber, a product equal, if not superior, to the natural article.

Last year Russia produced 69,000,000 barrels of petroleum, a gain of 2,000,000 barrels over the previous year.

THE WAYSIDE CHAPEL

(Continued from page 739)

sense of her neglected duty, who thus spoke.

Just then the young minister joined the group. He was pale and thin, sad-hearted and discouraged because his high hopes of usefulness had been dashed to the ground by ill health. He had been banished to this mountain resort for a year, but as he listened to Wilbur's story and the comments of the tourists a part of his burden was lifted. His voice was vibrant with strong feeling as he said, "Dear friends, will not some of you help me to begin next Sunday morning? That old man's fidelity should be rewarded. We can gather the children from the cabins of the guides and the lumbermen; surely, they need church services."

There were glad promises of hearty interest and aid, and the minister was content.

And the next Sunday! Oh, if you could have seen the people making their way to the little church, through the narrow trails and paths, right up to the open door, where the old man met each one with a cordial, outstretched hand, and seen the eyes of the minister light up with a joy enkindled from within, you would have said that Wilbur's interest and sympathy were justified.

Diana led the singing, and their voices blended with the notes of the jays and the robins' song, re-echoing softly over the still water of the lake. A party of fishermen heard it and came to the open door. They listened to the earnest sermon of the minister, who was their friend and comrade at the Coronado.

The old man, sitting by his own cabin door that afternoon ,said to himself, "It's the miracle of the loaves and fishes in the wilderness. They made the men to sit down and then there was more than enough to feed them all. God is good."—Our Young People.

"The silence of a seared conscience is not peace."

CURRENT EVENTS

Poland.—On November 5 Germany and Austria-Hungary by joint action proclaimed Russian Poland, that portion wrested from Russia in this war, the kingdom of Poland and promised to re-establish the right of the Polish nation to control its own destinies, to live an independent life and to govern itself by chosen representatives of the nation. It is significant to note that both Germany and Austria make provision in the proclamation to retain a vital control in the affairs of the new kingdom. It is also important to note that neither Germany nor Austria include in the new Polish kingdom the provinces, Galicia and Posen, which these two powers took from Poland years ago. Poland will hardly be satisfied until both of the Central Powers relinquish the territory stolen from them more than a century ago. If Germany wins the war she can carry out her plans, but if not, Russia and the other powers will have a voice in the disposition of Poland. It is evident that the action of Germany and Austria was a strategic political stroke. The aim no doubt was to create a buffer state between them and Russia, and to incite the Poles against Russia. News reports state that Archduke Carl Stephen of Austria will likely be made ruler of the new kingdom of Poland. In August, 1914, the Czar of Russia issued a proclamation promising that Poland should be a self-governing state under the Czar, and that it is to include Russian, German, and Austrian Poland. Not until the issues of this war have been settled is it likely that the fate of Poland will be finally determined. Poland has suffered much at the hands of her oppressors since its partition over a century ago, but thru it all the spirit of nationalism has been kept burning brightly, and the Poles have longed these many years that some day their ancient kingdom will again be restored.

Driving Out the Saloon.—Despite the claims and efforts of the liquor people to prove that prohibition is a failure the prohibition sentiment is on the increase. At the recent national election five states—Michigan, Nebraska, Idaho, South Dakota, and Montana—adopted state-wide prohibition amendments. Florida and Utah elected strong "dry" legislatures insuring the enactment of prohibition laws when the lawmakers convene early in 1917. Unofficial and meager reports indicate that Alaska adopted a prohibitory amendment. Twenty-three states are now in the dry column, and with Florida and Utah coming in the number will be twenty-five, or more than half the states. Liquor is now banned from 1,787,322 of the 3,026,789 square miles of territory in the United States. Over one-third of the population, more than one-third of the electors, 209 of the 531 members of Congress, and over one-fourth of the taxable valuation of the country have been taken out of the "wet" belt. Prohibition in Missouri was defeated by the liquor element in St. Louis. Kansas City gave a majority for prohibition. The enactment of workmen's compensation laws by different states is giving prohibition a new impetus. Manufacturers now liable to compensate employees injured in their service naturally will insist in reducing to a minimum the chances for accidents, and consequently aclohol, which is the direct or indirect cause for many accidents, is tabooed. Employers of labor are more and more insisting on the sobriety of their employees because of economic reasons.

Appraising the Railroads.—Within the last decade there has been considerable legislation by the states and the federal government intended to regulate the railroads. When the United States undertook to fix passenger and freight rates the actual value of the railroads was unknown and hence it was difficult to know what was a fair rate. Consequently the Government undertook to determine the value of all the railroads in the country to form a basis for fixing rates. Two years ago the work was started and some of the first results are now made public. One road 633 miles long, is valued at $18,072,000. It is shown that the capitalization of this road is "watered" as the total of stocks and bonds is nearly $60,000,000. The Interstate Commerce Commission has 1,800 men at work on this task of taking an inventory of all the railroads. There are about 250,000 miles of railroad in this country, and about 100,000 of this has been examined. It is expected to take about three more years to complete the task. The railroads will then be given a chance to protest against the valuation fixed by the government, and after that the figures will be made final.

Mexico.—If reports from Mexico can be relied upon Villa is again gaining in strength and is seriously threatening the forces of Carranza, as well as his position as first chief of Mexico. A number of clashes between bands of Villa followers and soldiers of Carranza were reported, in which Villa seem to have routed his enemies. Villa bandits held up several trains, robbed the passengers and slew some of them. Foreigners in Chihuahua left the city for the border fearing an attack by Villa who was gathering near the city in force. Chaos seems to be reigning and a settlement of their difficulties does not seem to be nigh. The American and Mexican commissioners are still discussing the problems and relations between the two countries, but little progress seems to be made towards finding a solution. At this writing (Nov. 14) there are rumors to the effect that the Commissioners are expected to come to an agreement soon for the withdrawal of the American troops now camped in Mexico. American soldiers are still along the Mexican border.

The Cost of the War.—A New York bank has made careful calculations that if the present war continues for three years the nations involved will spend $75,000,000,000 for direct military purposes. This is not all the cost as to this must be added the outright destruction of cities, towns, railways, ships, factories, warehouses, bridges, roads, and agricultural values, etc., which cannot be calculated in dollars and cents. "There is the loss of that percentage of Europe's manhood maimed and destroyed. There is the loss of production in occupied territories, the decrease in stocks of food, metal, and other materials, the derangement of machinery of distribution." In addition to these there are other losses that cannot be figured. To date the United States has loaned the warring nations more than $1,500,000,000. The interest on this debt will be a burden on future generations as will the pensions that will have to be paid to dependent soldiers and their families.

A Boom in Shipbuilding.—The war is responsible no doubt for the present prosperous shipbuilding industry. Recently the government gave out figures showing that on September 30 shipbuilding firms in the United States had orders for 417 vessels, with an aggregate gross tonnage of over 1,454,000 tons. At that time Great Britain had begun the construction of 463 vessels, with a gross tonnage of 1,789,000 tons. Some Norwegian capitalists who desire to have merchant vessels to the value of $200,000,000 constructed in the United States find difficulty in placing their orders because of the demand for merchant vessels. Shipbuilding firms have booked more orders than they can fill. The demand for merchant vessels is so great that ships that had been withdrawn from service and were considered ready for the scrap heap have been overhauled and sold at a large profit.

The Deutschland Again.—Captain Koenig for the second time brought his merchant submarine safely to an American port, despite the vigilance of British and French war vessels. Instead of going to Baltimore the submarine entered New London, Conn., with a cargo of dye stuffs, drugs, etc., valued at $10,000,000. The submarine was twenty days in making the voyage, covering a total of 3,800 miles. According to Captain Koenig the vessel dived only seven times and sailed less than 100 miles submerged. The sister ship Bremen which sailed for America is given up as lost, either captured or otherwise lost.

INTERESTING NEWS ITEMS AND FACTS

Six years ago the human hair industry was one of the most prominent in Hong Kong, China, at which time about $700,000 worth of human hair was exported to the United States and about the same value went to Europe. Because of a change in the style of hairdressing the demand has decreased, and the war brought on a further decrease, until at the present time the hair business has almost disappeared in Hongkong.

It is said that banks in China never fail. About 900 years ago, it is said, a bank in China failed. Investigation showed that it was caused by the dishonesty of those in charge. The emperor issued an order that the next time a bank failed the president and directors should all be beheaded.

It is proposed to preserve some of the battle fields in France in their present condition for the benefit of tourists after the war, and evidently for the financial benefit of the French.

A million acres of land in Egypt are to be drained and reclaimed. This will be one of the largest and costliest undertakings of its kind ever attempted.

Postal savings deposits are increasing. On July 31 there were 7,687 postoffices accepting deposits, with 612,000 depositors with $89,700,000 standing to their credit.

Another destructive flood is reported from China. The Hwai River, flowing thru the province of Anhui, flooded more than 7,000 square miles of territory and drove a million persons from their homes, and took a large toll of life.

The war sufferers in Europe thus far have received $29,000,000 from Americans. A large sum, but divide it by the population of the United States.

During twelve months ending September 1, California shipped eastward 44,517 cars loaded with citrus fruit, of which 37,259 were oranges, and 7,258 lemons.

There are about 8,000,000 foreign born persons living in the United States today. Of these, the Federal Bureau of Education reports, 1,500,000 adult males are unable to speak the English language.

The budget of the Board of Education of New York City calls for $42,612,439, a sum that gives a good idea of the scale on which our largest city does business.

Recently the Interstate Commerce Commission issued figures showing that during the last fiscal year the railroads of this country took in over $3,000,000,000. The operating expenses, taxes and other expenditures were estimated at $2,000,000,000, leaving about $1,000,000,000 net profits, which is an increase of $300,000,000 over the profits of the preceding year.

Paper milk bottles which can be used but once are taking the place of the glass containers. A strip of metal holds the bottle in shape and a coating of paraffin makes it tight.

Because of the illegal interference with our mails by Great Britain the post-office authorities recently announced that they would no longer allow any mails going from the United States to the U. S. postal agency at Shanghai, China, to be dispatched thru Vancouver, B. C. It is also said that hereafter army transports will carry mails to the Philippine Islands.

The Department of Agriculture says the potato crop is the smallest since 1911. Indications are that the corn crop this year will be 300,000,000 bushels less than a year ago, and the wheat crop will be about 400,000,000 bushels under last year's crop.

Members of the Stefansson Canadian expedition into the far north, report that the territory east of the Mackensie river, in northwest Canada, possesses large quantities of copper.

A large California packing concern recently installed a machine to peel peaches. Hitherto the task of removng the skins from peaches was one of the principal drawbacks to the peach industry as the work could not be done at a profit. With the aid of this machine, it is said, peeled peaches can be sold for eight or nine cents a pound.

A new system for harvesting cotton was recently invented by a Philadelphian. His scheme is to pick cotton before the bolls open. It is then treated with a solution in which starch and talcum form the principal components after which it is submitted to moderate heat which opens the bolls. This process will help to exterminate the boll weevil as they are killed in the boll. The cotton obtained is also said to be of better grade.

A group of cattlemen have purchased for $1,000,000 one of the islands of the Hawaiian group. Nevada cattle are to be transported to the island as a foundation for a new cattle-growing industry.

Buenos Aires, Argentina, is the largest city of the southern hemisphere, and is the fourth city of the Americas—New York, Chicago, and Philadelphia being larger.

The German industry said to have suffered more as a result of the war than any other, is the toy industry. Before the war this industry employed 100,000 persons, and toys to the value of about $35,000,000 were manufactured annually, of which about $25,000,000 was exported, principally to America. Export being cut off and other countries going into the toy business and capturing the German trade, the outlook for this German industry after the war is not very promising.

A movement to abolish the teaching of French and English in German schools has been started. A similar movement against the German language in England has also been launched.

The first Philippine congress composed entirely of natives was inaugurated recently in the presence of 20,000 persons.

Government detectives are endeavoring to trace the source of a counterfeit $10 bank note discovered by a New York bank recently. The bill is cleverly made and experts are liable to be deceived by it.

A few weeks of fighting in the trenches is said to prematurely age many of the soldiers. Young men aged 25 in a few weeks of trench warfare appear like men of 40. The change of appearance is principally due to their hair which in many cases is said to turn gray in a few weeks. Officers are affected more quickly than privates. This ageing is noticeable among the English, French, and German soldiers.

The different political parties ten days before election reported the following amounts collected for presidential campaign purpose: Republicans, $1,688,000; Democrats, $1,006,000; Prohibitionists, $44,000; and the Socialists, $30,000.

Miss Jeanette Rankin of Montana has the distinction of being the first woman elected a member of the House of Representatives.

This season's beet sugar production in the United States was the largest ever recorded. Beet sugar factories report a production of 918,800 tons.

A sponge farm has been started off the west coast of Florida. More than 500,000 sponges are being raised.

In 1916 Cuba's sugar crop will be more than 30,000,000, which is half a million tons more than it ever produced in any one year before.

American engineers and capitalists, acting for the Chinese Government, have just begun work on the greatest railway undertaking that China has ever known. The plan calls for a line 2,000 miles, to cost more than $100,000,000. It will cross half a dozen mining and agricultural provinces in the central part of the empire.

Reports from Rotterdam state that Germany is deporting thousands of able-bodied Belgians. Sixteen thousand are said to have already been been taken out of Ghent.

Mission Among Swiss Gypsies

In the spring of 1914 a mission among the gypsies in Switzerland was startled by the Evangelical Mission of Switzerland. Already a number of auxiliary stations have been established, whose purpose is: (1) To help wandering gipsies where it is necessary and possible to do so; (2) To distribute suitable literature among them; (3) To bring the Gospel to them in a simple, childlike manner.—Sel.

"About the only satisfactory substitute for wisdom is silence."

MISCELLANEOUS

OLD NEWGATE PRISON

About twenty miles north of Hartford, Connecticut, on the western spur of the Talcot Mountain, in the town of East Granby, stands the ruins of the famous Newgate Prison. The spot is one of great interest to tourists and students of history. The ancient walls, still in a fair state of preservation, are most picturesque and the location is one of great natural beauty.

Beneath the prison enclosure, cut in the solid rock, are the shafts and solid passage ways of an extensive and long used copper mine. The original purpose was not for a prison, but to mine for copper. This was begun in 1707 and was continued for many years under various ownerships.

At the beginning of the Revolution the caverns were utilized as a prison and became in those troublous times the place of confinement for many a hated Tory. General Washington also sent there many persons whose misdeeds made them worthy of such a fate. The following years record a history of cruelty, bloodshed, and numerous attempts to escape. One man worked his way through a long sewer that barely admitted his body, and thus escaped, while another making a like attempt died in the sewer.

In 1790 Newgate became the State prison of Connecticut. A number of workshops and other buildings were erected, and in 1802 these were surrounded by a twelve-foot stone wall, provided with watch-towers for sentries. Here for a half century Connecticut confined her convicts. By day they labored above ground in the shops or at the treadmill, and at night loaded with chains were forced to descend into the damp, dark, stuffy caverns of the mine to sleep.

Its use as a prison ceased in 1827 when the inmates were transferred to Westfield. Much of interest is found in climbing over the crumbling walls or in descending to the depth of the mine. An observatory has been erected in the enclosure and the view from the top is among the finest in the State.

As one stands on this spot thus so recently used he cannot help referring to the different systems of treating prisoners at this time. A visit a few days later to Sing Sing on the Hudson confirmed us in our reflections. Coincident with the change in the treatment of convicts came the change in the home and in the schoolroom in the treatment of children. "Great severity of punishment does very little good, nay, great harm in education," said Spencer. Probably we have not failed more as parents and teachers than in reference to the admonition of one of a later date who said, "And ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." Even the primitive people of savage Africa bent more quickly before Christ than they broke before the might of arms, and Wilkie goes so far as to say of Mary Slessor that "had she been settled in the Aro country it is doubtful whether an armed expedition would have been necessary, and it is at least possible that the suppression of the slave trade would have been achieved by the peaceable means of the Gospel." Savageness begets savageness and gentleness begets gentleness. Children who are unsympathetically treated become relatively unsympathetic. With family governments and church governments, as with political ones, a harsh disposition itself generates a great part of the crimes it has to repress; while conversely a mild and liberal rule not only avoids many causes of dissention, but so ameliorates the tone of feeling as to diminish the tendency to transgression (Spencer). The amount of genuine regret one feels when offending another person, varies with the degree of sympathy he has for that person. "The state of isolation and antagonism produced by frequent punishment necessarily deadens the sympathies; necessarily, therefore, opens the way to those transgressions which the sympathies should check." This is true with convicts as it is with children. It is true in all societies.

Reformation in the treatment of the erring, and in fact in the treatment of them before they err, is one of the marks of our recent attainments socially, educationally and politically; shall it not be even more so in the life of the Christian, in his home, in the church? This is the spirit of Christ.—Our Young People.

When Robert Ingersoll was lecturing in America, he once took out his watch and said, "I will give God five minutes to strike me dead for the things I have said." The minutes ticked off as he held his watch and waited. At about four and a half minutes some women began to faint, but nothing happened. When the five minutes were up he snapped his watch shut and put it in his pocket. The story happened to reach the ears of Joseph Parker. When the great man heard it he said, "And did the gentleman think he could exhaust the patience of eternal God in five minutes?"—Sel.

MAKING HAY IN THE ALPS

Haymaking in the Swiss Alps is pursued under peculiar difficulties and dangers. The thrifty Swiss farmer turns every bit of ground to advantage. If a few square yards anywhere can be made or reclaimed the labor is not grudged. The farmer makes the very soil. He builds terraces along steep inclines, lines them with blocks of stone, and then packs earth upon them.

Along the very edge of precipices the Swiss haymaker goes in search of grass, clinging to rocks with iron clamps upon his feet. He hangs on the side of the cliff and mows down a few tufts of grass on craggy shelves here and there.

During the two months of hay harvest he descends to the village only three or four times to renew his supply of food, and many times he has to seek a bed and pass the night under some projecting rock. Once dried, the hay is carefully gathered into a cloth or net and carried down to the first little meadow. Here it is stacked and weighted down with large stones, to keep it from blowing away.

The mower returns to the mountain in winter, when the ground is snow-covered, and takes with him a little sledge. Putting the hay on the sledge, and seating himself in front, he shoots to the valley with the swiftness of an arrow. The hay of the Alps is garnered.—Sel.

CONVERSIONS

The number of Protestant converts among the heathen and Moslems during the past missionary century was 2,000,000, or one to every 525 of the present heathen and Moslem population. The result of Christian work among the Jews for the same period was 72,000 who accepted Protestant baptism out of a population of 11,000,000. This would be one to every 150 of the present Jewish population. This same degree of success among the heathen and Moslems would have shown 7,000,000 in stead of 2,000,000, three times as many Jewish converts under the Gospel ministry as among the heathen, and therefore no mission field of modern times, by comparison, has been so successful as the Jewish. To the Jews first.—Sel.

"More than 50 per cent. of the Sunday schools in North America have not more than six classes. Many of them not that many."

WHAT SOLDIERS EAT

The principal meal of the Russian peasant soldier consists of "stchee," a sort of cross between a gruel and a soup, the chief ingredients of which are cabbages, potatoes, oatmeal and fat meat—preferably pork. These are all boiled together, with salt and other seasoning, the resultant mess being a thick, nourishing, and by no means unpalatable dish.

This constitutes his usual mid-day meal, and it is repeated in the evening for supper. For breakfast he takes, when he can get it, a big bowl of "kasha"—dry buckwheat and cold sour milk.

The staple diet of the "Turcos"—the splendid French-Algerian colored troops who are fighting so magnificiently in Alsace—is "cous-cous," which is merely boiled semolina. It is eaten either plain or with the addition of vegetables, and occasionally a little mutton or goat flesh may be added; but the semolina is the mainstay. On this a Turco will march forty or more miles a day, carrying a weight of from 80 to 100 pounds, more than is borne by any other soldier anywhere.

Italian soldiers are also splendid marchers, and they, too, exist largely on a farinaceous diet; macaroni, spaghetti and so on. They are also very partial to fruit, which is issued, together with wine and cigars, as part of their regular rations whenever possible.

No German considers his daily menu complete without a sausage of some kind or other, and the "higher" it is as regards flavor, the better he likes it.

The mainstay of the French soldier consists of his beloved "soup," he calls it, but which is really a thick, nourishing stew, made from meat, potatoes and various other vegetables.—Tit-Bits.

JEWS AND THE BIBLE

Among the thousands of Jews who are coming to Canada every year from Russia, Roumania, Austria, and Germany, there is not one Jew in ten who has ever read or even handled a New Testament. Neither are there two out of ten Jews who possess an Old Testament. Nor are they able to understand or translate their Hebrew Bible if they had it, and yet these people live and move among us Christians without taking it to heart.

Shall we close our eyes to these facts and harden our hearts to their needs and let those people "die for the lack of knowledge?" Have we no responsibility resting upon us in regard to their spiritual welfare? Christian try and answer this question.—Sel.

"There are 54,000,000 women in the United States. Of these 13,000,000 are Protestants, 6,000,000 are Roman Catholics, and 35,000,000 are nonchristian."

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Two Universities—Oxford and Cambridge—have already given more men for the European war than have been asked for the evangelization of non-christian lands.—John R. Mott.

"Wedlock ought to be a padlock."

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A monthly Magazine for the Home

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The Jewish Missionary Intelligencer reports that some six millions of people from Russian Poland have had to leave their homes and places of business and settle down in different parts of Russia. These millions, most of them destitute, have been planted in towns already overcrowded, owing to the Government having commandeered many of the larger hotels, buildings and houses for hospitals, munition works, training schools for troops, and for the accommodation of recruits.

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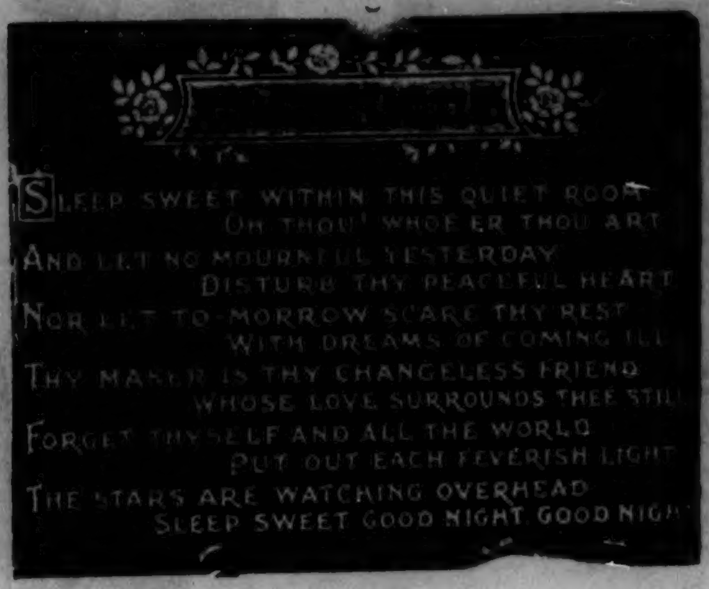

SLEEP SWEET WITHIN THIS QUIET ROOM
OH THOU! WHOE'ER THOU ART
AND LET NO MOURNFUL YESTERDAY
DISTURB THY PEACEFUL HEART
NOR LET TO-MORROW SCARE THY REST
WITH DREAMS OF COMING ILL
THY MAKER IS THY CHANGELESS FRIEND
WHOSE LOVE SURROUNDS THEE STILL
FORGET THYSELF AND ALL THE WORLD
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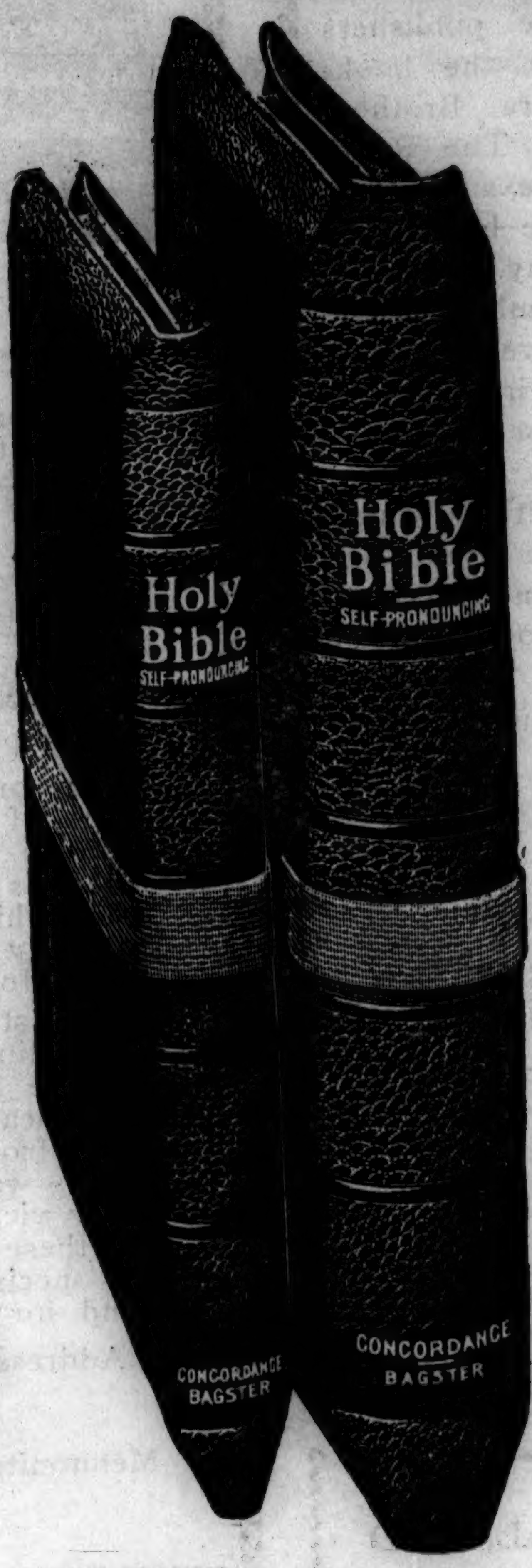

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ccused, **THE ACTS, 11.**

**n God raised up[37] the third
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[38] to all the people, but
itnesses chosen before of**

CH. 10.
37 Mt. 28. 1
38 Jn. xx. xxi

**nothing
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again fr**

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n's chief officers. I. KINGS, 4.

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ld: and [a] Ăd-ō-nī′-răm the
Ăb′-dă *was* over the [2] tri-

[a] ch. 5. 14
2 or, *levy.*
3 Heb. *bread.*

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